

# Support for the Shaken Sangat



*Personal Recollections of  
Three Great Masters*

A. S. OBEROI

## *Dedication*

*Dedicated to the sacred and holy memory of my great and gracious Lord,*

HAZUR BABA SAWAN SINGH JI MAHARAJ,

*and that Master of excellence and perfection,*

SANT KIRPAL SINGH JI MAHARAJ,

*at Whose lotus feet I had the good fortune to see some stray glimpses of the indescribable glory and beauty within this human body, and but for Whose illimitable grace and beneficence, the consciousness to make the best use of this human existence would not have been awakened, nor would the awareness to value the company of the Perfect Master have been aroused.*



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Three Great Masters

*Sant Bani Ashram,*

# Shaken Sangat

A. S. OBEROI

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## Foreword

“The going away of a Perfect Master from the world is the greatest catastrophe which can befall the disciples and admirers. When violent thunderstorms and hurricanes blow, even the heaviest trees are sometimes uprooted.”

SANT AJAIB SINGH JI

“Then all the disciples forsook him and fled.”

MATTHEW 26:56

**T**HIS IS a book about illusion and reality by one who is in a position to know the difference. Initiated by Baba Sawan Singh Ji in 1938 when he was 14, the author became, under Master Kirpal Singh, one of the most trusted of sevadars. A member of the Managing Committee at Sawan Ashram (a body created by Master Kirpal to govern the affairs of the sangat) he was, as I can personally verify, on terms of extraordinary intimacy with Him; I remember vividly the night in February 1974 when it was my privilege to be the only witness when Master Kirpal joked and teased with Mr. Oberoi in a thoroughly delightful way: they were both having a lot of fun, and I was standing there amazed at the way Master was treating him. His very tender love for him was never more evident.

But still, despite that intimacy and the very important *seva* (service) that he was entrusted with (he was one of the principal architects of the World Conference on Unity of Man, held in Delhi in 1974 under the sponsorship of Master Kirpal Singh), as Mr. Oberoi tells us himself, he did not meditate more than fifteen minutes a day as a general rule and thus was totally unable to bear the shock of Master Kirpal's last days and passing. His vivid account in this book (“The Last Days of Kirpal”) of the suffering the Master underwent in the last weeks gives a new dimension to the word “crucifixion,” just as the joy at finally finding his Friend in His new coat is the underlying reality of the idea of “resurrection.” And truly, this *is* support for the shaken Sangat — of any Master, at any time — that the Master does *not* die, that the Power

continues, and that the existence of the false does not mean that there is no true.

We may note also that each of the three Masters played an important role in the author's development: Sawan Singh planted the seed in him, by giving him initiation and awakening him; Kirpal Singh showered him with grace by giving him the opportunity for darshan and seva; and Ajaib Singh is bringing the whole pattern to completion by making him meditate.

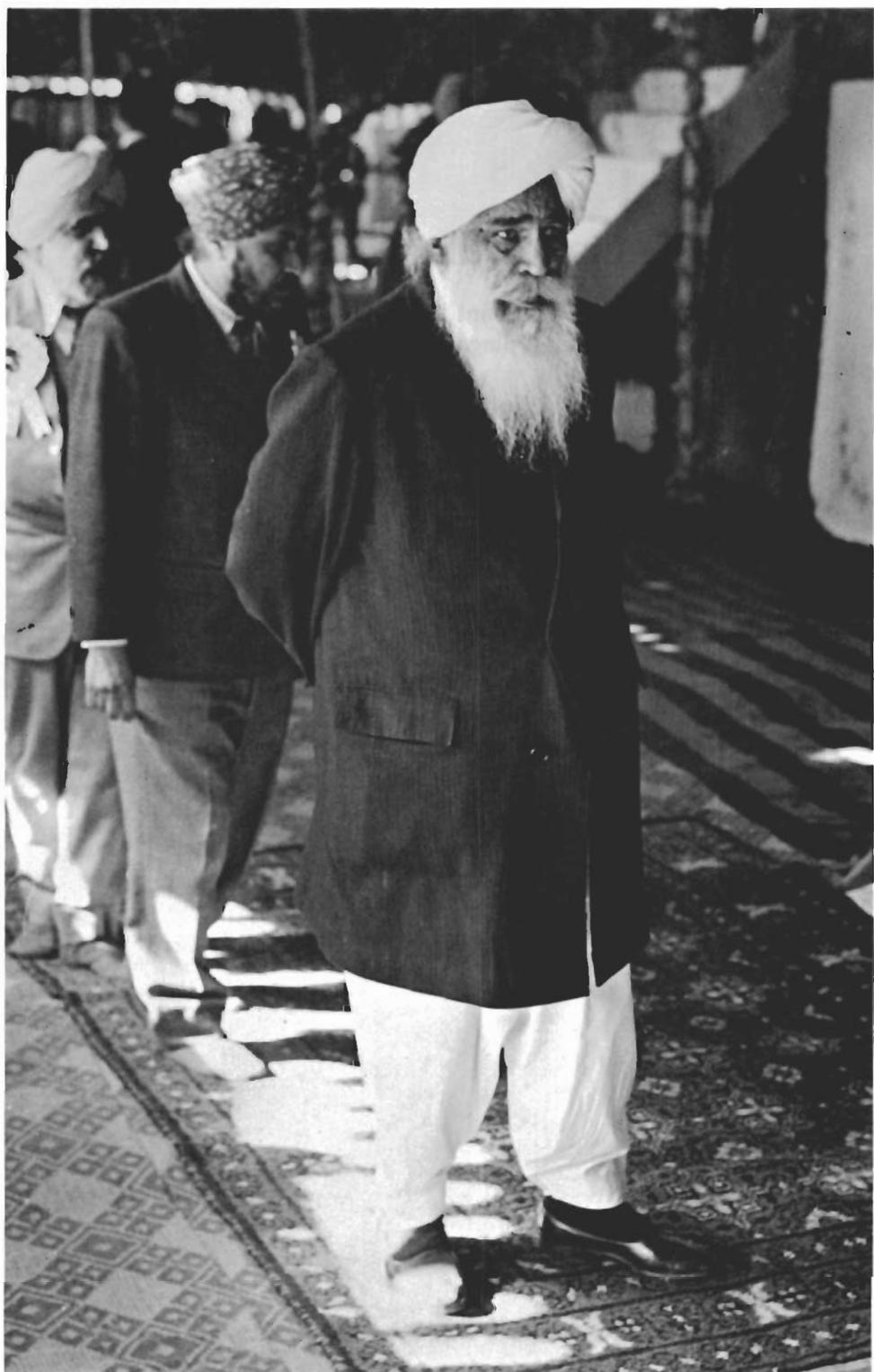
This is a very important book. The author has learned what he knows the hard way and has shared with us the fruits of his struggle. I hope we all pay attention. We will benefit greatly if we do.

The author in his worldly life was very successful: a university graduate and hospital administrator by profession, he has recently retired as a Director of the Employees State Insurance Corporation, one of the largest of its kind in South Asia. At present he is doing the humblest seva imaginable at Sant Ji's Ashram in Rajasthan; serving food to the visiting dear ones, washing dishes, etc. It is that attitude which colors his book.

RUSSELL PERKINS  
Easter 1984

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## My Submission

**B**EFORE taking up my pen to write something about the lives and mission of the three great Divine Beings, Baba Sawan Singh Ji Maharaj, Sant Kirpal Singh Ji Maharaj and Sant Ajaib Singh Ji, at Whose lotus feet I have had the proud privilege to sit, I must admit that it is impossible to know a Master Soul, Who is a resident of the highest world of which we have no idea and no experience; and that a man like me is incapable of having even a small idea as to how such great beings lead an unpretentious existence on this earth plane, despite the exalted position and unmatched authority which They possess by virtue of being the most beloved Sons of God Almighty; how They keep Their identity hidden, and yet save the suffering souls perpetually being shattered in the “birth and death syndrome” and driven to indescribable misery under the inexorable Law of Cause and Effect; how They spend every minute of Their existence in the Holy Cause, without caring about their bodily needs, rest and comfort; how They leave nothing undone for any soul who could be saved from the inevitable sweep of Kal, the Negative Power, using inducement, encouragement and persuasion; how They pocket insults, humiliation, and condemnation, not for any personal or selfish gain, but under the abiding orders of the Lord. As such Masters of Perfection sometimes choose to reveal an infinitesimal part of Their work and mission, we come to know that such dear Ones are sent from the regions of perfect peace to this material world, which is aflame with all that is debased, perishable and illusive; and that They take up the human body of pain and pleasure for the benefit of the sincere, seeking souls; and that They liberate them from the unending circle of transmigration, by giving them the secret and the science of the Lord, by which one can, by self-analysis and self-abnegation, rise above the body and body consciousness, and riding on the Celestial Music and the ever-gracious will of the Guru, dip in the Pool of Nectar referred to in all holy scriptures – by bathing in which the soul is stripped naked of all impurities, shines in its pristine glory, knows itself and becomes worthy of knowing God, and ends its constant going and coming into the world.

Such mighty and celestial beings do let us know, at times, that They

are the human poles on which God manifests, and that they have been fortunate to have seen and witnessed the Lord in the human body itself, by living a life of strict spiritual discipline under the guidance of a perfect Master, Who is an embodiment of honest, chaste, and ethical life, saturated with love and humility. Such a Master has seen the eternal reality Himself, face to face, and has the authority and competence to help others do the same; and the only purpose for which They are sent to this world is to unite those souls who are seeking God with that radiant Reality Who is the Guru of the whole world, and has been sustaining and supporting it ever since it came into existence.

Fully aware of my inadequacy in this matter of knowing a Saint and His life and mission, I am still committing the indiscretion of venturing to present some aspects of the earthly existence of the three Master Souls mentioned above, with the hope, that, despite my weaknesses, a single soul may be encouraged to approach the Great Guru and the God-way; if so, then my conscience will be satisfied, and efforts more than rewarded.

It is appropriate to add that the suggestion of producing this account originally came from my dear brother Russell Perkins, whom I first met in February 1972. He had been known to me for some time as Editor of SAT SANDESH, but we met when Sardar Darshan Singh Ji, the Great Master's physical son and an elder brother to me, who gave me considerable love in the course of our life-long association, introduced us on the occasion of the Master's Birthday celebration held at Manav Kendra that year; and since then we have become good friends. Russell first mentioned the possibility of this book to me on his visit to Rajasthan in September 1982, a month before I was due to retire from my service. However, in the light of the climate which came to exist in the activities of the Satsang after the going away of the Great Master, I was reluctant and unwilling, even though I felt that an assignment of this type would on one hand keep me busy and on the other enable me to remember and relive the Greatness of my Guru and my distinguished spiritual mentor. The matter was talked over with Sant Ji by Russell and He approved the idea. Sometime later, when He told me of what had transpired between Him and Russell, He said that the account should be in the nature of a memorial to the two Great Masters, and a token of what we owe Them, even though Their love, protection and mercy was indescribable.

I started writing about the middle of January 1983, on return from the Bombay program with Sant Ji, but I had absolutely no idea of what to do, or how to proceed. However, as the days passed, I did keep writing day by day, but had little time as groups of Westerners were coming to the Rajasthan Ashram, and I was busy. And even though I was

diffident in concept and execution, there was something which was compelling me to continue. I carried on, seemingly in a haphazard and a topsy-turvy way, not knowing what was going to be next, and yet, despite my best efforts, the book has come about. All that I can say is, that there was some Power pressuring me to do it and do it fast, even though left to myself, I would have run away from it. At times, I have felt the presence of the inner Guru Power pushing me, by way of a conscious, alive and warm contact; while at other times, my mind misled me and I was inclined to think that it was I who was using the pen. But all said and done, I must affirm that it was the grace of the Masters Whose remembrance I was engaged in, which came to my rescue and enabled this book to be complete; I cannot help expressing openly that but for the grace of the three Master Saints, this book would not have seen the light of day.

During the period when much of this account was written, Sant Ji called me often to emphasize that it should be kept absolutely free from bias, unfairness, or ill-will toward anyone, so that it could be an instrument for the remembrance of the two Great Masters. Accordingly, I have tried my best, by keeping the form of the face of the two Great Masters before me, not to mention or write anything which might have the effect of portraying any dear one unfairly or unsuitably, and have excluded a wealth of material, which even though relevant, may have fallen short of the requirement prescribed by Sant Ji.

Still, with humility and respect for my brothers and sisters, I seek pardon and forgiveness, if I have erred or gone wrong or mentioned something which any dear one may find to be improper or unsuitable, either in omission or commission.

My profound thanks are due to my dear brother Russell for planting the seed of this booklet in the soil of time. My beloved wife, Atam, has been a constant help and assistance, and so has dear Jasvinder, my daughter-in-law, and Balder, my son, who read over the manuscript and gave many useful suggestions, while their tiny sons, Munnu and Chonnu, used to sing *Apna Koi Nahin Hai Ji* and other Shabds for me. I feel that the deep blow struck by the going away of my dear son, Mohni, in the prime of youth, made my realization that Death was "calling me aloud from the deep azure sky" deep and gripping, and made me devote time to this task. I have no words to thank Mrs. Roberta Wiggins for typing the manuscript; it was scribbled rather than written, and just reading it was no small job. Mr. Raj Kumar Bagga (Pappu) has been of continuous help with discussions and suggestions.

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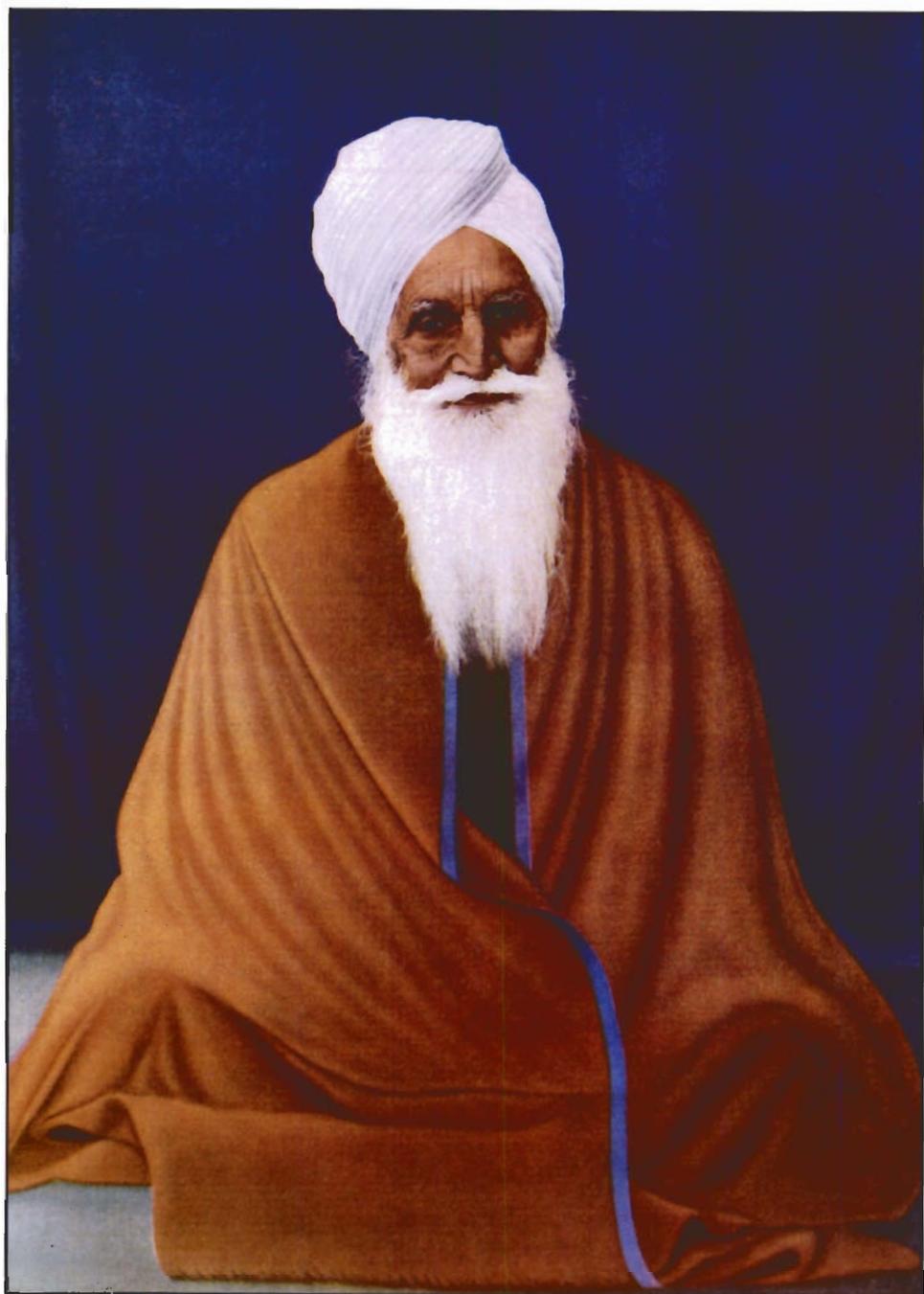
Be good, do good, and be one.

KIRPAL SINGH

Saints are not God, but They have the secret of the technique whereby  
God can be realized.

SAWAN SINGH

Far from the deep azure sky  
Death is calling me aloud.



# The Book of Baba Sawan

## 1. *The Early Years*

THE MONTH of Sawan in the Indian calendar (July 15-August 15, approximately) is traditionally known as the month which brings maximum rains to Northern India. Every time it comes, year after year, it brings in its wake sweet, fragrant and evergreen memories of Baba Sawan Singh Ji Maharaj. Widely known as the sage of Beas, He illumined the minds of thousands of broken-hearted souls, who had shuttled from pillar to post in their search for the God-way, but were not able to get their thirst quenched till they came to His feet.

A century and a quarter ago, He was born on Tuesday, 27 July, 1858 (by the Indian calendar, 13 Sawan, 1915) to a well-to-do Grewal Jat family in a remote village of District Ludhiana, in Punjab, named "Mehma Singh" after its founder. The popularity of this village grew manifold during the time of the founder's son, Sardar Daya Singh, who true to his name, was large-hearted like a river, and did his very best to improve the life of the village residents. He had a religious bent of mind and often sought the company of holy men. His son, Sardar Sher Singh, who was reared in religious traditions, used to ask his father pointed questions about God, but not getting satisfactory replies from him, would pray to God Almighty to show him the way. Seeing the abiding interest of Sardar Sher Singh in God, his parents feared that he might become a recluse. In order to involve him in worldly affairs, they married him to a good and talented girl, Dhan Kaur by name. Both the husband and wife, however, had identical interests, and being well disposed towards spirituality, made an exceedingly suitable match, continuing the search for truth jointly with far greater zeal than each one had before marriage. The intense and earnest desire of the couple found fulfillment when they met Baba Ram Singh Ji of Bheni Sahib in Punjab, a member of the Nam-Dhari sect, who was renowned for his spiritual attainments. Struck by the simplicity of his dress, the saintliness of his appearance, and the purity of his conduct and teachings, the couple became his ardent disciples and continued to visit him, even when old age stood in their way.

Sardar Kabul Singh, son of Sher Singh, was fortunate to have the spiritual touch right from the cradle, and continued in the footsteps of his parents and ancestors. In the course of time, his parents, as his grandparents had done for his father, got him married to Shrimati Jiwani Ji, who belonged to a very good family and possessed all the finer qualities, like simplicity, modesty, generosity, and contentment. Sardar Kabul Singh retired as a Subedar Major from the Army, and enjoyed a very good reputation among his colleagues. How fortunate this couple was could only be imagined as they gave birth to a spiritual luminary who became a legend in his time: a Divine Saviour for hundreds of thousands of souls leading lives of misery in the meshes of mind and matter, Who shone as a lode star in the spiritual world.

As Sardar Kabul Singh had to move from place to place on military duty every now and then, his wife remained at his ancestral village, under the care of his respected father, who was extremely anxious to have a grandson. In fact the whole village, which respected Sardar Sher Singh (by then known as Baba Sher Singh) for his piety, anxiously prayed for the day when the saintly Baba, on having a grandson in his lap, would distribute sweets, riches, charity and favors unlimitedly. At last the day came; and it came with a bang, bringing with it torrents of rain, a storm which, coming after a prolonged drought, turned the dry and hungry countryside fresh and green; brightened the hearts of the residents of the village and in fact created a stir in the whole surrounding countryside. The whole village marveled at the news of the birth of a grandson to Baba Sher Singh Ji, who had brought with him the much needed rain; the event was celebrated in full tradition and with all ceremonies. Whoever came to offer congratulations got all that he wanted and went away fully satisfied with praise and prayer on his lips.

Celebrations over, when the saintly Baba had his first look at his grandson, he could not help remarking that the child would become either an Emperor of the world or an Emperor of Naam (the riches of spirituality), as he was destined to be very high and great. The Baba prophesied that the child would have physical charm, a winning temperament, sweet nature, and above all, majesty—so much so that even those who opposed him, would not be able to stop him. When the question of naming the child came up, Baba Sher Singh said that as the child had brought torrential rain during the sun-baked, oven-hot period, providing relief to everyone, there was nothing better than to name him after the month of his birth, the rainy month of Sawan; and that is how he came to be known as Sawan Singh.

The grandfather loved Sawan immensely, and did not wish to be sepa-

rated from him, even for a while. He would usually take him along while going to his guru, Baba Ram Singh Ji, who on seeing the child, remarked that he was a spiritual stalwart and a leader of leaders, who had come into the world to lead suffering souls to the house of their True Father. This gladdened the heart of Baba Sher Singh.

Sawan Singh was the only son of his parents, who looked to him for the fulfillment of all their desires and aspirations. He used to sometimes narrate the events of his childhood in Satsang, saying that passers-by sometimes stopped to have a second look at him. Once, when he was playing with his cousins in the village of his maternal grandparents, an aged Sikh Jat (farmer) happened to pass by and seeing him, stopped abruptly and started looking at him very intently, as though he were the title page of a newly published book. Sensing the gaze of the passerby, he hid himself behind a companion at once, and the traveler walked away, remarking loudly to Sawan's cousins that the boy he was looking at was of no use to them. At that time Sawan thought that as he did not have as strong a physical frame as other children of his age, the passerby might have thought that he was too weak for worldly work. It, turned out, though, that the old Jat was possessed of a penetrating vision, had read the forehead of the boy, and was forced to remark that he would be so deeply engaged in spirituality that his interest in worldly matters would be so little as to render him useless to his family on that level.

Right from childhood, Sawan Singh was blessed with a sharp intellect, commendable diligence, and an inborn desire to acquire knowledge. He learned easily, and was always first in his class. By nature methodical, he organized his work carefully, leaving almost nothing to chance. Respectful and obedient as he was, he impressed his teachers and companions alike and got along well with everybody — whoever came in contact with him.

The influence and company of holy persons was his parentage and ancestry. Accompanying his grandparents and parents to places of pilgrimage and men of spiritual learning, he acquired familiarity with matters of religion early in life.

## 2. *In Search of a Master*

He had his early education in Gujarwal and passed matriculation examination in 1878 from there. As his father wanted him to be a *ziledar*, he applied for his candidature, but had to drop the idea, due to ill health, and was sent by his father to his native place, to regain his health in

the open surroundings of the countryside. His main interest, however, lay somewhere else and remembering the prophetic words of his grandfather, he started searching for a Perfect Master, as by now he was convinced that without such a Master, no one could cross the Ocean of Life. The lives of the blessed ones who are destined to liberate the souls of others are always pre-designed so as to prepare them for the important work in good time. In this pursuit, he happened to meet Shri Bhoop Singh, a sadhu in his own village who led a principled life with constant efforts to improve it, and accepted no offering in kind or cash whatsoever. Sawan Singh spent much time with the sadhu and gained considerable knowledge of Vedanta from him. Such wise souls are not earthly but heavenly beings and spend their time in pursuit of this objective. On seeing his preoccupation with religion, his parents became apprehensive and made efforts to involve him in worldly affairs. His father approached his commanding officer about the possibility of securing a position in the Army for him as an Indian Officer. Sardar Sawan Singh instead wanted to continue his search for a Perfect Master, but on the insistence of his parents, deferred his plan. The tendency to renounce the world came up often, but being the only son and caring for his parents, he preferred to serve them. The commanding officer promised his father to help in securing the desired position for Sawan Singh, but said that it might take some time; and in the meantime he could work as a teacher in a military school, which he did, at Farukhabad. During this assignment, Sardar Sawan Singh met a number of holy people and finding one, Sant Nihal Singh, to be well-versed in spiritual matters, went to him regularly and spent many hours in his company. One day, Sant Nihal Singh expressed surprise as to how an honest and pious person like him was getting along with his pupils, who being uncivilized and given to drinking heavily, were almost ruffians. Sardar Sawan Singh was already not happy with his assignment as a teacher and the words of Sant Nihal added fuel to the fire; he tendered his resignation from the job.

In the meantime, he entered Thompson Engineering College at Roorkee; on graduation he became a qualified Civil Engineer, and was offered the post of Overseer in the Military Engineering Service. At the same time, his father's commanding officer secured the position of an Indian Officer for him in the Indian Army. But Sardar Sawan Singh preferred the Engineering Service and joined it as an Overseer at Nowshera in the Northwest Frontier Province of India (now in Pakistan). While searching for a place of residence there, some people told him about a lovely house which was available, but was supposedly haunted. He insisted on taking the house anyway, and the people were

amazed to witness how the ghosts disappeared magically. He who belongs to the Lord has nothing to fear as man and angels keep waiting to serve him.

Sardar Sawan Singh continued his search for a Perfect Master at his new place and the surrounding areas and came to know of one Baba Karam Singh of Hoti Mardan, who was well respected for his clean and pure life. He started visiting him whenever he could and this association continued till he was transferred to Peshawar. At this new place, he had a number of buildings and roads constructed to the entire satisfaction of his superiors. On the basis of his work, he was promoted to Sub-Divisional Officer. He spent a considerable period of service in that rank at hill stations like Nathiagali, Murree, Cherat, and Abbottabad. He was very popular with his seniors and juniors alike; anyone who came in contact with him was deeply affected by his care and concern for them and his companionship, and longed to be with him.

His ever-searching eyes did not sit idle at Peshawar, and after numerous enquiries, at last found a God-intoxicated holy fakir, Baba Kahan by name, who, steeped in deep meditation and higher thoughts, lived very unceremoniously and, caring little for his apparel, sometimes appeared naked. He was usually very blunt in talking with his visitors, sometimes openly telling them of their misdeeds, so that only those who were confident of their conduct dared to go to him. Sardar Sawan Singh often went to the Baba, and felt pleased with his strong and impartial behavior. Every month, on getting his salary, he would go to him and place the money before him. The Baba, after taking a rupee or two, returned the rest to him; of the one or two rupees retained by Baba Kahan he would immediately distribute it amongst the children, then and there. On one occasion, Sardar Sawan Singh got a huge amount as a bonus, and took it to Baba Kahan. Before he could place the money before him however, the Baba said on his own that this time he would take "fifteen to twenty white ones," and Sardar Sawan Singh remarked that the Baba had become greedy. But he replied that it was not so, but that the earnings of Sardar Sawan Singh should be purified and made worthy of use by him and his family; and saying this, the Baba distributed all the fifteen or twenty rupees that he had taken, to the children. Sardar Sawan Singh was extremely impressed by this whole incident and begged him for the gift of Naam; but Baba Kahan said that while he was undoubtedly destined to get it, it would not be from him, as he was not authorized to give it to him. When Sawan asked where he would find the One who was authorized, the Baba said that no effort was necessary as the Perfect Master would find him by Him-

self, and the day was getting nearer. This inspired and encouraged Sardar Sawan Singh, who continued to search with redoubled effort and anxiety.

In the meantime, he was transferred to Murree Hills, and took his residence near the Gurdwara of Bhura Mal, where sadhus and holy men stayed on their way to the holy cave of Amar Nath; this provided opportunity for discussion about spiritual matters. Sardar Sawan Singh met a number of sadhus at the Gurdwara, but tried to limit his discussion only with those who exhibited some inkling toward the God-way, and were not caught in rites and rituals only. He was constantly looking for the Perfect One who would show him the way.

Moved by his constant yearnings and entreaties, the Supreme Father in His eternal abode could not bear the agony of the child soul of Sardar Sawan Singh any longer and sent His dear and chosen One, the living Master of His time, Baba Jaimal Singh Ji Maharaj, to Murree Hills to find him and quench his spiritual thirst, give him solace and satisfaction, bring him to His lap and flood him with the indescribable wealth of Naam.

The day therefore came on which he met the most Holy and High, due to Whose grace he was to occupy the highest and most elevated position in spirituality. Baba Sawan Singh Ji in later years described that most blessed of meetings this way:

“One day as I was supervising my work, I saw an old Sikh going up a hill along with a middle-aged lady. When I noticed him, I thought he had probably come in connection with some case in the Commissioner’s Court. Little did I think that he was to be my Master. He was no other than Baba Ji himself and the lady was Bibi Rukko. This I did not know at the time, but found out later that Baba Ji said to Bibi Rukko, referring to me, ‘It is for his sake that we have come here,’ to which Bibi Rukko replied, ‘But he has not even greeted you.’ Baba Ji said to her, ‘What does the poor fellow know yet? On the fourth day from this he will come to us.’

“On the fourth day I went to attend Satsang. Baba Ji was at that time explaining the meaning of Jap Ji Sahib. Well, I started my volley of questions—so much so that the audience got tired and began to feel restless at the large number of questions I had put. The sacred book, *Sar Bachan*, was lying there and I objected to the name of ‘Radhasoami,’ and Baba Ji explained from the book itself what ‘Radhasoami’ meant.

*Radha ad surat ka nam  
Soami ad Shabd nij dham.*

*Radha is the name of the first or primal ray of surat (consciousness);*

*Soami is the original source of the stream of Shabd.*

“Now he wanted to point out the way, but I had read Vedanta. When I read Gurbani, my opinion was different; when I read Gita my opinion was again different, and I was unable to come to a decision. At last I applied for eight days leave to enable me to study the teachings of Baba Ji. He advised me to read Kabir Sahib’s *Anurag Sagar*. I immediately ordered eight copies of this book from Bombay so that I could also give some to my friends, Baba Hari Ram, Gulab Singh, etc., to read and comment on it.

“After several conferences with Baba Ji, I was thoroughly convinced and received initiation from him on the 15th day of October in 1894.”\*

### 3. Initiation

Thus convinced of the glory and grandeur of Naam, he was initiated into the “mystery of the beyond” by the highest of the high. What an unmatched combination—a Guru like Jaimal and a disciple like Sawan! Having found the exalted One for Whom he had searched all his life, he sacrificed himself at his Guru’s feet and surrendered himself before Him completely. And the Guru was not unaware of his devotion and sacrifice. He went a thousand steps ahead and dyed him in His own color, so that the two merged in each other—worldly people blundering by taking them to be two. But in reality They were One, radiating the same love, distributing the same self-earned wealth of spirituality, and dispensing the same treasure of forgiveness.

Someone might be tempted to ask, why did it happen with Sardar Sawan Singh and not with others? Were they not all His disciples? And the only reply is, that we should check within ourselves to see whether we are really disciples of the Guru. Are we not disciples of mind and matter and the world, its affairs and possessions? If so, is our heart not filled with dross and dirt? Where is the place for the Guru to come and stay? And how did He (Sawan Singh) become a real disciple of the Guru? Implicit observance; what mattered to Him was the Guru and not the world; he obeyed Him all His life, with every breath and

\*Quoted by Kirpal Singh, *A Great Saint—Baba Jaimal Singh: His Life and Teachings*, Delhi: 1971, pp 75-76.

absolute, unflinching faith; allowed nothing to stand between Himself and the Guru, and therefore was given all that the Master had to give.

His life reveals how a dear one becomes a *Gurusikh* (a true disciple of the Guru), and how the *Gurusikh* becomes a Guru in the fullness of time. Such chosen ones, on Whose human poles the God Power has to manifest and shine in this material world, are searched for and found—no matter where They are—and prepared all Their life, for God's own work. This is how the grand plan for the controlling power works, and the Guruship continues, unending and unerring, providing for seekers after Truth in all generations.

Christ became the Son of God through this process; the Sikh Gurus and all other Perfect Saints and Masters of the world were made and appointed messengers of God in this same manner; and this is what happens in all ages, all countries, and all times. This method is not of an individual's choice or make—He Who pervades everywhere, Who is omnipotent and omnipresent, Who knows what is happening in every heart, has ordained it Himself; for it is Him that the so-chosen and so-appointed human poles have to represent and reflect. The holy Gurbani says, "Verily, the Guru is a true Sikh, and a true Sikh is the Guru, and both of them work to revive the same old, old teachings of the Masters."

However, people caught in the web of mind and matter, and acting under its irresistible influence, are sometimes misled to believe differently, on the basis of considerations which have little relevance on the Path. It is a Path of experiencing Truth in the laboratory of one's own human body, and bearing witness to it only after the great Truth becomes one's self-experience; because but for this self-experience, the domination of the mind and outgoing faculties continues unabated.

#### 4. *A Glimpse of the Great Master*

As prophesied, Baba Sawan Singh Ji Maharaj came to have a very captivating physical appearance. Tall and slim,\* He had a broad and glittering forehead, indescribably radiant and magnetic eyes, sharp nose, white flowing beard, a royal and magnetic gait, and a marvelously distinguished bearing. His simple and soothing words worked wonders on the broken-hearted souls, making them feel enlivened and encouraged. His gracious glances were so succor-laden that people forgot their worries as soon as they came to His feet. His visitors wanted

\*According to Dr. Julian Johnson, he was five feet nine inches tall, and weighed one hundred and twenty-eight pounds in 1932. *With a Great Master in India*, Beas: 1953, p. 21.

to stay at His feet forever. His disciples, admirers, and even those who had heard about His reputation, often sought His counsel on all personal matters – both worldly and spiritual – and felt greatly relieved on narrating their personal problems or tales of woe, as if the divinity in Him had relieved them.

He gave brief, crisp and meaningful replies, born out of self-experience and inborn sagacity. Despite His loaded schedule, He could not help asking about the welfare of the visiting disciples, etc., their children and families, and sharing their griefs and sorrows, which made them lighter. He usually oversaw the arrangements made for the visitors, and if He found them not up to the mark, sometimes reprimanded those who were concerned. He spared no effort in making clear to those responsible for the arrangements that His visiting children should be looked after as best as was possible under the circumstances.

The food served in the Langar was simple, wholesome and tasty, and blessed by Him before it was served. On numerous occasions, He visited the Langar unannounced, to satisfy Himself about the quality of the food, and the arrangements. If He found the chapatis improperly baked or partially burnt, He would gently rebuke the people preparing them, and tell them that they should prepare food as if it was to be served in their own house. Once or twice He insisted on eating the improperly prepared food Himself.

#### GENERAL ATMOSPHERE

It is humanly impossible to describe the atmosphere prevailing in His august presence; surcharged as it was with benevolence, grace and radiation, time would come to a stop. Seekers longed to enjoy his sweet company and conversation, and getting deeply absorbed, forgot the limitation of time and wished to continue to be with Him even though it became burdensome for Him. It was a sight to see the people coming out of His presence; each one would appear cheerful, rejuvenated and buoyant. The way in which He talked to His disciples, many of whom were illiterate, was marvelous. They could understand Him without verbal communication. Each disciple, high or low, literate or illiterate, sophisticated or simple, was irresistibly drawn towards Him, and felt, under the influence of His radiation, that meditation and devotion to the Lord was not difficult; and that on getting back home, he or she *would* meditate as enjoined by the Holy One, giving no quarter to laziness, and would not obey the dictates of the mind no matter what. Any sacrifice for the Master or His cause seemed small.

Tricky as the mind is, it would take all this lying down, in the vicinity of the Guru. But on reaching home, one would get involved in all

sorts of worldly enjoyments, feel that heaven would fall if one did not do this or that work, with the result that one got terribly busy and forgot all about the Holy Guru, His remembrance, meditation and spiritual discipline, and succumbed to the designs and doings of the mind helplessly.

Maharaj Ji also knew the tricks of the mind, and cautioned His disciples about them. He would sometimes say that after initiating the soul, the Guru does not sit idle or unmindful of His disciple. He keeps on sending tremors and quivers so that the child soul keeps getting reminders about His Guru, does not forget the promise made to Him, and continues praying at His feet, even though falteringly, seeking forgiveness from Him for past failings.

Whenever the disciples were free after Satsang or at other times and sat together, they would reflect on their association with the Master and express amazement at the spiritual stature of the Guru, the enormous love showered on each disciple, the stillness of mind which one unwittingly got only by looking into His radiant eyes for a split second, and the protection which He provided in times of distress.

Life at the Ashram at Dera Beas was simple. Everybody seemed to be in a hurry to reach His feet, and be engaged in His Holy remembrance, in singing devotional hymns in praise of the Lord and His boundless treasures, in physical seva if it was going on somewhere, and to crown all, in the meditation, which was invariably better and fruitful in the radiation of His place.

#### DO NO MORE

He was always punctual and did not want His children to be kept waiting unnecessarily. His discourses were short and simple, interspersed with bouts of hearty, uninhibited laughter, coming up while explaining a point or narrating some incident or story. Sometimes, people would stand up in the Satsang and apologize publicly for some lapse or misdeed, wrong action or error, and seek forgiveness. And, raising His hand, Baba Sawan Singh would ask the person apologizing to stop and do no more.

#### GURU ALONE TAKES UP KARMA

On numerous occasions, people talked of their suffering by disease or indisposition, and He would laughingly inquire from the audience whether anyone was prepared to take on the karmic debt of the one who was talking or being talked about. And in utter shame at their inability to really help anyone, they would sit in silence; and He would say, "The Guru is the only One in the Universe Who takes up the bur-

dens of others voluntarily and willingly, without reward or compensation of any kind; and yet we worldly people do not love Him, do not remember Him, and do not live in Him." What foolishness! Does He take anything from us? No. What does He give us? Anything we want, to the extent He considers desirable. But His job is to give us release from the clutches of mind and matter, which even the so-called gods and goddesses cannot grant, protection in the three worlds – physical, subtle and causal – and last but not least, wealth of the divine Naam, which dispels ignorance, annihilates passions, bestows light and life, and makes us worthy of being called the children of the Great Lord Who created the Universe. And still we worldly people think that the Guru must be having some selfish interest in taking us into His fold, in putting us on the pathway to God, and in taking us back to the Home of our true and eternal Father.

The world has always been unjust and tyrannical to the perfect Saints and Masters, whenever and wherever They came. Not aware of Their greatness, not knowing what high and pure region They come from, and absolutely unfamiliar with the great wealth of Naam which they are made to distribute; the worldly people have usually talked ill of them, tormented them and sometimes taken their life even. Was Christ not crucified? Shamaz Tabrez not skinned alive? Mansur not put to the gallows? Mohammed not made to flee from his place? Kabir enchained and put before a drunken elephant, and later thrown in a fast flowing river? Paltu not burnt alive? Nanak not imprisoned and made to grind corn, and not allowed to enter the city of Kasur and labeled "the one who misguided the people?" Guru Arjan not made to sit on burning iron plates and in caldrons with boiling hot water? Guru Teg Bahadur not executed in the bazaar of Delhi? And Guru Gobind Singh not made to wage war with the mighty Moghul Empire of His time, so much so that He could not even take off His armor for months at a stretch? What was the fault of these Sons of God? But even though they are maltreated, do They leave the work entrusted to them by the Supreme Father, or change Their ways? No, certainly not; instead, if anything, They continue with greater enthusiasm and pray to God to open the eyes of those who do such wrongs, as they are ignorant and do not know the Truth. Such Master Souls pray for the betterment of the entire humanity, and wish that peace and prosperity may prevail on the earth everywhere.

He would also observe that the world was not to be blamed if they resisted the idea of a guru; for the prevalent hatred and indifference towards Gurudom was the result of the acting and posing of false gurus, who were pretending to give solace to others, while their own souls

were aflame with passions and possessions; and having not meditated themselves, not even sat cross-legged for any length of time, they were urging others to meditate. What good is such preaching which is not based on one's personal experience? Is it not cheating? Does it not mean deceiving others? Having not seen a speck of flame inside, they advise others about its greatness, and try to give experience to others of something which they have never seen and experienced. If this is not fooling others, then what is it?

#### MIRACLES

Sometimes, dear ones narrated in the Satsang the passing away of a member of their family, relating how Maharaj Ji came and took him at the time of death and how happily the departing soul left. Similarly, others would say that Maharaj Ji helped them in getting rid of some incurable disease, or protected them or members of their family from robbers—and thus claim that the Guru had performed a miracle. Maharaj Ji would lovingly explain that Saints do not perform public miracles in the world, because if They were to do so, the whole world would become Their followers for the wrong reasons. He would add that They would have difficulty in giving eyesight to one person, a child to another, wealth or riches to a third, and health to a badly diseased one. Would this not bring large numbers of people with no interest in finding God to their doors?

He would explain that Kal, the Negative Power, administering the affairs of the world, had obtained a vow from Sat Purush, the True Almighty God, that the Saints will take the souls back to their true Home only by persuading them, by telling them about the ways of the Saints, and the plight of the suffering souls, and not by showing miracles. As such, the Saints show no miracles in the world, but remain in the will of God and never do or say anything beyond that.

However, the position and power of the Master Souls is beyond description and comprehension. They have the responsibility of taking the souls initiated by Them to Sach Khand—the region of abstract peace, bliss and tranquility—and help and protect them, not only in this world, but in the next world also. Their greatest miracle is the protection offered to Their admirers and disciples at the time of death. True to Their word, They come to take Their disciples, release them from the clutches of Kal and his attendants, and take them to the higher spiritual planes.

Sometimes He would say forcefully, “What good is a Guru who does not come to protect His disciples at the time of death? Why not bid him goodbye from a distance, without going near?” He would also at

times observe with great emphasis, "Do you think that the Guru is in debt to you that He *must* come to save you from Kal and the pain of death, when you do not obey His orders and sit in His holy remembrance or meditation, even for a little while, regularly?" This was His way of waking us up. He used to say, "You have tasted the fruit of your terrible labor in the worldly affairs, which you have been doing all your life; be mindful of the Great Power inside and see what He does for you. He will take a thousand steps towards you, if you take just one toward Him." He would sometimes say that name and fame, position and power, wealth and possessions, have a great debasing effect on the souls; and even when one starts going to a Perfect Master, these propensities continue working till the soul reaches the third spiritual plane.

He would also say that dear ones who are wealthy or occupy high positions, sometimes expect Him to see them off when they came to or went from Him; and if this is the thinking of the disciple, how will he gain from Him, and what will such disciples get from the Guru? One has to become a real beggar if one is to get the real wealth from the Guru; otherwise all that we do amounts to beating our heads against the wall, and we will get nothing.

#### WHAT IS GURU?

Whenever He discoursed on the topic of *Guru*, His face used to glow like fire; and He would ask, how can poor souls like us assess or estimate His greatness and grandeur? A Master of the two worlds, He passes time in this material world like a low-placed, little-known, poor individual. But neither affluence and poverty affect Him; irrespective of the circumstances He is placed in, He unwaveringly pursues His ideal. As He possesses a human body like ours, lives among us, sleeps and eats like us, we human beings remain unaware of His inner position, and are usually misled to take Him to *be* one like us. But He is too high to be known and understood by us, who are earthbound. As we sit in His radiating influence and enjoy His grace, we get some inkling of what He is, and start developing confidence and faith in Him. But this becomes complete only if we work hard on our meditation, go in and see for ourselves what He really is. He would also add, in specific and strong terms, that Guru is the only one Who can save us from the clutches of Kal and, cleaning us of the dross and dirt we carry, take us to the Home of our True Father, after which, the "going and coming" into this world ends.

Once a high-placed official asked Him how He wanted to be addressed by His disciples. He said, "Call me anything you like — an elder

each other that the fire appears. In the same way, one has to seek the guidance of a Perfect Master, get the technique of entering inside the human body from Him and actually traverse into the higher spiritual planes, so that God *manifests* in the human body; then one can say for sure that He resides there. When that God is so manifested in the human body, He will take full care of those in whom He is manifested, and will always prevent them from going wrong.”

He used to sometimes relate how Kal Niranjan, the Negative Power, did utmost penance and meditation; and his father, Sat Purush, pleased with his devotion, entrusted to him the management of this world; and that Kal has looked after the administration of the Universe since then, and administers justice on the basis of the grand principle of “cause and effect.” However, before any unearthly upheaval or catastrophe is due to occur, the Negative Power always brings it to the notice of the living Master, Who may advise the negative power here or there, without interfering with his administration.

#### MEDITATION

Emphasizing the necessity of meditation, Maharaj Ji would specifically point out that withdrawing the attention from the nine apertures and lower limbs with the help of constant repetition of the holy and charged Names, given by the Guru, at the eye focus, was the responsibility of the disciple; and to take the soul further up was the responsibility of the Guru. He used to explain this point further symbolically by saying that the eye focus is the boundary line, on the upper side of which, Guru is standing in the form of a mother, and on the lower side, the soul stands like a child; the mother telling her child constantly to make its best efforts to cross the boundary line and come to her, so that she may take care of him, but the child thinking that it is unable to do so and afraid to try, cries until it's hoarse, but the mother remarks pitifully, “What can be done? Till you come to me I cannot help.” So the Guru expects the soul to be brave, take up the fight against the mind and come to Him at the eye center so that He may take him further.

On numerous occasions, He used to explain that the mind was an agent of Kal, the Negative Power, and sitting inside each individual, it was doing the work of its master. If a person gets up early in the morning and prepares himself for sitting in meditation, it would suggest that it was too early, there was yet a lot of time until sunrise, — why not give more rest to the body, which was doing so much? If by chance some bold one ignores this and sits in meditation, it induces him to sleep. To those who remain awake, the mind runs riot and opens

its grand offices soon after meditation starts, making him conduct worldly transactions while sitting there; and if we do not allow it to run wild, it gives us the impression that our legs, joints and hips were in pain, or there was some other physical problem. And if one still does not leave meditation and get up, it makes him feel that the heavens are falling and he will die, with the result that he is forced to leave it.

He would also say that so varied were its ways of entangling the souls that only rarely some brave souls escaped from its meshes. He used to say that one needed to sit in meditation with full determination and perseverance, not falling before the mind come what may. And those who fight it out successfully were rewarded by the Guru Power splendidly, and given the unlimited riches of Naam; were glorified in the entire Universe and elevated to the highest position in the spiritual path. He used to add that fighting the mighty mind *was* meditation, and that even those who fall fighting valiantly and were conscious of their failure and kept seeking the forgiveness of their Guru, get the same advantage.

#### TRICKS OF THE MIND

Narrating the story of a renowned meditator, He used to say, "Once while sitting in meditation, a fakir felt the desire of eating *jalebis* (a sweet) with the result that meditation was disturbed and not fruitful. He got up to get some, but he realized that money was necessary to buy sweets and he didn't have any. So he went to the jungle to cut wood, by selling which he could get the money to purchase sweets. After he had cut enough wood, he thought that maybe his mind would want some more, and so he cut a second bundle so he could get more money. The weight of the two bundles was unbearable, but he bore it by consoling the mind that it had to do it in order to satisfy its desire to eat *jalebis*. Reaching the market, the fakir sold the wood, purchased the sweets, and went to a secluded place to eat them. But on reaching there, the fakir told the mind that it would be better to go to the place of his residence, where he could eat the sweets to his heart's full. On the way home, the fakir thought that at that time the mind had created the desire to have sweets; the next day it might wish to have a spouse and create children; on the third day something else, and on the fourth day still another; what would happen to him and his meditation? On reaching home, therefore, he said, 'Let me sit in meditation at least twice as much as I now sit daily and *then* I will take these sweets.' The mind felt that this fakir was going to tire him out like that! It therefore folded its hands before the fakir that it may be excused—'I will not raise the desire again.' It is in this way that the mind gets subdued and

kept under check, and one should not fall flat before it every time.”

He would say that as the mind was serving its master devotedly, was it not appropriate for disciples of the Perfect Masters to also serve the Guru devotedly? This could be done by fighting with the mind with courage, strength and faith. Reassuring us of the help of the Guru, He used to say, “The disciple should direct his face towards Him and see what He does. Remember Him, think of Him and weep for Him, as you have done all your life for the world and worldliness; and be fully sure that He will be with you at all times, on all occasions, and in everything that you do. This is the easiest and surest way to reach Him.”

It often happens that the people living or working close to the Saints and coming in touch with Him daily become arrogant, losing humility. This happens because such persons become proud of being in the service of the Saints; and they forget that they too must meditate and live by the orders of the Guru. The result is that their desire and anxiety to see the Master is considerably reduced, thus blocking them effectively from the treasure of love which Masters distribute freely.

In order to warn the persons living at His Ashram at Beas of this creeping pride, He used to say that being in the attendance of a Saint was living on a razor’s edge, from which one gains considerably *if* one devotes oneself to meditation. He used to say that those who come to Saints from afar are usually humble, eager to see and meet Them, and happy to put their earnings in the langar (the common kitchen provided by the Saints for those who come to Them); while those living with or near the Perfect Masters begin to take Him for granted, consider themselves privileged, and consume the food and other facilities of the langar or the Ashram without donating a penny, with the result that they lose what little meditation they have earned like a leaking vessel.

He also said that the path of spirituality was primarily for those who become humble and low, and shed the pride of family, high education, wealth, health, beauty, religion or country, etc. He would exhort His disciples to become humble and meek like the King of Balkh-Bukhara, who left his kingdom and remained with Kabir for twelve years, eating whatever was available in the house, and obtained His acceptance and pleasure.

He would also observe that it was an uphill task to sublimate one’s ego, efface one’s I-hood and identity, and considering oneself no more than the dust of the Perfect Master’s feet, surrender before Him, and thus become a recipient of His mercy and grace. But He also used to say that if the disciple does this, the Master responds manifold and fills him to overflowing with what He has and what He is. He would explain that when the disciple sits in meditation and thinks of His Guru,

the Guru is not unaware of it, and sends thoughts to inspire and encourage His child, and make his faith strong and steady to pursue his ideal. He used to add reassuringly, that even in the domain of this material world, if some helpless person sits at the door of a mighty rich man, seeking his help, the rich person is not unmindful of what is happening; so how can we ever think that the great Lord does not hear our cries and does not care? If we do, we exhibit ignorance of the love and affection He has for us. But ignorant we are, no doubt, and ignorant we shall remain, till we reach Him inside and see how the entire machinery of the universe runs under His overall command and care.

#### GRAND DELUSION

Talking of the world, Maharaj Ji used to say, "It is not bad; but do not make it your own, or it will let you down, and it will certainly not accompany you at the time of death." Perishable and unstable as it is, it fools us at every step; yet we human beings get inevitably tied to it, till, going to the refuge of the Master Saint, we truly act on His advice and live in His orders. This connection with the outer world is the grand delusion of life; it starts with this physical body which joins us in the womb but does not go with us when we leave. Our soul was pure and perfect originally but descended into the body due to its association, and ultimately subjugation, by the mind and its outgoing faculties, and by constant thought of the world and involvement with its affairs and identified itself with it so completely that it forgot its own identity and came to think that it was the body.

Riddance from this unnatural condition is possible only if we now reverse the process, and think of our Guru and Lord continuously and uninterruptedly, collecting our scattered thoughts and attention at the eye focus, so that we can traverse beyond. Simran, or the constant repetition of charged words, plays a vital role, and is the most important step in our journey to the beyond. Ordinarily, each one of us is engaged in the simran of the world; a farmer keeps thinking of his fields and crops, the shopkeeper thinks of the customers and commodities stocked by him, the housewife spends her time in thinking of what is needed in the house, what to cook, and so on; with the result that there is practically no one, who is not so engaged in the simran of the world. When one goes to a Perfect Master, He describes the plight of the soul, and asks His disciples to reverse this process of withdrawal of attention from the world and worldliness by the constant repetition of His Naam and reach the Guru inside.

Explaining this point further, He used to say that Simran has very great power; one who has perfected Simran can do wonders, become

bold and brave, knows no fear and may even stop a running train with just a show of his hand. He used to further advise, "One should keep thinking of the Guru continuously; because, while the hands may be busy in the work, the mind can be kept busy in His remembrance. This will save us from the passions, pain and pleasures of life, and put us on the God-way."

Sometimes He would narrate how His own Guru, Baba Jaimal Singh, used to urge and advise Him in the earlier part of His discipleship about it; and enjoin, "Remember Him in your work and see how the inner power guides and helps you; or let one think of Him when one is lost in the jungle and the way will be indicated." Baba Jaimal Singh used to thus point out that if that is the greatness of Simran, why should we not make use of it and do it as much as we can, day and night, with every breath we take, to make our life and spiritual journey easier?

#### PERFECT MASTER

Talking about the Master Souls, He would say that They know Their disciples inside out, but possessing immeasurable forbearance and forgiveness, do not make their misdeeds public. He would add that just as one could see clearly whether a transparent glass container has pickles, jam or sauce in it, the Perfect Masters can see through their visitors but do not let it be known, and in order to encourage them to do better and rise above their human weakness, treat them lovingly knowing fully well the misdeeds to their account. He would also add that if the Saints were to do otherwise, how would we worldly people benefit from them?

He would say, "The Guru is the giver of everything in life, especially the riches of spirituality. But we worldly folks are strange people, not knowing where our interest lies; we ask for pebbles instead of pearls and precious rubies, and do not make use of the grace of such high ones. It is rare that people make full use of the real gift of which the Saints have inexhaustible stock, and which they distribute without any limitation or reservation." Painting a grim picture, He would add, "What do we think of the Guru? If someone suffering bodily is not cured, we blame the Guru because He did not cure our disease; if someone loses a law suit, we blame the Guru for not helping him win it, and we are tempted to leave Him." Sounding a note of caution, He would say that those aspiring for worldly things should better leave room for the real seekers to make full use of the invaluable opportunities.

Continuing, He would say, "Affluence or poverty, pain or pleasure, life and death, are all predestined, and one has to reap as he/she has

sown. So it will be to the advantage of people if they finish their 'give and take' willingly and keep praying at the feet of the Guru for Him and Him alone; for if one gets Him, everything else is gotten and nothing more is necessary. Guru does not take anything from His disciples, but in a way does not leave anything also: because one who becomes a real devotee performs his/her worldly duties as an act of worship without any self-interest in it, and spends his/her life understanding whatever possessions, property, etc. he/she owns to belong to the Guru — a trust from Him to be used according to His principles and guidelines."

#### RELIGIONS OF OTHERS

Hazur Maharaj Ji was very broadminded and respected the religions of others and their beliefs equally. Talking about the limitless spirituality which He got at the feet of His Master, He used to express His deep and abiding gratitude, and say that He had the good fortune to learn the lessons of the Science of the Soul and obtain its highest practical experience in this human body by observing the orders of His Guru.

However, people were free to go to other places, wherever they liked. And He used to say that if someone gets anything better than what He had given them at any other place, he may come and tell Him, so that He could also benefit. This was the large-heartedness which He possessed and urged His followers to acquire. It was this divine attribute which, coupled with his everflowing and overflowing love, attracted the seekers of Truth towards Him, and strengthened the bonds of kinship amongst His followers who belonged to all religions, creeds, communities and countries, etc.

He would also clarify that the spiritual treasure which His Guru was gracious enough to bestow on Him was not the exclusive property and privilege of any particular religion, family or country, etc. Anybody and everybody could own it, by adhering to the commandments of the Guru, regular meditations, and becoming a receptacle fit to contain the humility, forgiveness, forbearance, mercy and pity, simplicity and chastity. Claims of nearness by family, relationship or any other means of support by papers, documents or wills, etc., were useless. According to Him, inner power is unerring, not capable of making any mistake, and opens the door only when one is fit and deserving.

#### SEVA

Once a dear one asked Him about the importance of doing *seva* or service, and He replied that real *seva* can only be done by one who obeys His orders implicitly; otherwise we may be misled by the mind,

fall a prey to its dictates, and even while seemingly doing seva may be doing something else; or, we may inflate our ego and assume airs thinking that we are doing something, with the result that it would not be called "seva." He would often be asked by His visiting disciples whether they could do any service or seva for Him, and He used to tell them, in clear terms, that the real seva is the seva of the soul, which they may do as much as they like and He would be pleased to accept it, adding that even physical seva would become fruitful if it is done with remembrance, with humility and responsibility, without claiming any reward for it. So far as seva in monetary terms is concerned, He used to say that a Perfect Master does not accept a farthing from His disciples for His personal use, and always earns money not only for His own subsistence, but to share the needy and hungry also – whether by pension, service, farming or any other means – just as Kabir did by weaving on the loom all his life, Guru Nanak by ploughing the fields, Ravidas by mending shoes, Namdev by dying cloth and His own Guru, Baba Jaimal Singh Ji Maharaj, by serving in the army.

He used to say that the Guru is never after His disciples for their seva, but if the disciple considers all that he possesses, including his own body, mind and wealth, to be that of the Guru, and uses it as if it were a *prashad* or gift from Him, he will efface his ego and put them to proper use, not wasting them for the satisfaction of passions and desires; and will thus benefit in the spiritual journey.

He used to add that the disciple is fortunate if some portion of his earnings is utilized in the cause of the Guru, because first, the earnings become purified and worthy of use for self and family, and secondly, the inner Guru bestows much more in return for the money spent in His cause. He used to also explain what the Guru does do with the money donated by the disciples. He helps the needy and the poor, feeds those who come to Him, and strengthens the mission, but never uses a penny for His own self. One of His initiates once decided to donate some money for the Holy Cause, but when he went to Dera Beas to actually do so, his mind played a trick on him, and thinking that the Guru had enough, came away without giving any money. On the way back home, the initiate lost his purse, containing the money he wanted to donate, and felt extremely sorry for being deceived by the mind.

He used to sometimes narrate His own life story and mention that after meeting the Guru, He always made it a point to place all His earnings, after incurring personal expenditure, before Him; He would send as much as He considered necessary to the family and utilize the rest for the spiritual cause. Accordingly, much of the construction at Dera Beas during the time of Baba Jaimal Singh and sometime thereafter,

was undertaken with the offering made by Him; with the result that, with the grace of Baba Ji, His children got, and even now are getting, many times more than they would have gotten had He sent the money to them instead.

#### DEVOTION TO THE GURU

He used to say that when He started going to Baba Jaimal Singh Ji Maharaj, there was neither house nor well there, except for one small underground hut or cave for Baba Ji, which was insufficient for people coming to meet Him or hear Him. Some disciples, therefore, wanted to take up further construction; but Baba Ji would not permit it. Once, He took up the matter and sought Baba Ji's permission for taking up the proposed construction; and to His great surprise, Baba Ji agreed graciously within no time, and the work was done.

Sometime later, some further work was started; on seeing which, some people belonging to nearby villages, came to Him and pointed out that as the river Beas, on which the Dera Beas was situated, was changing its course and had even taken away some portions of their village, why should He spend money on further construction? But He replied that if Baba Ji sat on the dais in the new hall just once, the expense and labor would be amply rewarded and He would have no regrets. This was just a small example of His devotion to His Master.

#### MEDITATION

He was a very good meditator and used to remain in his apartment for days at a stretch. He had had a wooden stand, called a bairagan, specially made, with the support of which He could meditate long while standing, so as to ward off sleep. In the early days of His discipleship, His Guru had enjoined upon Him that during the time He was on duty, He should not waste His time and energy in unnecessary talking, but limit it to whatever was necessary for official work; and after coming back from His office in the evening, He should sit in bhajan for two hours, followed by a two hour Satsang. Similarly, He was to get up early in the morning and meditate. With this schedule, where was the time to indulge in gossip or idle talk, as we human beings normally do? His life clearly bears out that nature had earmarked Him for higher work quite early and put Him through a very rigorous and stiff testing time, before entrusting Him with the responsibility of liberating other souls. Such is the scheme of the Lord to prepare the high and holy ones for ultimate responsibility.

He was ordered by His Guru to try to understand that one should not feel elated if he gets the sovereignty of the entire world, as the world

is unreal, and one would be deceived if one loved it. Similarly, if the sovereignty was taken away, there should be no dismay or disappointment because, apart from being unreal, it was taken away by Him Who gave it and to Whom it belonged. So one should not become happy and assume airs when praised or honored, nor feel offended and injured when slighted or maligned; one has to accept the will of the Lord and remain cheerful under all circumstances, good or bad, so that the mind remains unattached or unaffected, come what may.

Narrating the way Baba Ji used to love and look after Him, Maharaj Ji used to describe an incident of His life, more or less in the following words: "Baba Ji used to pour a lot of affection and attention on me. Whenever I went to His feet at Dera Beas, He would make me stay in His own room and look after me very lovingly. Once I came from Murree (a hill station), and alighted from the train at noontime when the sun was very hot. As I had come from a hilly area, I felt the impact of heat all the more, and thought of resting for a while on the way before going to Dera Beas. While sitting under the shade, however, it occurred to me that I was going to meet the Lord of Lords, and being afraid of the severity of the heat, was resting; but Sussi, who was in worldly love with Punnu, did better than me; she set out to meet her beloved in a hot and burning desert, without caring for her life; and I remembered that a poet had written in Punjabi about this in the following couplet:

*Delicate and tender feet of Sussi were beautified with henna;  
The sand was burning in the desert like oats being roasted by  
the cooks;  
The sun ran under the clouds and, in awe of Sussi's love  
stopped shedding its brightness;  
Hasham, see the trust of Sussi, as she would not lose her faith.*

"Am I a devotee of the Guru? Is it devotion when I am wasting time on the way and delaying the meeting with the Lord? With this thought, I started at once, and met some villagers on the way, who were resting in the shade; they suggested that I rest a while and resume the journey when the sun was lower. I was, however, already repenting for having rested and wasted precious time; and I continued the journey as fast as I could so as to reach my destination and have a glimpse of the glowing face of my Guru.

"In the meantime, Baba Ji, Who had very frail and tender skin, and usually avoided going out in the hot sun, started strolling in the sun

in the courtyard, and continued to do so despite protests from Bibi Rukko (His attendant and fellow disciple); and He went in only a few minutes before my actual arrival in the Dera. It was then that it became clear that, in order to save me from the severe heat, Baba Ji had absorbed it Himself. This is how the Guru takes the suffering of His children upon Himself without talking about it."

#### WORK IS WORSHIP

Impressing upon the disciples that work should be treated as worship, He urged that we must earn our living honestly and responsibly. He used to mention that once He got a very difficult officer, who terrified his subordinates. Afraid, he wrote to Baba Ji about it, and was told in reply that it was good to have a strict boss as he would be cautious and careful in doing the work, and would do it better. Baba Ji added that if ever one feels any difficulty in his work, he should always remember the Guru with faith and devotion, and he would be sure to get help and guidance.

He used to say that we are incompetent to know the greatness of a Perfect Master, because tied to the body ourselves, we consider Him to be no more than body; and if this is our faith, then what can we get from the Guru? He once narrated an incident of His life, when Baba Ji, on one of His visits to His village, while lying in the bed alone, appeared to be talking to somebody seemingly in sleep; when He "woke up," Sawan Singh asked Him to whom He was talking. Realizing that Sawan Singh Ji had heard Him talk, Baba Ji told him not to talk to anyone about it, and said that some of His disciples who were fighting on the front lines, had been encircled by the enemy, and that He had gone to protect and encourage them.

On hearing that, Maharaj Ji told Baba Ji that as ordered by Him, He would not talk about it to anybody while Baba Ji remained in the physical body, but after He left, He would make it known to His followers. He would say that it is a pity that we do not hesitate to sacrifice even our life for our children and relatives, who are of no use and help at the time of death, but we do not show even a little love for the Guru Who has taken over our burdens and sufferings, comes to take us at the time of death and transports us across the sea of life, without charging a penny and without ever mentioning it to us.

#### OPPOSITION

When he started the spiritual work in Punjab, the residents of the area were mostly engaged in rites, rituals and idolatry, and considered

reading scriptures or singing hymns as religion. In such an atmosphere and climate, revival of the teachings of the Perfect Masters was bound to attract criticism, as the priestly order did not want to be deprived of their position.

The religious establishment was stung by His teachings, which bypassed it entirely and emphasized the immanence of God in every human being, and commenced organized campaigns against Him and His mission. But gifted with the treasure of large-heartedness and divinity, He said nothing in reply, showing pity and mercy on them, and continued His work with courage and conviction and redoubled enthusiasm.

The opponents tried to disrupt His meetings, prevented aspirants from going to Him, distributed pamphlets and posters containing falsehoods about Him and His mission, and spared no effort whatsoever to defame Him and mar His work. But His caravan went on and on, without any attention to what others were doing against Him. Instead He wished well for everybody, particularly those opposing Him, showed concern for their welfare, and gave them loving attention whenever need and opportunity arose.

Once, hot-headed and fanatical followers of a particular religion set up a camp next to His ashram in Beas, and broadcast propaganda against Him, all day continuously. At noon, when He was passing that way after finishing Satsang, He stopped in front of their camp, and addressing them as dear ones, said that as they had no arrangement for food, they must be feeling hungry and that they might go and take food from His Langar, because He was their own. And He asked His followers, accompanying Him, to take those brethren along and feed them, lest they feel shy to go there and take food. This was His concern for humanity which made Him loved not only by His friends, but by those who called themselves His foes; He used to say that when the soul goes up, every human being becomes your own, and the distinctions keeping one human being from another are finished. One sees the Creator in each and every sentient and non-sentient being.

On the other hand, He never allowed propoganda or publicity to be done for Him or His mission. Once He went to a city for Satsang, and attendance in the first meeting was small. The organizers were worried and sought His permission to let the people in the city and areas around know about His visit. But He did not agree, and remarked that those who had to do this work were not sitting idle. In the meantime, it so happened that followers of a particular extremist sect went round the city proclaiming through loud-speakers that the Radhasoami Guru had come to the city, and he had magic in his eyes, and by putting some

musical instrument in the head, he wins over people and makes them hear melodious symphonies; but as this was against their religious injunctions, nobody should go to him. This negative propaganda aroused the curiosity of the people, and they turned up in very large numbers to see what this was all about; and finding His discourses to be relevant and appealing, many asked for Initiation. Subsequently, He observed, "It is He who sends and it is He who pulls," and that we should always have faith in Him.

#### WORSHIP

Describing the condition of the world, He used to explain that humanity is the crown of creation and was made by God Almighty in His own image. The human body consists of five elements—earth, fire, air, water and ether—and it was a pity that man, the leader of this creation, is engaged in the worship of plants, animals, reptiles, etc., which have just one or two elements only and do not possess the intellect and wisdom to distinguish between right and wrong, let alone make decisions as to what should be done to carry them across the sea of life. The worship of gods and goddesses can be understood as a mighty and wealthy individual worshipping his servants; for they were created for the service of humanity, not worship. It was only God and God alone Who was worthy of worship; and no one could reach or Know Him without coming in contact with, or securing the guidance of, a Perfect Guru who had himself known Him, seen Him and manifested Him within himself, and was competent and commissioned to help others do the same.

Caught in rites and rituals and outer practices, and having increasingly lost contact with the Controlling Power prevailing everywhere, we are worshipers of religions and religious orders instead of the omnipresent and omnipotent God; and He often pointed out that even those who were fortunate to come to the feet of the Perfect Master were also sometimes misled and misguided by those who do not devote themselves to meditation nor keep the order of the Guru and consequently raise doubts and point fingers at those who devote their lives solely in His remembrance. He would add that those who always keep their faces toward Him, spend night after night in weeping for Him, and immerse themselves in His unbounded love, do manifest Him within themselves and go to His lap whenever they like. Such seekers never speak ill of anybody, not even of those who criticize or torment them; instead they shower their love on their misguided brethren and pray to the Guru for their betterment.

Maharaj Ji always enjoined upon His followers to rise above the world and worldliness by controlling desires and passions and collecting the scattered attention at the point just behind the two eyebrows, so that we can reach the Radiant Form of the Master, Who will reply to all our questions and help and guide us in all matters wherever we are.

#### SIMRAN AND WHAT TO DO WITH THE MIND

Once a disciple told Him that his mind was troubling him and did not allow him to sit in meditation, and he was told, "There may be many reasons for the mind not to engage itself in Simran at the time of meditation; one has to keep a strict watch on it and not allow it to run riot. Even if it does, bring it back again and again, and tell the mind in strong terms that you have to sit for meditation for the specified time and till then it should not raise any thoughts, and if it still does so, throw the thoughts out. In this way, mind will become habituated to sitting inside and will become peaceful.

"Sometimes it happens that the mind is suffering from some worry and is deprived of the peace and pleasure inside. The remedy for worries is that one should convince the mind that our fate was decided long before our birth, and came to us with the body, and that it is unchangeable. We should take such steps as necessary to redress the worry. But do not allow the mind to keep thinking about it in meditation and disturb the attention. If the mind keeps running during meditation, then even if one sits for six hours, it will be no use. Develop the habit of repeating the Holy Names when you are free or go walking, etc., and while going to sleep also do so without fail, so that when you get up, you will feel as fresh as if you have gotten up after doing Simran for a long time. In this way the mind will become quiet and be engaged in Simran. Mind is our only enemy in this world. The Holy Scriptures speak of the ways by which it can be subdued. You can satisfy yourself by reading them. Don't be disheartened, keep on doing Simran gradually and regularly. When the course of Simran is completed and perfected, it will become a tremendous force and can stop a running train.

"It is good to wish that someone connected with you may get the divine Naam; but he should not be forced to do so, under any circumstances, as otherwise one has to take his karmic debt. If someone prays for someone to be initiated, but the Master does not want to do it, the prayer will not be of much use, but one's wishing so is not bad.

"One should not leave the Simran irrespective of the taunts of family, friends, or the world, even if one is not able to go inside, because Simran is the most important tool with the help and assistance of which alone one can acquire access to the inner planes."

## TO FIND TIME FOR SATSANG

On another occasion, some dear one submitted that he was so busy in his work that he had no time for Satsang, and the Holy One pointed out forcefully that the chores of life will not end — instead we ourselves will end. Quoting from Gurbani, “Nobody has ever won the world or its involvement, but the involvement has won and worn us out,” He said that it is incumbent upon every dear one on the path, while performing worldly duties, to find time for Satsang without fail.

## NO LIBERATION WITHOUT MEDITATION

On still another occasion, some people came to Him and requested that they may be “taken up” and liberated, without meditation. He became stern, and replied that what they had said was not possible, as this was their work and duty, and they had to do it themselves, whether they do it in this life or in the next; adding that it will have to be resumed from where it is left.

## GURUBHAKTI

Sometimes, when He was in a good mood, He would say, “Caught in mind and matter, it is no doubt difficult to do meditation; but if the disciples can develop intense love and longing for the Guru, eliminating the love of the world and worldly relations, they will benefit considerably and be saved from the problem of life and death; as in due course, they will become what they always think of and go where He, Whom they constantly remember, goes.”

Talking on the same subject, that the veil of the mind is removed when one develops intense love for the Guru, He used to explain that the Guru is like a railway engine, and till one manifests Him, how would the carriage of the mind and body be pushed and driven. He also used to add that by having pure and selfless love, the heart is purified; with the visualization of the form of the Master, the eyes become pure; and by hearing the celestial music the ears get purified.

## CELIBACY AND MARRIAGE

According to the custom then prevailing in the area to which He belonged, He was married while still a child; but His wife died before the consummation ceremony, many years after the marriage, took place. By the time He was married again, He had completed twenty-five years of celibacy. While advising His followers that married life was no bar to spirituality, if carried on according to the restraints and restrictions enjoined by the scriptures, He used to mention sometimes that during

His entire service career, His wife lived with Him for a total period of about six months.

Chastity was thus a commendable aspect of His life, worthy of emulation by us—His followers. Even at the ripe age of ninety years, He was able to roar like a lion at exceedingly large gatherings. During the later years of His life, the number of His followers increased substantially, increasing the work and strain on Him. His simple, pure, straight and chaste life enabled Him to work physically for very long hours—sometimes, up to seventeen or eighteen hours a day—till His end. As a householder, He fulfilled His worldly obligations and responsibilities admirably, and at the same time kept and engaged His heart and soul first in the continuous search for the Truth and Godway; then, after meeting Baba Jaimal Singh Ji, in unlimited devotion to His Guru and abiding by His orders; and ultimately in the spiritual upliftment of humanity.

#### FAMILY

His wife, Shrimati Krishan Kaur Ji, was an extremely good and sweet-natured lady, who was also greatly inclined and devoted toward the spiritual cause. She cooperated fully with the Holy and High One by allowing Him all the time He needed to administer the needs of the searching souls and the satsang. She remained sick for some time before her death, and someone asked Hazur Maharaj Ji why she, who was a noble and devoted soul, suffered so much; and He said that she had to because she allowed the people to bow before her and touch her feet.

He had three sons, of whom one died very young and two others survived Him. In order to settle His children well, He invested all the money which He got as a retirement benefit in purchasing agricultural lands. Later, when canals were dug for irrigation and canal water became available, the price of the land went up very considerably, with the result that His children became well off, and got far more than their needs and requirements.

Some months before His departure from the physical world (1948), He openly declared in a monthly Satsang that He had served the Sangat for about forty-five years, and during this period He had lived always upon His own earnings and tried to do His very best physically, mentally and financially for the work and mission of His Guru. He said that He had had to use the petrol of the Satsang for going to various places, in connection with the Satsang work, and that He had consumed vegetables grown in the Satsang farms, for which He sought the indulgence and forgiveness of the Sangat. Continuing, He said that

if He owed any money or any other thing to any dear one, he could get it from Him then and there, or in private, as the dear one might consider proper; if, however, anyone owed Him any money or any other thing, it would be treated as having been paid and the matter settled. Simultaneously, He made His two sons stand before the Sangat with folded hands, and said that He had given them enough personal property, wealth and possessions and had always enjoined on them to live by their own earnings and never cast eyes on the wealth and property of the Satsang, with which they had absolutely no connection.

On another occasion, He remarked that with the grace of His Guru, He had left enough for His children to have a decent living, and that He wanted His children to earn their living for themselves and not be a burden on the Satsang or His followers, as sometimes the children and family of the Saints become, under the influence of mind and matter.

#### HOW THE NEGATIVE POWER TRIES TO FOOL US

Describing a fracture which He sustained on falling from His horse while in service, He used to say that even though He was under very great suffering initially, yet He got relief from the time He wrote to His Guru, and that His huge karmic debt, for which He was to suffer for years, was settled within no time. He would also say that the doctors had advised Him to take chicken soup so that His bones would be properly set and joined, but as He could not do so, He thought that He would ask His Guru about it in meditation; but when he actually sat for meditation, the Negative Power appeared in the form of His Guru and said that if the doctors had advised Him, He could take the chicken soup in the interest of His health. When He did Simran, the so-called Guru got up and walked away. As He was not satisfied with the reply, He wrote to His Guru at once, and was told that it should not be consumed under any circumstances, and that the orders of the Guru were the same, whether from inside or outside. He would use this as an example of how the Negative Power tries to fool the disciple, and how we should be very careful.

#### WHO DESERVES IT?

Once a gentleman approached Him and said that it was all very well that He bestowed the precious gift of Naam on all sincere seekers of Truth, but it did not seem proper that He made no distinction between a real seeker and the worst of sinners. Maharaj Ji told him, "Does a competent washerman ever refuse any clothes, however filthy they might be? In the same way, a Perfect Master never refuses anyone who comes

to Him with a sincere and genuine desire, however dim his past may be, provided he is prepared to repent the past and start a new life.”

He loved all human beings, irrespective of caste, creed, community or color, and also atheists. While He was posted at Murree, an atheist suffering from tuberculosis came there and wanted some accommodation, to regain his health; but everybody refused to accommodate him, first because he was suffering from an infectious disease, and secondly because he did not believe in God. He came to Maharaj Ji's house also, Who at that time was on duty; but His housekeeper also refused him accommodation. While the atheist was leaving His house, Hazur Maharaj Ji arrived and finding a person going out, enquired from His housekeeper who he was; and on being told, said, “Look here, this man may not know that God resides in him, but we know it, don't we? Please give him accommodation.” So broad was His angle of vision and so large was His heart.

Who could understand such a one as He? We could know Him only to the extent that He revealed Himself to us. He used to say that when the child is in the primary class, the teacher gives him, out of all his knowledge, only that much as is required by the lessons of the primary class; but as the child goes up the ladder, class by class, the teacher goes on giving him more and more knowledge; and thus the child knows the teacher only to the extent the teacher lets him.

A messenger of peace, as He was, He cooled the burning hearts wherever He went. Once, in the days before India's partition there were some communal clashes between the Hindus and the Muslims at Multan (now in Pakistan). He went there and held Satsang, hearing which, the prominent people of the place remarked that if only He had come earlier, the trouble which had gripped the place would not have arisen at all. How rightly He used to declare that Masters come to this world to join brothers and sisters professing different faiths and belonging to different communities together, and not to tear them apart.

#### THE BEST USE OF DARSHAN

In this world of mind and materialism, it is difficult for any dear one to go to a Perfect Master and have faith and confidence in Him, and take full advantage from Him. Once He advised some dear ones, in this regard, in the following words:

“When you meet a Great Master, as a result of some very good fortune, then have your Master's darshan as if you were a man tormented by acute hunger, or like an infant who yearns for the protective mother, the only source of nourishment; and if anyone interferes between him and his mother, he cries painfully and falls into desperation; or like

a rainbird who drinks only the water of rain, when finally the sky bursts into showers; or like a fish separated from water, when it goes back to the soothing water. Like this, one should get elated on seeing the Satguru, so much so that on having His Darshan, the devotee should forget the consciousness of his body and have no thought or consideration of rain, sunshine or shadow.

“Look minutely into the middle of the Master’s two luminous eyes, riveting your attention on it. Don’t blink your eyes as far as possible. Hear the recitation and utterance of the Great Master with your ears and have darshan with your eyes. The gaze should be so confined that you see only the holy face of the Satguru and do not see the face of anyone else. Silently imbibe the utterance of the Satguru. Do not pay any attention to any noise, such as knocking at the door, or whatever anyone else says. If individuals come in and say hello, shake hands, or wish good morning or good evening to the Great Master, do not pay attention to them; if you do so it means disrespect to the Master. It is a great loss for one to leave the Master’s precious darshan and look toward others. Be so much absorbed that your attention does not divert towards the person who might interrupt.

“After hearing the discourse, one should not speak to anyone, nor see anyone. Put emphasis on the Simran. Escape from the company of those talking or socializing. Rest assured that the Satguru will fill the pipe of our heart with His darshan. If you start talking with anyone, the heart will keep on emptying what one gets from darshan.”

Usually, He did not allow anybody to talk of His greatness or say anything in His praise. But sometimes when under the insistence of the disciples, He agreed and allowed His birthday to be celebrated, people would have the opportunity of talking about Him. On one such occasion, when on a birthday celebration, illuminating stanzas were being sung and recited in appreciation of Him and there was invocation for His gracious mercy, He spoke emotionally and said, “Look here, when you scale me with the Lord Providence or Almighty, I do not accept it. Let us for the sake of argument take what you say to be true; then if you adore me like the Highest Saint gracing the earth and representing the Father, just keep my commandments and you will be benefited and my mission will be successful.”

His audience consisted of people from all walks of life, and He did not mind people asking questions in the Satsang itself. Once a doctor friend said that he had conducted numerous surgical operations but had never come across or seen the spiritual planes the Master was speaking about. Hazur Maharaj Ji explained to the doctor lovingly that the planes He talked about were in the subtle and causal regions and could

not be seen by the physical eye: just as the radio transmits the music of the instruments or the voice of the speaker but one cannot find the instruments or the person speaking by breaking the radio; similarly one can not find the spiritual planes by vivisectioning the body or brain.

To another person, who begged for His grace and mercy, He said, "How little you people know, that the Guru goes to every disciple at the eye focus in the early hours of every morning, with a basketful of Grace and Mercy, but finding them asleep feels sorry and is unable to pass it on to them."

Another dear one attempted to touch His feet to obtain His blessings, but admonishing and warning him in His own peculiar way, Maharaj Ji said, "What you seek in the feet of the Guru is in His eyes; see Him there if you want to get something from Him."

A tireless worker, He used to say that this body has to perish one day and we should take as much work from it for the mission of the Guru as we can. Keeping this in view, He sacrificed His bodily comfort and devoted His life to the Holy Cause.

Numerous poems, essays and compositions have been written in His praise. Many were written by His Gurumukh disciple, Sant Kirpal Singh Ji Maharaj, and others by Sant Ajaib Singh Ji, Who went to meet Him at Peshawar, on hearing from some Pathans at Nowshewar who Had seen Him there, that He was beautiful and bewitching; and later was fortunate to spend considerable time at His feet and under his guidance at Beas when His army battalion was posted there.

#### MISSION

Talking about His mission in this world, He said, "Saints come to this world neither to create any new religion nor to discard the ones already existing; neither to acquire name and fame, nor worldly wealth; but to help souls to get back to the House of the True Father. The Saints are not interested in raising an army of disciples; but They are moved by the plight of the wandering souls, and under the influence of their love, which is inexhaustible, They show them the Pathway to God; pointing out that if this human body, which has the invaluable opportunity of meeting Him, is lost; who knows how many ages it might take for another occasion to become available? So long as Saints remain in the human body, they continue to give, give and give to each and everyone who comes to Them, without any reward or compensation. It is only the rare and fortunate ones, undeterred by what friends, family and the whole world may say, sit at the feet of the Master Souls of the time, and acting on Their commandments, make proper use of the time and opportunity, and liberate themselves. When such accomplished

souls come to the world, They bring solace and peace to the burning hearts, unite people professing different religions in unbreakable bonds of mutual love and recognition, and flood humanity with Their divine mercy and grace.”

He loved to be alone, right from His childhood, and mostly stayed at home instead of spending time with others. This tendency increased after He met His Guru, Baba Jaimal Singh Ji Maharaj, Who ordered Him to utilize all the spare time at His disposal in the remembrance of the Lord and His meditations. Later, during the days of His spiritual ministry at Beas, He loved to be left to Himself after finishing His work, including meetings with visitors.

Rising above bias and bigotry, and with respect for all religions, He studied the literature and scriptures of almost all religions, and was well conversant with their essentials. He knew and had a very good working knowledge of Hindi, English, Urdu and Persian, and used to quote extensively from the writings of Saints of all traditions, including the Sufis. An unending reservoir of contentment, forgiveness, love, humility, devotion and selfless service, He was an emperor of spirituality and distributed it with large-heartedness and mercy. He used to present the philosophy of the Masters in marvelously simple words, without hurting the feelings of anyone.

#### DERA BEAS

Himself used to simple living, He made the atmosphere of His Ashram at Beas overflow with spirituality, simplicity, truthfulness, selfless service and, above all, meditation. It was on this account that the disciples of Hazur Maharaj Ji were renowned for their conduct and truthfulness, and even the courts of justice admitted the evidence of His disciples without further scrutiny, as it was understood that His disciples would only bear witness to what was true.

#### NAAM

He used to explain, “The blessing of Naam, given by the Perfect Master, is the most invaluable gift in human experience; it is not merely words, but the attention of the Master Soul giving it, for it is nothing but a bit of His own self-earned treasure of divinity, obtained through hard meditation with the grace of His Guru.”

He would also say, “Once the seed of Naam is sown by a Perfect Master in any soul, it is bound to sprout up sooner or later, and cannot go to waste.”

Once, while He was explaining the theory of Surat Shabd Yoga and giving the mantra used in Simran at the time of Initiation, a non-initiate

concealed himself at a place nearby and heard the Names that the Master gave. Later on, someone brought the matter to His notice, but He said, "What does it matter? If a dog passes through a cotton field it doesn't come out wearing a dress; if Naam was just words, a five-year old girl at the spinning wheel could give it. It is *attention* and can be given only by an accomplished and proficient soul to the disciples He selects."

#### ON CRITICISM AND SLANDER

While speaking of criticism of others, in which we people usually indulge day in day out, He used to say that in it we people waste our lifetime; it had no taste, was neither sweet, nor sour, or bitter, and yet the whole world was suffering from it very badly; and by speaking ill of others, we diminish our own self.

#### RESTORATION OF EYESIGHT TO A DEVOTEE

As already stated, He would say that Saints always live in the will of the Lord, and do not perform miracles. However, nature is at their beck and call and takes no time in doing what they think to be proper and necessary. Thus many seemingly miraculous occurrences can happen around a true Master. In the early thirties, Bibi Hardevi (Tai Ji) a lady in Rawalpindi (now in Pakistan) lost her eye sight and after consultation with the best specialists, it was found that the optical nerves had shriveled and there was no hope of recovering the sight; she could see nothing. Inwardly, however, she was constantly enjoying the Darshan of Baba Sawan Singh Ji and therefore not at all dismayed. After two days of blindness, when her husband and Sardar Kirpal Singh Ji were sitting with her, she saw that the Master and another person were discussing something, and the other person was begging Hazur Maharaj Ji to have mercy and restore her eyesight, and the Master was saying, "All right, all right." The husband of the lady was sitting with closed eyes, when suddenly he saw a brilliant light and at exactly that very time, the lady, who was lying on the bed, got up and ran across the room, saying, "I can see, I can see." In an apparently magical way, her eyesight had been restored.\*

#### ANOTHER MIRACLE

Sant Kirpal Singh Ji used to tell this story in Satsang: "Hazur used to visit his home town from time to time, usually accompanied by hundreds of followers, and there was always a free kitchen arrangement for them. On one visit there was a large group of Akali Sikhs

\* According to Taiji herself, the "other person" was Sant Kirpal Singh Ji.

camped nearby for some special celebration. These Akalis were against Baba Sawan Singh's teachings, so they planned to bring disgrace upon him by going to his free kitchen after the meal had finished and the kitchen closed. Nearly three hundred of them sat down outside the kitchen door and demanded that food be served to them immediately. Someone told me what had happened and I hurried to the kitchen to find that there was just half a basket of bread. I called the cook and told him to light the fires and make more bread, but the three hundred people outside started shouting for food. Just then, Hazur entered the kitchen and said, 'Kirpal Singh, why are you not giving them food?' I replied, 'Hazur, there is only half a basketful of bread, how can I feed three hundred people with that? We have to make more.' Baba Sawan Singh smiled and said, 'Fear not, but cover the basket with a cloth and go on serving the bread.' I did as Hazur had instructed, and the three hundred men ate and ate until they could eat no more, and when the meal was finished there was still the same amount of bread left as there had been at the start."

### *5. Some Sayings of the Master*

Some other incidents of His life, or important sayings which He used to repeat for the benefit of His disciples, are as follows:

1. "There were two peasant brothers who cultivated their own land. (In villages with canals, farmers have fixed turns to get water.) In the morning, the brothers used to go to their fields and sit in meditation, and continue sitting until the Master's form appeared inside and blessed them. On that day, as the time for getting water arrived, the Master's form had not appeared. But after consulting each other, both of them decided that without caring for water (which they needed badly) they would continue in meditation until the Radiant Form of the Guru appeared and blessed them, and they got what they wished for." Narrating this incident, He used to say that that was the kind of devotion which would bring results.

2. "Those who lead a clean life and put in time for the spiritual practices, do have pity on themselves; but those who are given up to sensual enjoyments and pleasures, and not put in time for this work, are cutting their throats with their own knives. So take these words to your heart and act on them. You will change in days."

3. "If we go on fighting over unnecessary things, we will achieve nothing. If we can help anyone, whether an animal or a human being, there is no harm in doing it. But if we cannot help, and the situation is such

that our help is not going to do any good, then we should leave the soul alone.”

4. Once an initiate committed some mistake, and in order to confess it before the Master, he blackened his face, put a garland of broken shoes around his neck, and came to the Satsang. When the Satsang was about to finish, he stood up and requested Him to forgive him, because he had committed that mistake. Hazur said to him, “All right, listen to me,” and then He told the following story to the whole congregation:

“Once there was an old woman, and she had a goat and a monkey. Both the animals were her pets. Once that old woman prepared many delicious dishes, and before she ate them, she thought of going to the market to buy some yoghurt. While she was away from the house, the monkey went into the kitchen, ate all the food, drank the milk, and putting some milk and food on the mouth of the goat, removed her rope and released her. On returning, when the women did not find the food and saw the mouth of the goat, she thought that the goat had eaten her food; the monkey cleverly sat with eyes closed, pretending that it was doing meditation. The women feeling upset, started beating the goat. A man saw all this drama and remarked, ‘What a poor goat! She had to get the beating without doing anything; and what a clever monkey! Having done the mischief, it avoided the punishment and was pretending to do the devotion.’ It is the mind which plays the mischief, and it is the body and soul who suffer for it.”

5. He was very much opposed to suicide, and used to say that those who do it will never be forgiven.

6. Once, while He was at Dalhousie, the sevadars prepared and served the food for the Sangat to eat. Sitting in rows, everyone folded both hands and started praying to the Master for His blessings. In the meantime, the food prepared for Him was cooling down, and His housekeeper requested Him to start taking it. But He replied that He was being fed by the Sangat which was praying to Him and offering food to Him internally. The housekeeper therefore requested the Sangat to take food so that Master could also take it. This was a way of telling the Sangat, that when they pray to Him earnestly, He has to respond and hear and pay attention to them.

7. “Just as devotees of the Lord give one tenth of their earnings towards the Holy Cause, similarly, we should give one tenth of our time—about two and a half hours a day—for our meditation, to gain His pleasure.”

8. When anyone complained to Him about one’s inability to still the

mind, He would reply, "Your Simran is not concentrated enough"; and for the complaint of not being able to sit in meditation, the same reply was given. This was His method of stressing that constant and ceaseless Simran is the key to concentration of mind at the eye focus, the starting point of further spiritual progress.

9. "If one cannot even describe the beauty of Taj Mahal (the famous building built by the Moghul Emperor, Shah Jehan), how can we compare anything to God? It is better to concentrate, go within and see His beauty for ourselves."

10. "When we want to get some furniture made, we go to a carpenter every time we need a piece. But what if we were to bring him to our house permanently? Then whenever we want furniture made, we can have it without having to go out after it. Similarly, one time we pray for our children, another time for our business, still another time for our health, etc.; why not manifest that Power within? And then all our desires can be fulfilled."

11. "Sometimes we do some good thing, help a needy person, or those in distress, do some seva or sit in meditation; but after doing all this, we become proud and enlarge our ego; which is just like preparing delicious food and then putting coal ash over it. We spoil all that we had prepared and waste the effort for nothing."

12. Once a disciple stood up in the Satsang and said that if someone gets pleasure in meditation, what should he sacrifice on the Guru? He laughed heartily, and said that the disciple should sacrifice his mind over the Guru; and the dear one said that he sacrificed his mind, when Maharaj Ji quipped, "First make it your own; how can you sacrifice something which has not become your own?"

13. There was a very advanced disciple who was always seen in torn and tattered clothes, and belonged to a low caste. Once, when he tried to sit in the Satsang in the front, the many rich and high-caste people sitting there did not like it and tried to elbow him out. He, however, persisted and forcibly sat there. After the Satsang was over, the Master said to him, "Bai Lehna, you may also throw your bomb." He got up and pointed toward Maharaj Ji, and said, "This gracious Maharaj Ji, Whom all of you seek, is very great and kind and stays the whole night in the quilt of this poor and poverty-stricken body that you do not even allow to sit near you." But Master stopped him from saying anything further. This was his way of teaching those rich persons and advising them to shun casteism.

14. "There is a lot of cheating and deception in the world, but one gets a substantial return, say sixty or seventy percent, despite this degra-

dation. But in the field of so-called spirituality, things have gone so bad that one does not receive anything in return for what one does." What a wonderful way of commenting upon the false gurus!

15. Once some people came to him and said that they had heard that according to his horoscope, He would live for a hundred years, and even more. In reply, He said, "It is really so, but only if you people will allow me to sit peacefully and make use of me for the purpose I came; if you trouble me with your desires for worldly matters, I may go early also."

16. "A women gives everything to her husband, but not her mind."

17. "A person fell in an uncovered well. Another person, while passing by the well, found him in the well, took mercy on him, brought a rope and, throwing it in the well, asked him to catch hold of it so that he may be pulled out. However, the person who had fallen in the well, started questioning him, asking him as to how he fell there, who dug the well, how deep was it, how much money was spent on it and if he fell down again, will he be pulled out. The man outside with the rope told him to come out and then ask the questions." Comparing his condition with the worldly people, He would say that Perfect Masters, finding us deeply involved and engrossed in this world, its attachments and its sufferings, have pity on us and try to put us on the Path to get out of it. But we keep raising unnecessary questions and lose a most valuable opportunity.

18. "If somebody takes a purgative, even by mistake, it will work and clear the stomach. Similarly, if someone takes the Name of God, even mistakenly, one is bound to benefit."

19. "When a high Soul comes to this world, the worshipers of wealth and women also gather round Him. Whatever a person asked of me, I granted. He who wanted riches, got riches; he who wished for lands was given lands; those who wanted Me, got Me in abundance."

20. "Experience is the best teacher. If someone praises his wooden sword and in ignorance considers it to be the best, the only way to disillusion him is to ask him to try a few strokes with it. His eyes will soon see reality."

21. "Life is a combination of pains and pleasures. If the happy days are gone, then the days of adversity will also go, in their turn, to make room for the happy days again. The karmic cycle must work. The arrows that have left the bow must find their mark. Man should put up with it, as best he can, for karma is unchangeable."

22. "The mind feels shy to give in and come in touch with the Sound Current inside, for there it loses its identity and freedom. Instead, it is prepared to go to the extent of sitting in trenches in the face of bullets

to win a shallow victory, or face the risk of crossing the Atlantic Ocean to establish a record.”

23. “The soul is pure and needs no cleaning. The dirt is mind and as long as the mind does not go within and catch the Current, the soul cannot go within. Hence the time spent in the Sound Current is time spent usefully, for during that time, the problem of life is being solved. No talk or theory is a substitute for that. It is a practical separation of form, mind and soul from the combination of the three. It is an uphill task.”

24. “The Path of Light and Sound is the basis of all religions.”

25. Once a question arose that among the initiates some have reached the goal by their practices, and some others are still on the way; so how does true relationship apply? The Master explained, “Everyone has to cross the river; some cross in the first boat, some in the second, and so on. After all, the landing stage on the other side is the same for all boats, and all the travelers will meet there. The true relationship made by the Guru cannot be broken, and like the beads of an unbreakable string, the Guru strings us together.”

26. “One who has studied and become a graduate during his lifetime, will remain a graduate even after his death. But he who has remained illiterate during his lifetime, cannot hope to become a graduate after his death.”

27. “The God Power manifests in some human pole so it can contact the disciples; then it resides in them and does not leave or forsake them till it leads the soul of the disciple, step by step, to its final destination, Sat Naam.”

28. “Please put in some more effort on your part so that I do not have to carry each one of you on my shoulders. It will make my task easier if you do your duty.”

29. “Just as a calf coming from the distant fields drinks the milk of its mother, but the ticks clinging to the udder of the cow day and night only suck the blood; similarly, a devoted soul coming from a distance gets the benefit from the Master, while those living with Him, or nearby, often only suck His blood.”

30. “There are three main differences between the teachers from Brahmam, or Avatars, and the Saints, who are practioners of Sound:

1. The Saints reach the eighth spiritual plane while the Brahmam Avatars do not go beyond the second.

2. The Saints go by Sound, while the Avatars travel by light or sound of the second degree.

3. As the second spiritual plane (Trikuti) lies within the scope of *Maya* and *Kal*, and the coverings of all three bodies (physical,

astral and causal) cannot be removed until the third stage (Daswan Dwar) is reached, the souls of Avatars are not so pure and powerful against temptations; hence they too are subject to karmic law and come into the world again and again, at intervals.”

31. “The attitude of humble submissiveness on the internal journey of the soul sometimes becomes dangerous, as it is possible that other souls may mislead one to their own abode and stop one’s further progress; we should avoid them, just as in the world, when we have to finish our work soon, we avoid those people who are liable to delay us.”

32. “So long as the practitioner on this Path does not surrender his all (body, mind and possessions) to the Guru, his soul does not become purified.”

33. “We have no enemy in the world; all are our own except our lower self, who is our only enemy. A practitioner of this Path has everlasting strife with his lower self; therefore, he is always on his guard against its deception.”

34. “A disciple should have firm belief that he shall surely succeed in this Path; if not, then he shall die in it and shall go on struggling till his last breath; for no pain seems better than this. It is better to die in its search, than to live and attain worldly degrees.”

35. “Desire has debased the soul. When it desires something and fails to find the object of its desire, it feels pain. We should, therefore, abandon our desires right now and accustom ourselves to be resigned to the will of God.”

36. “The Guru gives a long rope to the disciples. But when He pulls it, He sets everything in order.”

37. “Nobody on earth can snatch the gift of Naam bestowed by a Perfect Master. Even Kal, the Negative Power, cannot take it away. When a soul is taken beyond the three spiritual planes into the fourth one by the Perfect Master, then Kal and Maya begin to beat their breasts, and say, ‘Oh! One man is gone.’ ”

38. “The longing for Naam means turning your back on *kam* (lust). Turning your face to one means turning your back to the other.”

39. “We keep shuttling, like the weaver’s shuttle, from one body to another, in the eighty-four lakh creation, and are always in chains like a confined criminal.”

40. “Make me a common ground on which brothers and sisters of all religions can sit together.” This was instruction to Sant Kirpal Singh, His gurmukh disciple.

41. “Nothing of the world goes with us at the time of death, and yet we are inextricably involved with it. A Saint was going somewhere, and one of His disciples accompanying Him drew His attention toward

a big herd of cattle; when the Saint asked him whether he had anything of his own in that herd, he told Him that he didn't, but a child buffalo of his father's elder brother was there. The Saint commented that even though there is nothing of our own in this whole world, yet how deeply are we entangled in it."

42. "As long as one has not freed the attention from the matter or body, and come inside at the eye focus, and has not made contact with the astral Form of the Master, thereby having cast off 'I-ness' or self; one cannot be accepted by the Sound Current."

43. "Those who want to see me as an ideal householder should come to Sirsa (where His personal lands and agricultural property was situated), and those who want to see me as a Fakir should come to Dera (His ashram at Beas)."

44. "You cannot clear up all the thorns which you yourself have spread in your path, but you can wear heavy boots for your protection."

45. "All the dear ones are Satsangis, but there are some 'homey' Satsangis, those who are at home with the Master. Such people are dearer to Him than anybody else in the world."

46. "We hesitate to do a wrong thing in the presence of a child. Do we not realize that God within us is watching all our actions?"

47. "Master will definitely take all His initiates to the Ultimate Goal, but only after cleaning them from all blemishes. No one wants to keep dirty clothes. A washerman never refuses to wash even the dirtiest clothes, because he knows his own competency; sometimes he may have to put in a little extra effort."

48. "Master does not add anything to the disciple from outside. He shows us the way to our ultimate goal; not only that, He demonstrates how one can get the inner contact by withdrawing us from the intellectual and sensual planes."

49. "If I succeed in taking one person to Sach Khand, I think my life will be crowned with success."

50. "I do not want people who are conscious of their wealth, elevated position or power. I only want the poor and humble. Those who work with me, will have to give up their homes, clothes and money, and come in humility as a poor man. This is the kind of work I want."

51. "From the time of Initiation, when the Master takes over the charge of a soul, He is constantly aware of that soul; He wants to see it installed on the throne of bliss and peace. Even if the devotee leaves the Master or loses faith in Him, He never leaves him. He will someday bring the devotee on the Path again. His mission is to take up souls, and a soul once initiated is never deserted; that is the law."

52. "Birth follows desire. We are born again because our attention

is given deeply to desires, and unfulfilled desires bring the attention back. When the desire is for higher Planes, and not for the things of the world, then why should we return to this world after death? The attention will go up; and for those who have, while living, concentrated at the eye focus, there is no return."

53. In a reply to a question asked in 1925 by His American Representatives, Dr. and Mrs. Brock, as to Whom to look for guidance if the present Master goes out of life, He said in a letter dated 17 December: "Master leaves the physical frame, in His time, like other people, but remains with the devotees in the astral form as long as the devotee has not crossed the astral plane. All internal guidance will be done by Him, and it is He Who will come to take charge of the soul at the time of death. And in case a devotee rises above the eye focus and meets Him daily, he will meet Him inwardly as usual. He will continue to discharge His inward duties of guidance as before; only He cannot give instructions outwardly for the simple reason that He has left the physical vehicle. The functions which could be performed by the physical form only will now be done by His Successor. All outward guidance will be done by the successor and the devotees of the Master Who is gone will love the Successor no less. They will get the benefit of the outward instructions from the Successor; correspondence will be done with the Successor, and you will know who the Successor is."

54. "Mind is not a thing which can be switched on and off at will. It cannot be taken away from its routine course, in spite of our best efforts, in a day, a month, or a year. It is a life-long struggle. Those who have undergone this struggle, or who are engaged in it, understand what it is to conquer the mind.

"If it were an easy affair, Guru Nanak would not have sat on pebbles for twenty years, Christ would not have spent nineteen years in the Tibetan hills, and Swami Ji Maharaj would not have contemplated in a solitary, dark, back room for seventeen years. I need not say more; you know the struggle."

55. "Take me as your elder brother, friend, teacher, father or as an old and experienced person, and go on according to My instructions; when you go inside and find there is more, then you can call me by any name you like."

56. "Some Greek portrait painters came to China to show their skills. The king agreed to give them a hall in which they could do whatever painting they liked. Some Chinese painters also wanted to have an opportunity to show their skills. The king said, 'All right, divide the hall by a curtain.' It was a big hall. One wall was given to the foreigners and the other to the countrymen. They began to work on the walls.

After some time the painting was ready. The Greeks went to the king and told him, 'Our painting is ready. Would you kindly look at it?' The king went there and saw that the painting was very beautiful; he was amazed how lovely it was. As he was coming out, the Chinese painters said, 'Would you kindly also have a look at ours?' 'All right,' said the king. When the curtain was lifted, to the amazement of the king, the very same painting that was on the other wall was also on this one. It was exactly there, and still clearer than the other one; because in the original one, done by hand, little imperfect spots did show up here and there; but in the reflection they were not there. He was amazed and said, 'What have you been doing? What did you do?' 'We have done nothing, sir,' they answered. 'We have done no labor, we were simply rubbing the wall so much, day to day, that it now reflects. That is all that we have done.' " He used to say, in conclusion, that we on the Path are also required to do nothing but clean and clean ourselves internally so that we reflect the form of the Guru.

57. Once He went to a village in which there was much controversy. When He went there, people received Him with stones; and even when Satsang was being given, they threw stones. He turned to them, and said, "I think you have given me a very good reception. Thank you." With these words they were changed, and regretted their deeds.

58. "Your whole life may be spent in search of a Godman; that very period will be counted towards devotion. If you come to the right person, with the grace of God, all your labor will be crossed with success."

59. When people went to Him, He would inquire, "How are you getting on?" And they said, "All right." He would further say, "Have you done anything for me?" And the people would say, "My son was sick, he is all right now"; "my wife was on her deathbed, she was cured"; and so on. He would say, "Have you done My work?" and people would reply like that.

60. "Both grief and criticism from others, if we are not adrift, go a long way to help us in our progress in the meditation; they will strengthen our souls. Those who turn against us are really our friends in disguise."

61. One Sardar Kartar Singh Nabina, a great and reputed philosopher and intellectual wrestler, who was blind, came to Him and heard His discourse. After it was over, he got up and said that during all the debates and discourses of his life, he had defeated men of various religions, but on this day he had sat like a school child before Maharaj Ji and learned from Him.

62. There were two brothers named Bahadur Singh and Labh Singh. While Labh Singh was a very devoted Satsangi, Bahadur Singh was

a robber and spoke ill of the Master and His mission. Labh Singh had a great desire that Master would give Satsang in his village, and secured Master's consent after making many submissions. He told the happy news to Bahadur Singh and requested him to lend a helping hand in making arrangements, and urged him to make full use of the opportunity. Bahadur Singh became angry and retorted that he would rob those who came to the Satsang, and even the Master. Bahadur Singh did not come round despite the persuasion of his brother. In the night, when Bahadur slept, the Master appeared to him with a stick in his hand, and forcing a piece of wood in his throat, started beating him and squeezing his neck. Bahadur felt terrified, and falling at the feet of Maharaj Ji, sought His forgiveness. Early next morning, he went to Labh Singh and told him that he would do all the work; and even when Labh Singh felt hesitant to permit him even to enter his house lest he cause trouble, Bahadur Singh implored him to allow him the rare opportunity of doing something in the Holy Cause. This is how sinners were completely changed and became good people in His dispensation.

63. Some people asked Him as to why this world, which is the play of the Lord, was made, and He replied, "First reach the One Who made it, and then ask Him."

64. Sant Kirpal Singh Ji used to tell this story: "Once a woman came to Him when He was very busy. He was not usually impatient, but when this woman came and bowed at His feet He said, 'Get away! What is it? I am busy. Wait!' And the lady said, 'That is all I want; Your radiation is enough.' His whole attention was there. 'Wait! Wait! Get away!' Is it not the whole attention? Very few people are able to appreciate it. But the attention of the Perfect Master is most invaluable."

65. "A soldier was bringing his horse to drink water from a well with a Persian wheel. There was a farmer running the Persian wheel, and it was making a cranking noise, which the horse did not like. So when the horse came near to drink, he shied away from the noise. The soldier asked the farmer to stop running the wheel. But when he did that, there was no water. When the soldier asked the farmer to work the wheel again, as soon as he did, the horse shied away. This happened a few times and finally the farmer said, 'Well sir, you will just have to whip him and make him do it; and when he starts drinking, he will forget about the cranking.' Similarly, the pain of life, the work of the world, will not come to an end. It will go on cranking and you will do your meditation."

66. "With all the strength a man can have, he cannot fathom the love of God and the Master for a loving disciple. Master stands by the initi-

ate even in dreams. The disciple is guarded by His mighty hand, each fraction of a second. It is first He Who loves the initiate; the latter's love is only reciprocal."

67. "When you get initiated, you are joined, put in contact, with the God-in-action Power. This is no mode of outer worship, pilgrimage, fasting, etc."

68. A simple village girl used to devote considerable time to meditation with regularity, and reached the form of the Master. After some time, she was married; and her in-laws went to have a bath in Mother Ganges and, under pressure, she was also forced to go there and offer a penny to Mother Ganges; she became angry and taking the penny threw it into the river whereupon the form of the Master disappeared. One day, she stood up in Satsang and told the Mighty One of her loss. Laughing, Maharaj Ji told her, "You touch your ears and do not do it in future." She was a simpleton, and in her innocence, at once blurted out, "Maharaj Ji, You also touch Your ears that you will not disappear in future."

69. Once, a lady surreptitiously made her way into the group of ladies selected for Initiation, without being noticed. Maharaj Ji came in and, before starting the Initiation, as usual prayed to His Guru, Baba Jaimal Singh Ji Maharaj; and on opening His eyes, said that a dear one had come without His permission and should go out. She did not go. He repeated His words twice, but the lady did not move. Sensing that she was perhaps feeling embarrassed, He asked all of them to go out and come in after some time, so that she could slip out unnoticed, and be spared the shame. The lady still came in. Maharaj Ji again said that the same lady was again in and should go out herself, otherwise He would have to single her out. He finally pointed toward her and asked her to leave. She was stunned, and asked why Maharaj Ji would not give Naam to her, when He was giving it to hundreds. He said that Saints keep secrets and do not disclose these things. She demanded that He tell her, and she refused to leave.

Finally, Maharaj Ji told her hesitatingly that she was responsible for killing many babies and causing many abortions. She felt terribly ashamed, fell on His feet, wept bitterly and said that she had come to Him, taking Him to be merciful and an ocean of forgiveness; and if she could not be excused in His court, then who else would have mercy on her? Maharaj Ji felt moved and allowed her to be there and He initiated her.

70. Once Tai Ji alighted from the railway train at Beas Railway Station late in the evening, and found that there was no tonga to carry her to the Ashram at Beas. As she was very devoted, she started on

foot, all alone in the remembrance of the Guru, without caring for the danger involved, as it had become dark and the path was very lonely. On the way, she saw dangerous-looking people, but none dared to come near her, as they saw a tall old Sikh, with a sword and a spear, behind her. When she reached the Ashram very late, she was called by Maharaj Ji and admonished for traveling alone at that late hour. He said, "Daughter, what a folly you have committed. Suppose the robbers had waylaid you?" As she had complete faith in Him, she replied that, as she was repeating His name constantly, how could they come near her?

71. Once, He was walking home from His office, when He smelt a delightful fragrance. He looked around but could not see any person nearby, and so continued walking. After some distance, He came upon a fakir sitting by the wayside, and there was distinct radiation near and around him. While narrating this incident, He would say that only people who really meditate can experience the inner fragrance.

72. Once a person who was living in Africa and was His disciple, came to Him and said that he lived in Africa, and could only come to Him after five or six years; but on reading the writings of Kabir Sahib, Who had written that if a disciple did not see His Guru at least once a year, the relationship between the disciple and the Guru becomes slack and suffers, he became disheartened. Maharaj Ji laughed heartily, and said, "Kabir Sahib has said that, not I."

73. Once there was an elderly Sikh sadhu belonging to the same caste as Maharaj Ji, who was in the habit of doing Simran of "Sat Naam Wahe Guru," and having perfected it in some measure, had some calmness of mind. He was taken to the Master by a dear one and when they met, the sadhu saw Him looking at the time on His golden pocket watch, and was shocked that He should wear costly apparel and keep a golden watch; without restraining himself, he blurted out, "I came to you taking you to be a sadhu, but you seem to be something else." Instead of taking offence the Master replied humbly and lovingly that the sadhu may please show Him where He was wrong and instruct Him, so that He could correct Himself. So matchless was His humility and respect for others.

74. Once, the only son of a Satsangi widow was wrongly implicated by the police in a murder case, which came up before a well-meaning Satsangi session judge. The lady went to the Master, weeping and crying, and begged Him to save her son. Maharaj Ji comforted and consoled the lady, and told her to go to the judge, apprise him of the facts and tell him that Maharaj Ji wanted him to help save the boy. He said, "I know he is innocent."

The lady went to the judge, but he disregarded the Master's words

and said that he would do justice rather than render help. When the Master heard about it, He said, "I have no need of a judge—I can ask the Lord to do my work," and He told the mother, "Don't worry—you just put in an appeal." True to his word, the judge convicted the boy, and the mother filed an appeal, and the boy was found to be blameless and acquitted. This was His dispensation and grace.

75. "Saints are all powerful and those who love Them will be saved from the problem of life and death. Even those who see them once with genuine love and devotion will get a human body in the next lifetime in which they will be placed better and can complete the journey of life."

76. "Peter the Great, the Czar of Russia, went to Holland to learn the art of shipmaking and shipbuilding. During his stay in Holland, his identity was kept hidden, and he worked exactly like the other apprentices, and mixed and made friends with them. There were some Russian exiles in Holland at that time. Coming to know of their fate, he told those people that the Czar was known to him and if they filed an appeal, seeking reconsideration of their cases on the grounds of mercy, he would take them along, put in a word, and help them. As he was an apprentice like them, living and working in a similar manner, many of their fellow workers could not believe him; but some thought that possibly he would be of help, and they did as he advised and accompanied him when he went back, after completing his training.

"As they entered the territory of Russia, people started bowing before him, showing consideration and respect to him; and the companions felt encouraged. When finally they reached the palace, he took them in, made them comfortable, and by doing as promised, got them pardoned. In the same way, Guru is great and grand; He comes into this world of filth and dross, takes up a human body in which he lives, eats, sleeps, talks and does other chores like us, but having a link with the Guru Power, is all powerful; and those who believe in His words and act on His advice are saved from the clutches of death, and others suffer endlessly."

77. There was a deadly dacoit, Udham Singh by name, who used to rob, loot and terrorize persons coming to the Master, and he often spoke against Him. Destiny took such a roundabout turn that he became His disciple and devotee and used to often stand up in Satsang and praise Him for a long time; and when asked by Him to stop, he would say that as He had spoken ill of Him with that very tongue, it should be allowed to sing His praise so as to atone for the wrongs done by it.

78. There was a very advanced disciple, Bhai Wazira by name. He would often say that he saw the Lord Sawan in everybody—human

beings, animals, birds, and even plants and trees; and embracing a buffalo or a tree, would say that he saw Sawan in it.

79. People, coming to Saints, are of various types and varied backgrounds. Once, someone who had some inner intoxication asked Him what should a person do if one's beloved be lost. He immediately said that he should come to the center of the soul or Inner Eye and find Him.

80. His dispensation was strange and strong. Once, a student of a medical college felt disheartened to appear in the examination and would not do so in spite of His persuasion; finally he agreed to sit for examination saying that he would keep the answer sheets blank, without writing anything except his role number. The Master, however, kept on persuading him not to do so. The student prayed to Hazur Maharaj Ji, and did as He said to; and to the surprise of everyone, was declared successful.

81. Heaving a deep sigh, He would often say, "What a great treasure of spirituality is in the possession of the Sikh community in the form of the Holy Guru Granth; but what a pity that the dear ones are not able to comprehend the true import of its teachings and make full use of it, by living up to what is contained or stressed in it." He used to say, "This bani of the Gurus, which is invaluable and worth more than the wealth of the whole world, speaks of another Bani, which continues to ring and reverberate ceaselessly in the forehead of every human being, which is the Guru of the whole universe, and the contact of which cannot be had except through One who has manifested it within Himself and can do it for others."

82. Once, when He was at a place called Kalu-Ki-Bar in Shivalik hills in Himochal Pradesh, where an Ashram had been constructed by Him, two highly-reputed Sikh religious leaders came to talk to Him; and being surprised to see the local people, who were mostly clean-shaven Rajputs, reciting and reading the compositions of the Sikh Gurus out of the small booklets of the Holy Guru Granth, carried by them with great devotion and faith, requested Him to convert them formally to Sikhism. He replied that He had done the real work of arousing the awareness and anxiety for Gurbani amongst those people, whose ancestors had opposed Guru Gobind Singh tooth and nail, and that they had now so much love for the Sikh Gurus that they were spending much time in reading their writings and hymns and trying to mold their lives according to their teachings.

83. "We people keep on taking the poison of the world and weep and wail, but we do not stop; we keep on taking more and more of it.

84. "Spirituality is a bargain of cash and currency, and we should work for it and see the result for ourselves; instead of depending upon the future and after-death promises."

85. "Nobody keeps dirty clothes in a suitcase; clothes are only kept in a suitcase after we wash them. Similarly, the Guru cannot reside in an unclean or dirty heart. It should be made neat and clean, if we want our Guru to come and stay with us."

86. "The family of Saints and Perfect Masters is their Sangat. It is only Their disciples on whom They bequeath Their spiritual wealth; material wealth may go to Their children, but for the Master Souls, the Sangat is dearer than Their children."

87. His glimpses were wonderful and indescribable; on numerous occasions, people were taken aback at the first sight. Once, while He was sitting in a train due to depart, a Muslim gentleman purchased grapes from a vendor on the platform, and while passing near His window saw Him and felt so impressed that helplessly he offered the grapes to Him.

88. When the building of the new large Satsang Hall became ready, and the question of putting gold in its minarets came up, and the name of a dear one who had done the work of a goldsmith earlier and was doing some other seva during the construction of the building, was suggested, He laughingly said that the person whose name was mentioned and who was present before Him, was such that he did not spare his own mother when she asked him to make ornaments for her, by playing the usual tricks of the goldsmith trade. He also said, humorously, that the advocates and pleaders have the art of creating differences and discussions between father and son, mother and son, or brother and brother, because this is necessary to enable their profession to flourish. And even those who had come over to Sant Mat continue to play the game artfully, to ensure their existence. He had such a marvelous way of saying all this, not to criticize, but to explain and encourage the people so that, leaving their vices and bad habits, they became better and improved.

89. Once, a gentleman, who was attracted by the force of his personality and discourses, started coming to Him often, for personal interviews and audiences; and to his utter dismay found that many of the persons around Him were arrogant and hot-tempered. The gentleman asked the Master why this was so, in a personal interview, and the Master said, "There are two main reasons for this: first, the aspirants coming here are usually humble and get something real, but the workers and volunteers become proud and egoistic by virtue of the position they come to occupy, with the result that humility becomes a casualty; and instead of reaping the advantage of what they do, they lose more than they gain. By remaining constantly near the Saints, the longing to see Them, which has a great cleansing effect, is also lost.

"Secondly, who knows from what species of creation they may have

come? The nature and habits of that species still continue, getting effaced, of course, with the passage of time.” He said, very strongly, that the seva done in the cause of the Saints, should be done with respect and recognition for those who come to seek the divinity; one should keep in touch only with the Guru, and not what is happening around Him; and thanking the Lord, day and night, for the opportunity of serving in His Cause, engage oneself daily in meditation as ordained by the Guru, so that the real advantage is derived.

90. Once some dear one came to Him and complained that Guru Nanak had done great injustice by praising sadhus in His compositions. He quoted Him as saying that one should wash the feet of a sadhu and drink the water with which the feet are washed; one should bathe in the dust of the feet of a sadhu, and one should sacrifice oneself on a sadhu. After hearing the gentlemen, Maharaj Ji asked the dear one whether he knew what Guru Nanak meant by the word “sadhu” and when the person said “no,” went on to explain that in the terminology of Guru Nanak and all Perfect Saints, a sadhu is one who has controlled the mind, conquered passions, ego and desire, and having bathed in the pool of Nectar, on the third spiritual plane, had realized the Self; and that the large numbers of saffron-robed “sadhus,” roaming everywhere, were very, very far from that position. The gentlemen appreciated the exact import of the Banis and begged forgiveness.

91. The old mother of one of His disciples, who was a real seeker, could not come to believe that Maharaj Ji was a great Saint, even though her son and family talked to her about Him many times. Once when Maharaj Ji visited Amritsar, she was persuaded to go to see Him, for the first time, and to everyone’s surprise, she felt tremendous love of the Master at first sight, got initiation and progressed very far within a short time. Once she went to visit the Golden Temple at Amritsar, and on the way, Hazur Maharaj Ji appeared to her and gave her sweets as parshad. Then she thought that she should bring her family also, so that they may benefit. When she returned with her family, she found that the Holy One was not there. In the evening, she went to the Master at His Ashram at Beas, told Him of the happening and said that He was a cheat and a deceiver, as He had disappeared. He laughed heartily and said, “When you remembered me, I came, but when your mind went to the family, I went back.” What a wonderful way of explaining that when we think of the Guru, the family and the world should not be taken along.

92. In the early days of His ministry, the way from the railway station at Beas to His Ashram, was not only inconvenient, but passed through a small rivulet and visitors were greatly inconvenienced, especially during rainy weather and darkness. He asked the sevadars sev-

eral times to fill some part of the rivulet to make a pathway, but the work was not done. One day He took a basket and a shovel on His shoulders, very early in the morning when it was still dark, and started doing the work all by Himself. A farmer in the adjoining field saw and recognized Him, went running and woke up others and soon a considerable volunteer force arrived and the work was completed. This is just an example of how He used to get things done, by self example and starting it Himself, so that others who were delaying it, felt ashamed and inspired and finished it. This was also a token of His love and concern for the visitors, to see that their difficulties and hardships were reduced to the minimum.

92. "There was an errand boy of an actress, who used to serve her very devotedly and pass his time. Once someone asked him as to what wages he was getting from her, and the boy said that he was getting free food and clothing, and he got to watch the dramas." By telling this story, Maharaj Ji used to point out that our involvement in this world, family and the worldly affairs was also similiar, and that we have no savings in the shape of good deeds to come to our rescue at the time of our death; all that will be there will be the dramas we have seen, and we will not be happy to see them then.

93. "A king went on a hunting expedition and when returning to his palace, asked a Rishi whose hut was on the way, to keep his weapons in his hut, so that the he would not have to carry them on his next visit. The Rishi was hesitant, but on the king's insistance, agreed and kept the weapons. As the Rishi was seeing the bow and arrow daily, it occurred to him, once to try to shoot the arrow just to see what would happen. As the Rishi shot the arrow, it struck the target and he felt encouraged; with the result that he tried for the second time and on getting success, tried it again and again and gradually became a hunter." Hazur Maharaj Ji used this to infer that we too get involved in various matters like this, and with the passage of time, depriving ourselves of doing our real work, we get lost in a vicious circle.

94. "Saints neither advocate renunciation nor married life for spiritual aspirants: They say that what matters is deep reflection on the panorama of life, detachment from the world, and devotion to the Guru, and in whatever way of life, married or renunciate, one can do it, that way is best."

## *6. Conclusion*

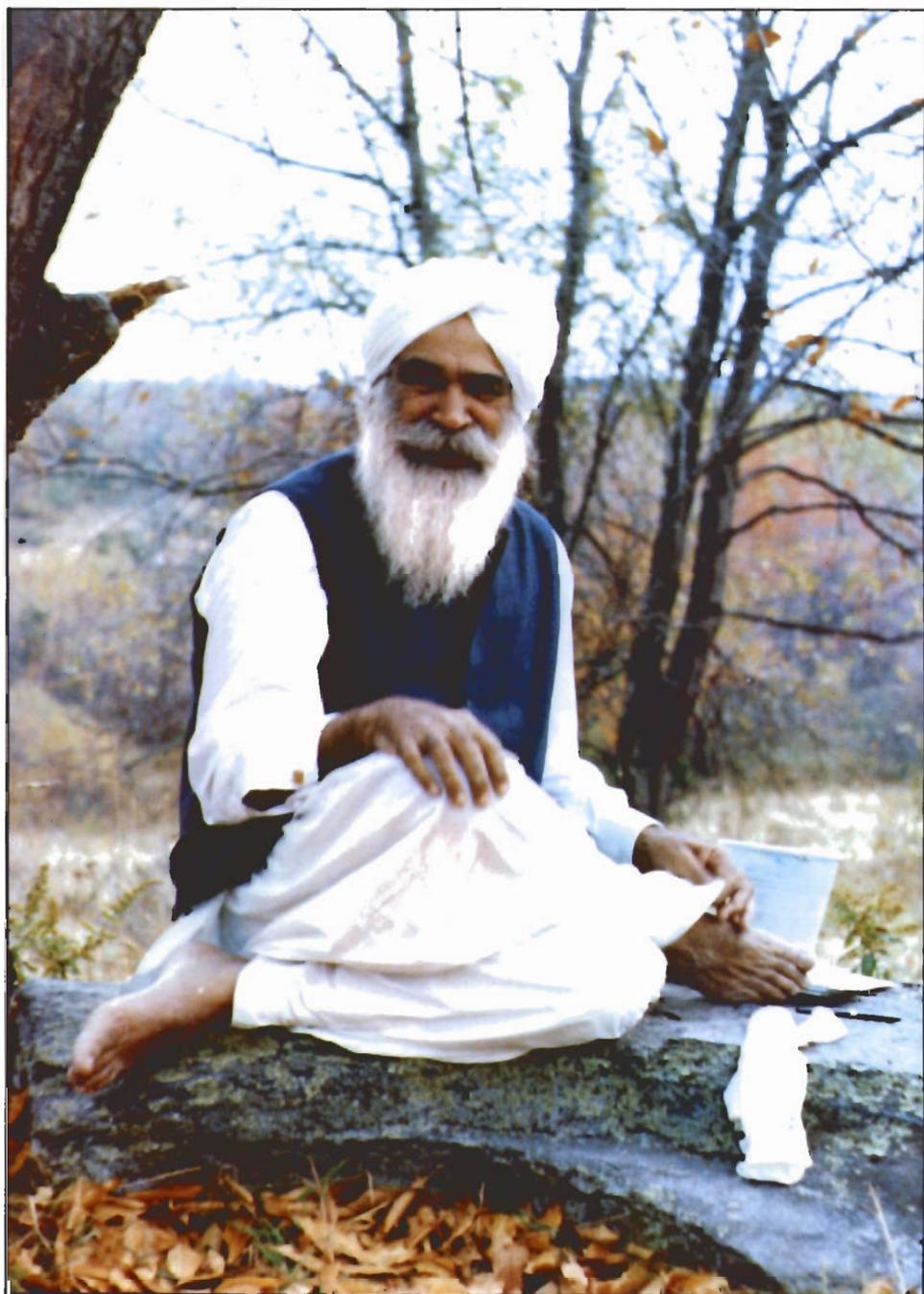
In bringing this chapter on the life, mission and work of such a holy and high One to a close, one feels reluctant because one could continue forever. He did so much, said so much and advised so much for

us, that it cannot be confined in the limits of writing and description. What would one say about the dispensation of a Mighty One, Who did not need words to pass on His message to us, but did it through the eyes? Did He not say that one should come to the eyes to receive His message, to obtain His kindness and grace? The fact is that the Saints pass on two-thirds of Their teachings through the eyes, and only one third by word of mouth; and this is one of the aspects which makes Their mission and message different from other holy missions. As stated previously, He had radiant and glowing eyes, which conveyed things in such a manner that ignorant ones could not realize that something was going on between Him and a dear one, or that “give and take” had been accomplished in the presence of people without attracting even the least notice. Why was this so? Because He had mastered the art of giving and conveying unspoken things through the eyes. The dear ones who have had the privilege of drinking deep from His dispensation and partaking of His freely distributed love and affection, will fondly remember that He usually did not take the help of words, when He did not relish some of our actions, but simply made His eyes in such a way that one would think that doomsday had come.

Similarly, when He happened to be busy and wanted to be left alone, there were few occasions when He had to say so, as with just His eyes, the people going to Him used to catch the message and keep away, leaving Him free. This was rare, though: what most of His children saw were the Giving and Gracious eyes, which gave without a word.

I would only add in conclusion, with tearful eyes and a torn heart, that it was my rare and totally undeserved good fortune that He brought me to His feet and gave me the opportunity to serve His cause, even in an insignificant way, and drowned me in His love. But what a great blockhead was I, that I did not see what He really was and was thus deprived of reaching Him within and uniting myself with Him. It was left to uncertain posterity to give me what I ought to have got from Him.

I must also say that even though I was immature and unable to partake of His real riches, still He was infinitely merciful and kind to me — so much so that He left me to the care of His mouthpiece and most beloved Son, Kirpal Singh, Who gave me no less, with the result that I continued to be on His path and remembered His message, however faintly. And it is because of this association, that His remembrance is green and fresh, and His words still ring in my ears. His continuing Graciousness prompts me to shed tears in His remembrance, so that these drops may carry my sighs to Him who hears without ears and distributes His love by forgiving faults and excusing blunders. But for Him, there is no hope or place for this little child of His. May He, Who is most Holy and Huge, continue to look after me, as He has been doing so far.



# The Book of Sant Kirpal

## 1. *The Merciful One*

HE WAS NAMED *Kirpal* which means “kind, compassionate, merciful.” He was Kirpal, in word, thought and deed, and His life and mission carried the indelible mark of His compassion. How great He was is beyond our imagination. We can have some idea about His divine self by this simple observation: just as one starts thinking about Him and His love, the minds of fallen persons like me, suffering in the trap of the world, stop short for a while, even a split second; tears start flowing helplessly, memories of the past under His enveloping protection force themselves up, and we are driven to a state of intoxication, almost madness.

He was a personification of all that is divine — love, light and life — and one coming even in slight contact with Him was inevitably infected by His simplicity and love. Even a word from His smiling countenance was enough to uplift the suffering dear ones.

His words were enlightening and penetrating and struck deep into our hearts the futility of the worldly order, the inescapability of death, and the need to solve the riddle of human existence. He possessed the art of presenting a subject so sweetly that it used to appeal to the common sense of the people, and touch the strings of their heart, arousing a deep conviction to change.

At the first sight of Him, one felt that He was extraordinary, that He spoke from the abundance of His heart and every single word had His own life experience behind it, and that He was always giving and forgiving, for He was entrusted with the responsibility of distributing an inexhaustible treasure to one and all.

I have heard scores of people who were only admirers, not disciples, saying that His talks came from the depths of the heart, with no hypocrisy or mental wrestling, and were simple and revealing — revolutionary, in fact.

I remember that once a religious leader of repute, who was often invited to speak to congregations at Sawan Ashram, asked me in confidence how it was that even when he (that leader) spoke eloquently,

people did not seem to be impressed; but a few words from Sant Kirpal Singh Ji, even though imperfectly heard, and spoken without force or artistry, carried so much impact and effect. I asked him, could it not be due to the fact that what Maharaj Ji said was the result of His personal experience, and what that dear one (and many others) spoke, was mostly so-called knowledge, acquired from books and literature? and he admitted it was so.

He possessed a complete grip and mastery over whatever subject was under discussion and used to present all the vital facts point by point, quoting the scriptural texts to which people are usually attached, explaining that the same truth was given out by all Perfect Masters, who had manifested it within themselves, but making it amply clear in his own way that what He was presenting was what He had Himself seen and witnessed.

#### CHILDHOOD

His later life was clearly foreshadowed in His childhood, when His actions and behavior indicated His hidden past background. According to His own words, as a child, He used to stand for hours in a water tank, in order to meditate in His own way and remain alert. He also used to say that in imitation of His father, He started worshiping Lord Shiva at a very young age, and saw that power inside Him, but did not get from it what He wanted to achieve. As He had very clear vision, He used to foresee things and they would come out to be correct. Impressed by this, people around him, including his elders and other relatives, began calling him "Sant Ji," which according to the prevailing understanding meant that the child was a prophet. He used to mention in the Satsang that even as a child, He was not destined to play like other children; sitting quiet, He used to spend hours, with eyes closed, seeing the scenery inside and traversing spiritual regions. He also used to see beautiful fairies, and other sights. Besides numerous other cases, He had foretold the death of His maternal grandmother, his mother, his elder brother and the wife of his elder brother, with such accuracy and precision that it amazed people and they took him to be a saint in the making.

He happily obeyed his parents in almost all things; yet when it came to life-affecting principles — flesh eating, bearing ill will, a grudge against others on the basis of family disputes — He showed them another sweet way, without causing bitterness, telling them that life was short and should not be wasted. It was obvious that He would grow up to be an unusual human being.

Hard work and diligence had always been a significant part of his

character and made Him successful in worldly life as well as in the spiritual life. He used to say that even in matters of the world, one can succeed only if one makes sacrifices and works hard. If this is so, how much truer is it that in the field of spirituality, without sacrifice and sustained work, nothing is possible and nothing is achieved? He used to say in this regard that the inner Guru power did not spare even Him, and does not open the inner door at all till one is fit.

He was always first in His class, and was a great favorite of His teachers, who were very proud of Him. His devotion towards them was exceptional and He continued to show profound respect for them throughout His life. In His later years, when He came to occupy a high position in the official hierarchy of the Government of India, He was seen carrying a heavy steel trunk on his head (utterly unthinkable for any person of His stature) and walking towards His house with an elderly gentlemen, who had been His teacher decades ago. During his stay with Him, He served him personally in all possible ways, including drawing water for his bath and serving food to him.

#### SEARCH FOR TRUTH

As His life showed, He was so involved in search of the ever-existent Truth that everything else occupied lower priority. But He was also concerned about the acquisition of knowledge and did His very best in that pursuit. As He used to say Himself, when in school, besides going through the required books, He read most of the books in the school library, as well as two other libraries. His favorite reading was biographies, and in His own words, He read the lives of more than two hundred great men, which He always said enriched Him and showed Him the way to success. How deep was His quest for knowledge can be judged from an incident of His school life, when a high dignitary on a visit to the school asked the students of His class what each of them was studying for; the others replied in terms of their prospective careers, but He said that He was studying for the sake of acquiring knowledge. On hearing this, the visiting dignitary predicted a very bright future for Him; it is doubtful that he realized how bright.

Another incident occurred some time after He started His official career in a department of the government, when some contractor, whose bills for payment he was expected to process, insisted on offering him a bribe, despite His refusal; finally the man left the coins on His desk and walked away, and Kirpal Singh threw them on the office floor, creating a noise. The people around him were alarmed at His unusual behavior, and pleaded with Him not to do that, on the grounds that He would bar the way of others and put a stop to their earnings. His

parents were deeply concerned about money and took the incident very uncharitably; they tried to persuade Him that bribes came with the job. He told them that He would place every honestly-earned penny willingly and happily at their disposal, but to expect Him to take bribes was too much and He was not going to do it.

He used to say that He started meditation very early in His childhood, had developed transvision and clairvoyance, and could read the minds of others. Accordingly, when He went to the feet of Baba Sawan Singh Ji Maharaj, He requested that these two gifts be withdrawn and that while He should never do bad to anyone, whatever good He was able to do for anyone should not be known to Him.

#### SIMPLICITY IN ALL ASPECTS OF LIFE

He led a life of absolute simplicity. Limiting His needs to the minimum, He lived simply, ate simply, dressed simply and acted simply. There was no ostentatiousness in His living; His food was simple and uncostly, earned through honest means and cooked in an atmosphere of His Holy remembrance; His dress was simple, inexpensive, neat and clean; His speech was straight, and heart to heart; His behavior was sympathetic, soft and sweet, with no acting or posing, imbued with an innate reverential humility.

He had an eminent position in the official set-up, could very easily afford to live luxuriously; but He always remained simple and continued to wear Indian type trousers, called *salvar*, a long shirt and an oversize long coat; and did not take to western dress, which was very unusual for Indians occupying high positions in the government machinery under British Colonial Rule. Those associated with Him since those days agree that people earning even less than one third of His earnings then, used to live better than Him; because the man of God was concerned about others as much as He was concerned about His own family, and shared His earnings, leaving little for Himself.

His trousers used to be well above the ankles, as worn by Islamic priests, and this, coupled with His simple and austere living, caused some well-meaning officers in the office to refer to Him as "Maulvi Sahib." The senior-most officers of His department, both British and Indian, had great faith in His work, and respected Him very considerably. Most of the senior officials had given standing instructions to their personal staff, that whenever He came to see them, He should be let in at once.

#### INFLUENCE OF HIS RADIANT FORM

Once, a British officer called Him for some work, and under the influence of some of the jealous colleagues of Sardar Kirpal Singh Ji, treated

Him roughly. He did not utter a word in His own defense except to suggest that the gentleman was under a misimpression. After office hours, when the British officer went home, his wife developed severe stomach trouble and was in agony. While she was in this condition, she told her husband that she saw the saintly face and form of Sardar Kirpal Singh, Who was comforting her. It struck the British officer that he had been discourteous to Sardar Kirpal Singh during the day, but now He was helping his wife inwardly. He immediately took his wife to the residence of Sardar Kirpal Singh Ji, which he located with considerable difficulty, and sought His forgiveness for his discourtesy. Kirpal Singh told him that it was none of His doing, but surprising as it was, the lady was cured of her trouble within no time. This went round the office like wild fire, even though the British officer confided it to one or two senior colleagues only.

Hundreds of instances are there in which His Radiant Form guided even those who had never known or met Him; and later when they were able to see His picture, they proclaimed that it was that very divine being Who followed them for years in some cases, unknown and unrecognized, and helped them in difficult situations. One very interesting account is that of Estella Brooks, of Chicago in the United States, who wrote this down in the mid-60's:

“In the year of 1955, I lived at 125 S. Whipple Street, Chicago. At that time I had only four children living with me. We occupied a six room apartment on the second floor. One of the six rooms was very small, just large enough for a single bed and one other piece of furniture. So I gave this room to my little girl, about nine years old.

“She couldn't sleep—always complaining of seeing a man standing over her. At times she would scream for me to come and see him; when I would reach her I wouldn't see anyone. I would take her in my arms and assure her no one was there, only God watching over her. As time passed on she became nervous and afraid to stay in the room, so I moved her out. I decided to make this into a prayer room since it was so small.

“I set up my altar in this room. On the altar I placed my bible in the center; a statue of Jesus directly behind the Bible; on the right side of the statue of the Jesus I placed the statue of the Blessed Mary; on the left side a statue of St. Joseph. The next step down I placed a statue of St. Anthony on the right and Blessed Martin on the left. I also put up a white candle, three of my astro-colored, and a brown candle. These candles I kept constantly burning. I would also burn incense to my delight. Always when I would go before the altar, such an inspiration I would get!

“One day in this year of 1955 (I forget the month), I went into this little prayer room to the altar. I don't know what happened; but I

couldn't see anything on my altar but my Bible in the center. There was a strip of newspaper across my Bible with writing on it in heavy black ink. I quote: 'Stand still—where you are.' After I read this, I looked on the left side—There was a big pan of incense that looked like sandalwood. It frightened me and I turned away from the altar.

"I started out of the room, I caught hold of the doorknob to turn it, and I noticed the whole side of the room just opened up like a sliding door was there. In stepped Master Kirpal Singh as He looks today. I was so afraid I tried to get out of the door. I held on to the door knob and fell to the floor on my knees.

"He held out His hands to me and said, 'Get up, don't be afraid; who are you serving?'

"I replied, 'I am serving God.'

"He said, 'Who is God?'

"I said, 'God is Spirit.'

"He replied, 'I am Spirit.'

"So the fear began to leave me, as I caught hold of His hands. As I began to feel embarrassed, I recall He disappeared.

"As He held my hand, He said, 'This is the way I want your altar.' It was cleaned off. No statues, no candles, just my Bible and the big pie-pan of sandalwood incense.

"Thanks be to God, after a few years passed by I came to know Who the man was that visited my home. Today, being an initiate of His Holiness Sant Kirpal Singh Ji Maharaj and a member of Ruhani Satsang, with hours of meditation under His guidance, I am truly inspired."

#### HUMANISM

Humanism in the original sense—the love and belief in the worth of His fellow human beings—was deeply ingrained in His character and conduct. Right from His adolescence, He used to go to hospitals and serve the dear ones there, physically as well as financially. He used to sometimes mention that at the time of two great epidemics, which spread to the length and breadth of the country, He was in His twenties, and compelled from within by compassion for the suffering, He organized a volunteer corps and provided relief and succor on a large and extensive scale. To Him, everyone was His own and none was alien, and rising above the ties of family, relationship, community, religion and country, etc., He treated every dear one equally, and gave out His treasure without the limiting distinctions by which the world is generally bound.

When Saints say that all dear ones are Their own family members, They don't mean it formally or casually—They mean it literally: hav-

ing pierced through the veil of "I" and "Mine," They reach a stage where each sentient being becomes Their own. This exactly was the context and perspective, when Guru Gobind Singh said, after all His four sons were consumed by the tyranny of the Moghul empire, "What is the worry if four have died, for thousands are living?" Similarly, on the occasion of a function, a great Islamic leader who had come to participate in the celebration, on seeing Kirpal Singh's elder physical son coming from the opposite direction, wanted confirmation from Him that he was His own son, and Kirpal Singh remarked, "Everyone is my son."

Baba Sawan Singh also used to say, "For the accomplished and realized Ones, every dear one is a son or a daughter, and for Them Their family is Their Sangat." Such indeed was His concept of family and relatives, because He proved by His life that the dear ones working in His vineyard and coming for His dispensation were all His children. I have often seen that when a group of His relatives came to meet Him separately as a distinct entity, He remarked that they should come to Him as members of the Sangat, not as relatives, if they wanted to gain something from Him.

While He was still in service, the surplus clerical staff recruited for the Second World War was supposed to be made regular on the basis of a written test to be held under Him. He held the test and after evaluating the answer sheets, declared everyone regular, except a few individuals who were provided another opportunity. I was working under Him at that time, and He told me that while it was necessary to see that unfit staff was not made regular, it was also necessary to see that the families of the staff were not forced to starvation and hunger; and that the whole matter needed to be settled with sympathy and compassion, without sacrificing the interest of the Department; and accordingly He took a charitable view.

#### RETIREMENT

His retirement was an unusual and extraordinary occasion. The farewell party was organized by an official who was a fanatical Muslim, dead against the Sikhs, the social label which Kirpal Singh carried; and when asked why he organized a farewell party for a Sikh officer, that official said that he did not know the reason, but that it was an undeniable fact that Sardar Kirpal Singh was a realized soul, above religious bias, and treated everyone alike, and that He could not help holding Him in high esteem.

On the same occasion, an orderly who had begun work only two days earlier as His personal attendant, was seen weeping bitterly. And when Sardar Kirpal Singh asked him as to why he was feeling so moved, as

he had not had time to see anything of Him, the orderly wept more bitterly and said that He was the one officer who treated the low-paid staff as human beings, and how would he get another one like Him?

#### DISTRIBUTION OF LOVE DURING DISCIPLESHIP

He had a very tender and loving heart, which was immune to His own suffering, but moved helplessly for others; and He did His very best to redress their grief and sorrow. Long before the Mastership was entrusted to Him, there were unending lines of persons coming to Him every day with personal and spiritual problems, and ignoring His own needs and comfort, He used to attend to each one of them: with the result that many of them were cured of the affliction, and equally many became strong, able to bear the suffering cheerfully so that they could square up their karmic debts, and spilling over from past lives. How could one even estimate the number of people whom He helped financially, day in and day out? How could we even hear about them? — He always taught that when the right hand helped a person in distress, the left hand should remain unaware of it.

It is, however, the knowledge of those of us who had the fortune to be associated with Him, that of His earnings, He spent a sizeable portion towards the spiritual cause, and out of what was left, a large amount was spent in helping the needy. It was this sense of sacrifice and doing good to others which always prevailed, and His actions were moving examples of these noble attributes.

At the time of the World Conference on the Unity of Man, in February 1974, He threw the doors of His Ashram open and invited each and every foreign disciple who wished to, and could afford the trip, to come to India, without the usual restrictions which He had earlier imposed. It was estimated that the total expense of the occasion would be huge, calling for voluntary efforts. As He was always the leader in all respects, He set the ball rolling by drawing a check for an amount roughly equal to three times His monthly pension, and handed it over to the Treasurer, saying that this was His personal contribution toward the expense of the Conference.

#### HUMILITY

Seeing Him move about among worldly people, like a very insignificant being, people sometimes remarked that He was humble to a fault. This was exactly what was said about Baba Sawan Singh Ji Maharaj also. In retrospect, I am convinced that real humility is an inseparable part of the lives of Saints, and They plead with every dear one to as-

simulate this virtue, by setting Their own example. But it was no superficial or perfunctory mannerism, adopted to impress others, but a built-in instinct, which goes hand and glove with other attributes called tolerance, forbearance, and the capacity to absorb insults.

#### REAL ADVICE

He often impressed upon each one coming in His contact, whether it was a marriage or funeral or whatever, that we must continuously bear in mind that we had to leave the body someday, no matter who we were, whether we were prepared for it or not. And if this was so, why not make the best use of the valuable opportunity, and do that which cannot be done except in the human body? And also give whatever we can to help others who are less fortunate, who need and who suffer? — because by giving something to others, we never lose, and in fact get much more in return from Almighty God, Whose children we all are.

He used to exhort all dear ones to acquire the habit of sharing one's wealth, knowledge, possessions and learning with others, to the extent feasible. He reached out to all those who sought His help — mental, physical, financial, or of any other type — in any situation, so that the blessings of God Almighty could reach the maximum number of His children. For Him, it didn't matter whether it was day or night, morning or evening, near or far, learned or unlearned, man or woman, friend or foe; He was always ready to share all that He possessed, because, as He used to say, by doing so, we are only loving the creation of our own Father. Therefore, He would add, while helping others in any form, we should never expect any return or reward.

#### HELPING THE NEEDY

He had His own method of driving points home to carry conviction. He used to explain very beautifully, "Who has the capacity to give or share with others? Only those who keep their own wants small and few: because how can we if our needs are unlimited, as is the case with most of us, give even a little bit to others.

Another point He usually made with great force was this: the world has its own ways, and it was usually prepared to help only those who were already wealthy and did not need any help, not caring at all about those who were really needy and lower on the social ladder of social hierarchy, on whom worldly people usually look scornfully or with apathy. He emphasised time and again: "While giving, expect no return; forget that you ever gave, allow no one to know that you gave, and

most importantly, don't even allow the person whom you are helping to have any feeling of inferiority or any sense that 'someone is giving or I am taking.' If we can give in this way, we can sublimate our ego, efface the 'I'-hood, clean the heart and make it a fit place for the Father overhead to reside in."

#### PREACHING BY SELF-EXAMPLE

While He advised others to keep their needs limited, His own needs were unbelievably few. I remember that once a reporter, representing some prominent newspaper, came to interview Him at Sawan Ashram. I was at His gate, saw the gentleman talking to some people, and realized that he was some new person visiting the Ashram for the first time. I approached him and asked him whether he needed any help. He told me about the purpose of his visit and in the same breath commented that Maharaj Ji was living lavishly in a grand style. Knowing the sensitivity of newspapermen, I did not think it proper to open the subject with him, myself; and taking the reporter to Maharaj Ji, I informed Him that he had observed that Maharaj Ji was living "lavishly in a grand style." Maharaj Ji noted the words, had a deep look at the gentleman, and welcomed him warmly and pleasurably. After exchanging greetings, Maharaj Ji proceeded to show the reporter to his own satisfaction, the difference between appearance and reality, and that in all areas of His personal life He lived much more simply, and at far less cost, than the reporter himself. He explained to him that the arrangements which he could see around him were for the use of visitors who came from all walks of life, and whom He wanted to see comfortable.\*

#### SPIRITUAL FOOD

Another incident which comes to my mind goes back to 1946, when a renunciate sadhu who had heard of Him came to His residence late in the evening, just as He returned from delivering a discourse at one of the suburbs of Lahore (where He then lived) at the end of a day which had included his regular working hours and looking after the sick and the needy as well as the discourse. His wife had gone to His native place and He was alone in the house. He asked the visitor what

\* Toward the end of Kirpal Singh's life, the once simple building constituting His house was improved and improved until it did indeed look "lavish," and it is no wonder that the reporter thought that. These "improvements" were made by disciples out of their love for Him during the Master's absence, however, and He Himself withdrew from these "lavish" quarters to a simple cement room upstairs, where He slept on a rope bed and lived a life of absolute simplicity. He continued to use this room, even when climbing stairs became very difficult for Him at the end of His life.

He would like for dinner, and the sadhu replied that he was happy with the will of the Lord and did not need anything. Kirpal Singh also required nothing, and after saying so, discussed various aspects of spirituality with the sadhu for several hours. Then the sadhu went to sleep on a rope bed in that very room, while Sardar Kirpal Singh began writing something. He eventually went to sleep for about three hours, then got up very early in the morning and put Himself in meditation.

Next morning, after the visitor and Sant Ji had bathed, He asked the sadhu what he needed for breakfast, and the sadhu repeated what he had said the evening before; Sant Ji also repeated the same thing, talked to the sadhu for sometime and left for the office. The sadhu went away, saying that he would return late in the evening. In the evening again, the same thing happened and neither took any food. This was repeated next morning, and while He went to the office, the sadhu went somewhere else to return in the evening. On the third day, when He returned to His house, the sadhu had already arrived and when he asked the sadhu this time about his requirement of food, he replied in an exhausted tone, "Whether you need anything or not, I must take food, because it is beyond me to endure hunger anymore. I don't know what type of stuff you are made of – working all day, hardly any rest, and devoting all that time for meditation – without even a morsel of food. I thought maybe you took food at your office, but I went there today and was told that, as always, you hadn't taken anything except water. How do you manage to live? It was an extreme ordeal for me to live without food for so much time, and I did it in order to impress you, little knowing that my pretense would land me into such hardship!" Sant Ji begged the sadhu's pardon, immediately got him food and, *comforting him*, said that Naam Power within was the greatest food and left no desire for anything.

The sadhu was greatly impressed with Sant Ji and sought His forgiveness – for he thought that Sant Ji had been pretending like him, but it turned out to his great disadvantage.

#### FORCE OF REMEMBRANCE OF A GODMAN

My respected mother had considerable affection and attachment for Sant Kirpal Singh Ji since childhood days. She was a good meditator and used to visit Him often at Lahore, despite the considerable distance between His residence and ours, which made reaching Him not that easy. If my mother was not able to go to meet Him for some days, she would sit in His remembrance in meditation, and He used to come Himself to see her. Once it so happened that she could not go for some time, and as she felt upset with worldly affairs, she sat in meditation

in a very pensive mood. It was around noon, and pulled by the affection and remembrance of my mother, He had to cycle down from His office in the blazing sun, and on reaching our house and seeing her, said, "For God's sake, at least consider the time and circumstances before putting yourself into meditation and remembrance; I had to run from the office in the burning sun, leaving everything!" Such is the force of the real remembrance and devotion on the Path, and so concerned and kind is the human pole where His power works that it cannot restrain itself when someone remembers Him genuinely.

There are numerous cases, when pulled by real love and intense longing, He had to stretch Himself out to far-flung places, to satisfy the wishes of His devotees who were pining for Him and sitting in His remembrance; because love is a great force and pulls so hard and fast that the One who is love personified cannot restrain Himself and runs helplessly to relieve the one who is seeking Him.

Once, He went on tour to Amritsar, and after visiting that and other places in the Punjab, He was supposed to go to some other places in the adjoining state of U.P. But on reaching Amritsar, He had to change His program abruptly, as one dear one was sitting in meditation and remembering Him constantly with such great devotion that He had to go to him. How do the poor people working in the cause of the Master, or coming in daily contact with him, or related to Him, know where the fire of His love is burning and why He has to run to extinguish it, without caring for His comfort or His scheduled program? We have no idea of such cases, nor can we at our level give any place to such cases in the list of priorities in our life, even though one has to admit that this is the real mission of the Master; as His truest and most important function is to give as much as is possible, with both hands full and both eyes outflowing. And what ways He may adopt for giving is His choice: He may give with eyes, hands, through personal contact, through communication, verbal or nonverbal, through touch, through life-giving impulses, and through means and methods unknown to human ingenuity and understanding; because in the process of giving, He suffers no limitations, constraints or impediments; and who can know this, or understand it, except Him?

#### UNIVERSAL ADMIRATION

Let alone His disciples, even the political and social heavyweights who came in His contact, and there were many, could not help feeling His impact and the phenomenon of His giving, because this was the most personal part of His dispensation, and His compassion, sympa-

thy, sacrifice, and accessibility were all interlocked with the process of giving. He gave to men and women, boys and girls, affluent and poor, high and low, learned and unlearned, birds and animals, plants, trees and vegetables, friends and enemies, even those who were determined to kill Him; because in the process of giving, as the main question for Him was that *one should be willing to take*. Deeds speak louder than words. What He gave was no philosophy, no high sounding theory, no doctrine of dogma, but the unfolding of His self, and this is what reached out to the people, because it came from the inside of His soul.

Another incident of special significance, comes to my memory. He often used to say that a few grains of practice were worth more than tons of theory; and He acted on this principle through all His life. He never said even one word to any dear one which had not become a part of His life, because for Him, words without life backing it up were useless.

In April 1974, on the occasion of Kumbha Mela (a gigantic Indian religious fair, which is held every twelve years) He organized a meeting of the heads of all the religious orders and sects at Hardwar on the banks of the Ganges, and requested them to join together and lead humanity out of its present difficulties and suffering — which was the original purpose of the festival. On this occasion, one of the most respected Hindi religious leaders, a *Maha Mandleshwar*, spoke very eloquently about the wealth of spirituality hidden in the Vedas, Shastras, Puranas and scriptures, and was appreciated very much. After the leader had concluded, the Master patted him lovingly on the back, and asked him if what he said was based on his own personal experience; and as the gentleman was good enough to tell me himself sometime later, he felt as though the rug were pulled out from under him — because none of it was his experience; it was all theoretical knowledge, gained from books or heard from other people. And I appreciated the gentleman because he was honest enough to admit the fact, against multitudes of religious and spiritual heads who continue to put others on the “way,” and promise to take them to the highest spiritual regions, without having any practical experience of it, without having learned and acted on even the basic tenets of the Path — sometimes without even having made any serious efforts to tread on the Path.

And this is what Maharaj Ji used to advise very often: not to place reliance on those who had not witnessed the Truth within the laboratory of this man body; who had neither realized themselves, nor were competent to make others realize themselves. He used to say so, not because He bore ill will or animosity toward anyone, but because the-

ories and sermons, were of *no help*—unless they were supported by long years of selfless living, and have been made part and parcel of the speaker's life.

#### FEAR OF INCOMPLETE GURUS

His own life shows that right from His childhood, He was afraid of those gurus who were incomplete, and had not witnessed the greatness and glory of the inner power. He used to say that if one sits with a learned person, one can acquire knowledge by acting on his advice and guidance; but if one were to sit in the company of someone who was not learned for the whole of one's life, one cannot become learned—whatever efforts he may make. He also told us that the dear one who had witnessed the Truth in the man body and had become one with it, required no academic learning to give out that Truth to others; because He had known that by knowing which nothing remains unknown.

He often used to quote Sheikh Saadi to say that learning is a garland of flowers around the neck of one who acts on it, puts it into practice and makes it a part of life; but for others, it is a donkey's load. He used to therefore emphasize strongly the need to come in contact with Someone Who had solved the mystery of life Himself, and was competent to help others do the same. One who had himself become a wrestler by hard work, could help others become wrestlers; an educated one can educate others. One has always to keep the words in view: "This much is certain: if He Himself is a man of realization, then alone you may expect some inner experience from Him."

#### HOW TO SEE HIM NOW

Now that He has disappeared from our physical eyes, we can only see Him in His Radiant Form by inverting inside. And this process of inversion, which is difficult, can be completed not by our own self, but by His Holy and sweet remembrance, carried on silently with the tongue of thought, in such an uninterrupted manner that by thinking of Him we can forget ourselves. Such is the way of finding that Lord, losing Whom, we lose ourselves.

Let us all, His children, take His advice, and make it a part of our life. Let us develop mutual respect, recognition and understanding for each other, and criticize no one other than our own self; because by so doing, we will clean the place for Him to come and stay within us, and simultaneously improve the general climate of suspicion and ill will. How can we forget that by taking us into His fold, He made each one of us a member of His spiritual family, and bound us in silken bonds,

which He used to say were unbreakable? In returning to the Path of decency and goodness shown by Him, we will revive what He gave out all His life, focus our attention toward Him and rededicate our lives and thus will be, in real and concrete terms carrying His mission ahead, spreading His Light and making Him known in the circles which had not been fortunate to know Him so far. Forgiving each other for the wrongs done, let us return to the path of sanity and devote ourselves to Him – and this we can do, not with the help of words, conferences and committees, but by remembering the lessons He left to us and by reforming our own selves.

#### MYSTERY OF DEATH

He used to say that very early in his life, he had the opportunity of seeing a young woman dying and taking leave of the people around and related to her. He accompanied her dead body to the cremation ground, where the body of an old man was also brought, to be consigned to the flames of fire. And he saw both the bodies lying on the funeral pyre, side by side, out of which something had gone, but which continued to be there in his own body, and that was what made the body dead or alive. He tried his best to reason out: what was it which had gone out making those two bodies dead? Where did it come from? When, why and where did it go? He also realized that if young and old had both gone, did that not prove that age was of little relevance, and that there was no escape from it?

These questions assumed special significance for him, and the fact that he did not get satisfactory replies to them intensified his desire to search out the truth. During this period of deep search, he shuttled between various places and personalities, but skeptical and afraid of the incompetent gurus, he could find no consolation in rites and rituals, dogmas and theories, acting and posing; and how could he? Because God Almighty could not refuse the craving of a yearning soul like him, and took him to a holy One Who was connected to Him and Who could give him the way. God could not ignore the longing of such a one, his intense desire to meet God, and arranged to bring him in contact with Baba Sawan Singh Ji, Who was dispensing the treasures of Naam at a lonely but lovely place on the bank of a river, where people interested in the world did not find it easy to go, and where the same Guru Power Who had arranged the free distribution of the riches of Naam kept a seemingly dangerous bugbear of *Radhasoami*, about which people had exceedingly distorted notions.

Religious fanatics had taken very unkindly to the spiritual dispensation of Baba Sawan Singh Ji, and had left no stone unturned in defam-

ing Him and His mission. But those obstacles served the purpose of filtering the aspirants, so that only those dear ones came, who were really interested to see and come in contact with the Truth. Those dear ones who felt inclined to go to Him got tremendous inner help, and felt immensely satisfied and increased their faith on every visit.

Sant Kirpal Singh Ji went to Beas to see the riverside, which had great fascination for Him from His early days; but nature in return blessed Him with a contact and meeting with a Perfect Master, Whose radiant form had been appearing to Him for seven years, and guiding Him on the inner planes. This meeting must have been a very unusual occasion, because it was between a Holy One Who was giving under commission of Almighty God, and the one in the make, who was destined to give in the fullness of time. The Guru Power prepared Him through internal help for seven years, and later, through both internal and external help, for more than two decades, before entrusting the treasure to Him — not through papers, documents and wills, but because of His competence. It was the competence, about which Mr. T. S. Khanna, His first Western representative, wrote years later, in the following words:

“Spirituality is not tied down to any particular person, place, document or family. It goes to a competent being, regardless of the situation. It is also ordained according to the Divine Plan, and is not subject to any physical and mental law.

“Yet the mantle of spirituality fell on Sant Kirpal Singh Ji, the most devoted, competent and living example of Hazur Maharaj Ji.”

#### SAWAN AND KIRPAL

Baba Sawan Singh Ji used to mention His name often, whenever the question of naming His most advanced disciple came up; He, however, always wished to be in the background, and with this end in view, usually sat in Satsang at the rear, avoided contact with the rich and the wealthy, and shunned the public gaze.

His whole life was a saga of love and sacrifice. Considering that this human body will perish sooner or later, He utilized it for the service of mankind, even during His old age and deteriorating health. On His return from long and hectic tours, or after day-long deliberation, whether at Sawan Ashram or elsewhere, the first thing He did was to have all the pending work brought near His bed, and He hardly ever slept before dealing with it. He used to often say that if one can make it a habit to finish all work before going to sleep everyday, one will sleep soundly. How strenuously He followed this principle throughout His life is very well known to those who had the rare fortune of seeing

Him working. Even while He was in service at Lahore (now in Pakistan), He used to have such a heavy schedule that one cannot even imagine. Suffering and shattered people used to start pouring into His place, very early in the day, and continued till He left for His office at almost a quarter past nine, to be resumed every evening. Besides this, His official assignment was heavy and burdensome, and He had the responsibility of giving Satsang at various places, as well as to visit those who were in extreme distress, physical or otherwise. He used to therefore finish up all His work before returning home quite late, to be in the midst of those dear ones again, who brooked no relief until they had made their hearts lighter, by pouring their problems before Him. He never refused anyone, never showed any disinclination to attend to them, never treated anyone as something less than Himself, and never failed to raise them up.

Such was His love and consideration for those coming to Him, even before He was assigned the duties and responsibilities of Mastership, and people took Him to be a *Gurbhai* or a brother in faith.

Those dear ones who had seen Him helping, loving, counseling and giving to each and every one who came to His door should have later borne witness to what they had seen and experienced. But what an irony it was that the bulk of those dear ones, who took advantage of His beneficence and benefited from His help, remained so far from Him later, during His ministry, that they did not come to Him after Baba Sawan Singh Ji Maharaj left the body and entrusted the responsibility of Initiation to Him; something which His Guru had made Him do in His very presence, long before His departure from the world, and which at the time caused great ripples in the Sangat, and offended the vested interests, impelling them to start a war of propaganda against Him. And what did the poor gullible souls say at that time? — “Oh, He does not have the authority to do the spiritual work,” — little realizing that “authority” does not grow in a vacuum, but is the fruit of a plant which grows in the ground of unquestioning submission to the Guru. Did not Guru Nanak give the authority to the dear one who did not hesitate to eat what seemed to be a dead body? The Guru’s own sons had refused to eat it, but it turned out to be a pile of sweet parshad for the dear one who was willing to eat it, under the orders of His Guru. And Guru Amardas Ji also gave the authority to the dear and devoted one who when asked by his brother disciples to stop making platforms as ordered by the Guru, on the grounds that He had grown old and had lost His wits, wept and said that the Guru was the only One in the world Who had any wits, and if He ordered him to keep making platforms all His life, he would do it; what could be better than doing

that? All spiritual history is evidence of the observance of this unchangeable principle, of giving the spiritual authority to those who obey implicitly.

But paradoxical as it may seem, people have forgotten this practically every time a Perfect Master has left the world, even though every succeeding Master clarified the position. The history of the Sikh Gurus indicates that on most of the accessions, the true Son of God, with the responsibility of giving solace and relief to the parched hearts, lived and worked in humble circumstances, while the claimants had grand courts and arrangements and all-round excellence—except of course the treasure of Naam, which they could not have, as they had not earned it. A peep into the circumstances at the time of the fourth Guru, Guru Ramdas, shows that His eldest son, Prithia, was managing the affairs of His divine dispensation, attending to correspondence, looking after the visitors, langar and arrangements for the Satsang; but as he did not live up to the commandments of his Guru, Whose heritage he was anxious to own and thought he could inherit, he could not secure the spiritual mantle, despite his best efforts. The work went to Arjan, the son, who took His father to be God personified, and lived according to the instructions of the Guru. History shows that Prithia started parallel work, had the support of the majority of the following of the fourth Guru and threatened, either personally or through his agents, those dear ones who kept away from him; had far bigger and glamorous courts, came to own most of the property, possessed considerable equipment, and the machinery of propaganda and publicity. And yet today, while hardly anyone knows Prithia, Guru Arjan is respected all the world over. Why? There seems to be only one reason—that, while Guru Arjan had manifested the Guru within Himself and enjoyed its unending support, Prithia had everything but the Guru, Whom he had neither obeyed or pleased. When Guru Ramdas Ji did not entrust the spiritual work to Prithia, he felt irritated and did everything to malign Guru Arjan. It was due to his conspiracies with the Moghul administration of the day that Guru Arjan was tortured to death. Guru Ramdas wrote a hymn to Prithia which is included in the Holy Granth at page 1200—*Mohalla Chartha, Ghar Teja—Do pada*:

*Son, why do you quarrel with your father?*

*It is a sin to quarrel with those who are your elders and have given you birth.*

*The wealth, of which you are so proud, will not tell you itself, that it may have to be left within no time, and then one repents,*

*If you had made your Guru or God as your Master, then you would have worshiped Him only.  
Nanak advises you that if you had given heed to this, Your suffering would have gone.*

It is therefore for the followers of Sant Mat to consider this seriously, and understand the correct position.

#### LUXURY AND EARLY DEPARTURE

Many dear ones have seen His greatness and glory during the period of His Mastership, when He distributed the riches entrusted to Him by His Guru very freely, and the real seekers after Truth came to Him in large numbers from far and wide, disregarding distances, the usual limitations of caste, creed, color, community and country, and without caring for their discomfort. The Masters, while looking out for the needs of the dear ones visiting them, do not like to provide luxurious facilities — because it has been generally experienced, and it is my experience too, that so long as the facilities remain simple, the seekers come for meditation and spiritual discipline, and consequently make full use of the divine gift available at such holy places; but the moment the emphasis shifts to comforts and conveniences, sophisticated arrangements, the eagerness, of the aspirants dims, with the result that the atmosphere gives way to social living, and the impact is impaired.

Those dear ones who had the good fortune to visit Baba Sawan Singh's Ashram at Beas, will remember that life there was very sweet and exciting, so long as people had to sleep on the floor, on corn husks spread out, in large numbers in each room, and there was no electricity, up-to-date bathrooms, and no snacks or sweets available in the Ashram colony. As the so-called conveniences started growing up however, the attention of the visitors was diverted to matters other than those for which they had taken the trouble to go there, and as this atmospheric change became more and more pronounced, the situation went on changing for the worse; with the result that people became more conscious of their social positions, power, dress, and living and the divine touch went on reducing. Similarly, at Sawan Ashram, things were extremely conducive to spirituality; but when, under the influence of modern life, more conveniences became available, the emphasis and importance shifted, to the great disadvantage of the real work of the mission and to the terrible loss of the aspirants.

It is a recognized fact that so long as the Saints are able to act on their own, They never allow the climate of simplicity to be done away with; but as the size of the mission and of the following grows, arrange-

ments have to be enlarged; and disciples caught in the snares of mind and matter, responsible for arrangement making, not only enlarge things but make them more complex: with the result described above. Saints always live simply and advise their followers to live simply, because simplicity is a way out of the present-day ills and a path toward peace. But we cannot and do not understand, and make things difficult for the Perfect Masters also, and when it becomes unbearable, the Saints decide to go away, even before their scheduled departure.

It is a fact that some advanced souls having considerable inner access, have said, at the time of passing away of the Great Master, that He had decided to go about fourteen years earlier than His due departure, as He was not happy with either the so-called arrangements or those who were anxious to step into His shoes. It is with great pain that I submit that we became so impervious to Him that we disregarded Him and displeased Him so much that He decided to go rather than set us right. This was the height of our unworthiness.

#### EVENTS OF HIS DISCIPLESHIP

Kirpal Singh was called Sant Ji when He was a child; He possessed considerable inner experience even before going to His Master; accordingly, after going to Baba Sawan Singh Ji Maharaj, He progressed very fast on the Path, reached spiritual heights and started helping people on the way, under the instructions of His Guru. Some events and incidents of that period, when even though a disciple He was recognized to be no less than His Guru and was approached by a large number of persons for help and guidance, are included in the following paragraphs, to enable readers to have an idea of His ascent and inner access, and the high place which He occupied both in the eyes of the Guru and estimation of His *Gurbhais*—brother and sister disciples.

1) Once in 1915, a cousin of His came to stay with Him. He had a peculiar ailment which caused him to become numb while walking, so that his hands and feet ceased to work. Doctors proved of no help. When His cousin suffered from an attack of the ailment in His presence, He sensed the trouble within no time, and comforting him, told him that his soul easily concentrates inside, due to his past background; but as he does not have the further way up, he feels troubled. He asked him if he wanted the further way to be opened and on receiving a reply in the affirmative, He opened it, and His cousin was able to experience a state of waking trance and intoxication. This is what He could do, nine years before meeting the Master.

2) Once He was sitting in meditation and remembrance of the Lord, in the dead of night on the bank of the River Ravi, when a police con-

stable on duty came and asked Him what He was doing at that hour. And He told him lovingly that He was sitting in the remembrance of the Lord, and asked the constable also to sit if he so liked. This is what the Gurbani says—that the dear ones meditate themselves and make others who come in their contact meditate also.

3) A leading advocate of Lahore, who was an initiate of Baba Sawan Singh Ji Maharaj and a devoted Satsangi, once complained to His Guru that there was so much radiation in the Satsang conducted by Sant Kirpal Singh Ji that people felt fascinated by Him; and that he (the advocate) was afraid that they might start visualizing His form instead of the form of the Guru. Baba Sawan Singh Ji said, “What good is a Satsang without radiation? The one who is linked with me, will link others also to His Guru and not break them from Him. There is a lot of difference between the discourses of Sardar Kirpal Singh and that of others; He is immersed in the love of the Guru, and on hearing His Satsang, people feel linked to their Guru. But on hearing the Satsang of others who are not so immersed, they will attract people to them and break them from the Guru.”

This is the place of honor which He occupied in the eyes and estimation of His Guru, and this is how He achieved His approval and pleasure, which transformed Him from a Sikh to a Gurusikh, and then to a Gurumukh and finally to a Guru, and about which misguided people kept saying that He had no authorization. This is what has always happened with the dear ones who, devote themselves to meditation—the *sine qua non* of Sant Mat. However, unfortunate as it may seem, it is a hard fact and bitter truth that the importance of meditation is only known to the ones who have meditated themselves.

Another interesting phenomenon in this process is that the dear ones who do it suffer the criticism of their friends and family, in the formative years, for doing it; and later, when the Supreme Lord rewards such dear ones, with the pride and prime of the place, they suffer the criticism of those who cannot bear to see Their greatness spreading. But the most surprising part of this episode is that the accomplished and realized dear ones still shower love and recognition on those who speak ill of them—because They are entrusted with the responsibility of providing protection to the entire following of Their Guru, and for Them, everyone is dear. The law prevailing in Their court is that the greater the sinner, the more the grace.

In this context, I am reminded of one of the most unforgettable instances of my life. Once Sant Kirpal Singh Ji was not well, and He directed that nobody should disturb Him. A gentleman very closely related to Him and very wealthy was on gate duty, and I also happened

to be nearby. A young man whose father had a lifelong association with Maharaj Ji and had served in His Divine Cause devotedly, came up to the gate and wanted to go to the Master; but when told of His directions and illness, became very angry and started hurling abuses on the gentleman at the gate. Later, when I tried to pacify him and clarify the position to him, he treated me similarly, if not worse, and kept up his tirade unabated, quite loudly and very insultingly. As the gentleman at the gate was not used to this type of treatment, he did feel somewhat upset, but kept his coolness; and we maintained a positive attitude despite extreme provocation.

During this period, the young man did not feel contented with the insinuations and abuses towards us both, but ultimately came to even say that since his father had done so much sacrifice for the Holy Cause, how could his son be denied unrestricted entry? Was that the reward for his father's devotion? When he started talking like this, the Master, Who even though inside His chamber was hearing all that had transpired, came out Himself, took the young man alongside both of us, made him sit down, loved him, caressed him and calling for parshad, gave him two big apples, and one each to both of us; and told him that in the future, the young man should send a slip to Him whenever he came to see Him. When the young man went away, Maharaj Ji, calling us for some work, patted us both without explaining why, but obviously for tolerating the young man and not aggravating the situation further. This is just a small specimen of how gracious, forgiving and kind such Master-souls always are.

4) Once, a young boy, greatly loved by his parents, family and friends, died; and while attending his funeral, a great educationist of the Punjab, who had high regard and respect for Sant Kirpal Singh's Godliness, requested Him to say a few words to the people present. And He observed that the greatest lesson of life was before Him, hidden in the dead body, because sometime before it had in it something which was present in every live human body, but which goes out of that which had become dead. And to know what that something was, where it came from, where it goes after death, how to take it out while living and at will, was all that was important and needed to be learned; for who knows when the end may come? And this knowledge can only be had at the feet of a Holy One Who knows the technique and has solved the mystery Himself.

Everyone felt deeply impressed by these few most meaningful words, and even today, in retrospect, it is clear that the whole science of the soul had been condensed into these few words. Such was His expression years before He became a Master.

5) There was a gentleman who was greatly respected in our family circle, and even though not technically related by blood, was more dear to us than the relatives. He used to speak in a small family sort of group, on the hymns of the Gurbani in a very appealing manner. My mother mentioned him to Sant Kirpal Singh Ji, and He visited us on the day the gentleman was to speak, heard him speak fully, and when he had finished, appreciated greatly the smooth way he spoke, and said lovingly that the words, *Naam, Shabd, Satsang, Guru, Bani, Sadh* and *Sant*, were specific terms which had specific meanings and import; and He quoted several couplets of Gurbani to show what it really meant in the words of the Gurus Themselves, and requested the gentleman to re-examine the whole hymn. In doing so, the gentleman admitted that the whole context and relevance of the content of the hymns had changed. He felt very grateful to Him and went to Baba Sawan Singh Ji, got initiation from Him, and became a devoted disciple.

This was the way in which He used to present the Truth to those who were seeking it, without causing any discomfort or annoyance. He had the knack of explaining things in such a way that they became understandable and convincing; and coming from the depths of His heart, went straight to the heart of the hearer.

6) He once attended a conference organized by the Anti-Religions party, under the orders of His Guru, Who used to entrust all such assignments to Him, as He could spell out the tenets of Sant Mat with precision and accuracy, without rigidity or ritualism. Every speaker spoke with force and vehemence against the injunctions of various religions and the deterioration which had set in, pleading that no religion was necessary, as they were all bad and redundant. After many had spoken, He also stood up, and addressing the gathering, said that if the number of persons who accepted their point of view came to thousands, what would the organizers of the conference do? One of them said quickly, "Form a new sect." He said that when a new sect is formed, new rules, regulations and procedures will have to be formed, and a stage will come in the due course of time when the emphasis on truth will decrease and deterioration set in; and as life was short and transient, a lot of time would be wasted in the formation of the new sect, and the real purpose of life would not be achieved; so the organizers of the conference may consider whether it would not be better to discard those injunctions or practices in religion which did not seem good or were creating complications, and adopt the rest. The people saw reason in what He spoke and had no reply. What a simple and straightforward presentation He made!

7) My respected mother, who was devoted to Sant Kirpal Singh Ji

since her childhood, was suffering from a tumor and undergoing great pain. She was advised to have an operation, but He was against it and did not favor her having surgery. He advised her to go to a very well-reputed homeopath, who was a Mohammedan and knew Maharaj Ji well; and request him to prescribe a particular medicine if he thought proper. When we went to the doctor, he heard the case history and other details, and said that according to what he knew, the medicine suggested was of little relevance, but since it had been suggested by Sardar Sahib, as the homeopath used to call Him, he would give it to her and leave the matter of recovery to Him, as He was a man of God and knew better. And to the surprise of the doctor, and all of us, she soon started improving.

This is how people took Him to be while He was still a disciple, long before He became a Master. People who saw Him would agree that nature was at His beck and call even then, and whatever He foretold, happened as He said it would. This is what preparation of the dear ones who have ultimately to continue the spiritual dispensation means; and this is how those dear ones, who are on the path to perfection, come to be recognized and respected.

8) Once, Baba Sawan Singh Ji Maharaj took him to the village of Ghuman, the hometown of His Guru, Baba Jaimal Singh Ji, which He always considered a place of pilgrimage. Maharaj Ji showed Sardar Kirpal Singh the underground hut in which His Guru used to meditate for long hours; and also showed him the nail to which He used to tie His hair (to ward off sleep) while sitting in meditation. One has only to imagine how much importance Baba Sawan Singh Ji attached to meditation, and how He showed the nail and the place to His own disciple also, to tell him what relevance it must occupy in the life of every seeker on this path who wants to become successful and one with the Guru.

But what happened after Baba Sawan Singh Ji left the body? As meditation had not acquired any prominence in our life, we started thinking that it was not necessary to meditate, even for the dear one who reportedly had the responsibility of passing on His treasure to others, and liberating their souls. Sant Kirpal Singh Ji, however, proved us wrong and told us that it was nothing but fantasy or ignorance to think that one can get anything on this Path without earning it through meditation; it is a matter of doing, and whosoever does it, gets it, and those who do not meditate, cut their own throats.

9) His sense of duty is too well known to dear ones to need any further mention. An incident of His life comes to mind. Once, when He was suffering terribly from a fever, and was bed-ridden, the day came

when He was due to deliver His weekly Satsang at the residence of a high government official. Due to a very high fever, His whole body was emitting heat. His Guru had said earlier for His guidance that as long as He could move in bed, He must attend the Satsang. He therefore decided to go; He got up, started walking haltingly, and somehow reached the place, and started the Satsang; and in His own words, it turned out to be an exceptionally long and powerful Satsang. When He finished it, He was amazingly refreshed, and He returned from the Satsang at a brisk pace. He used to say that this is how the Guru Power helps when one does His work.

Stressing the sense of duty, He used to say that our job is to sit at His door, regularly, as a beggar; and it is His job to see that we succeed. And that just as we give food to the body, similarly, we must give food to the soul; and so long as we have not given food to the soul, we must hold off from giving food to the body.

10) Once, when He went to meet His Guru, He stood on the roof of the terrace outside His room, in the hot sun on the burning cement floor, in the hope that Baba Sawan Singh Ji would come out; and by having just one glance of His, the thirst of His eyes would be quenched. However, the powerful people who were averse to His ever-rising acceptance by the Guru, so managed it that Maharaj Ji did not come out the whole day; and He continued to stand the whole day, on the same floor, in the same sun, from morning to evening, without budging an inch. Towards the evening, Maharaj Ji came out, saw Him, and while meeting with some other dear ones, called Him and gave Him some parshad. Narrating this incident, He sometimes used to say that during the discipleship, the Guru keeps testing in a variety of ways, to see how the disciple has progressed on the path of devotion and faith and also to make him strong and steady on the Path.

11) During the days when He was writing *Gurmat Siddhant*, one gentleman, known to Him, used to visit Him often. In the beginning, while the gentleman was visiting, His pen continued to write for hours, without even a slight interruption; it seemed as if He was copying something. He asked Sant Kirpal Singh Ji how He was able to write for so long, without thinking even for a while. And He replied that the One Who wanted Him to write was helping Him to do it so fast that His pen was unable to keep up; and that this was not a matter of mind or intellect, but inner help and radiation. He used to mention this sometimes, saying that the pen worked of its own; He had not to think or put any pressure on the mind. It was as though someone else was dictating to Him, and He was only writing down what was dictated.

12) After the *Gurmat Siddhant* was completed and approved word

by word, by His Guru, Baba Sawan Singh Ji Maharaj, He placed the manuscript at the feet of His Guru, and begged that it might be issued under His Holy Name. After some opposition, it was printed in the name of Baba Sawan Singh Ji Maharaj. When the printed book became available, Hazur Maharaj Ji placed it over His Holy Head, and said, "It will not be necessary to send the preachers now. Wherever this huge collection will be read, it will have the effect of Satsang." Was this not an indication of the events to follow?

13) Baba Sawan Singh Ji used to go to a hill station named Dalhousie. Once He went there for three months, but then extended His stay for another three months, and letters and telegrams were sent to all concerned. When Sant Kirpal Singh Ji came to know about it, He wrote to Baba Sawan Singh Ji, saying that in His separation, somehow three months had passed, and while news of His further stay may be a matter of pleasure and merriment for some, it was the end of everything for Him. When this letter reached Baba Sawan Singh Ji, He immediately called His secretary and told him that He was going back; upon which the secretary said that he had sent the communications out only two days earlier that they were going to stay. Showing the letter to His secretary, Hazur Maharaj Ji said, how could He live anymore? Accordingly, the secretary immediately wrote to Sant Kirpal Singh Ji; and addressing Him as "dear and respected Sardar Sahib," said that His letter had a magical effect; Maharaj Ji was extremely moved by His love, and His eyes became wet; and that He was now due to leave the place in two days, reaching Dera Beas that evening.

This shows the relationship between Him and His Guru. The pen does not have the capacity of describing such a relationship, because it was between a real disciple and His Guru; a soul lost to the Guru, and the Oversoul. How can those who have not passed through such an experience, know what existed between them, and how they were related to each other?

14) Once, Baba Sawan Singh Ji Maharaj went to the beautiful house which Sant Kirpal Singh's elder brother, Sardar Jodh Singh, had constructed at Dera Beas, for the use of the Satsang there. Some chosen disciples of Hazur Maharaj Ji were with Him at that time. Basketfuls of a blood red citrus fruit akin to oranges called *maltas*, were available there. Sant Kirpal Singh and His elder brother had reached Dera Beas sometime before Hazur Maharaj Ji's visit to that house. Jodh Singh fell at the feet of Baba Sawan Singh Ji, and he placed both His hands on his head. Then Sant Kirpal Singh fell at the feet of Baba Sawan Singh Ji, and He placed both His hands on His head. Baba Sawan Singh also gave parshad of maltas to those present, and when Sant Kirpal

Singh Ji's turn came, both seeing each other face to face, were lost to each other, and Hazur Maharaj Ji kept giving parshad with both hands full, and Kirpal Singh receiving it all, kept putting it in the lower portion of His shirt, rounded to make a temporary enclosure; but finding some corner folds loose, the fruit was slipping to the floor; and this continued for quite some time.

A rare sight to see, it was an unmistakable indication that the Guru would bestow His treasure of divinity on Him, and He, in His turn, would distribute it fully in the same manner. Just as one needs an eye to take from the Saint, similarly it is necessary to have an eye to see when the Guru gives, because these are vital indication of Their dispensation in the days to come. However, few dear ones can understand this process, and the rest are usually caught in the "He had no authority" syndrome, which always sways gullible souls.

Baba Sawan Singh Ji used to say that the human pole in which the Guru Power has to work is searched out in a mysterious and mystic way. Unknown to many, when Sant Kirpal Singh Ji went to Beas after He was initiated (in a separate room away from the other seekers being initiated), Baba Sawan Singh Ji personally looked after the arrangements from His stay, but Kirpal Singh felt embarrassed and submitted to Him that He should not bother; on which He replied, "All right; in the future, you look after everybody."

Indications galore. Who will really pick up such hints, and how many have the heart to accept and admit it? — because the one who is so picked up has to grind himself down, and no one cares to see that happen. But when the same dear one, passing through the thick of the process of preparation, is made something and given something, He becomes a thorn in the eyes of many, because how many people can admit the superiority of anyone else in the art of obeying the Guru, or surrendering before Him and obtaining His approbation and acceptance? As we are followers of Sant Mat, it behoves us to keep our eyes open, and if we cannot obey and surrender ourselves, at least we can restrain ourselves from the widely prevalent scourge of speaking ill of or slandering others. May He give us all the wisdom to desist from this evil, and the courage and conviction to act as we think proper and praise what we believe in, without speaking ill of anyone, much less a fellow brother on the Path.

15) Once, He was going to His office at about 9:30 a.m. on his bicycle, and I was accompanying Him. He passed outside the official residence of the Chief Minister of undivided Punjab, who was standing on his porch, supervising the arrangements for the marriage of his daughter. Maharaj Ji looked at the gentleman, and seeing that he was

very aware of his own importance, said that everyone is so busy with the world that we think that the world would come to a stop if we were not there. But nobody can understand that in reality, what little difference it makes, and that if death were to come to this gentleman who was so deeply involved, how will he take care of his affairs then? And it so happened, unfortunately, that that same gentleman slipped in the bathroom that same night, had a brain hemorrhage and was gone.

16) Similarly, one of our relatives in the office got a message that his father had been suddenly taken ill; and his son went to bring him to his residence. In the evening, when going back from the office on our bicycles I told Him the news, and repeating the name of the gentleman, He remarked, "He was a very decent and good person." As He used the word, "was," I felt suspicious, but could not utter a word. Later in the evening, before I left, He told me that I should tell Him if any news came about the gentleman. It took about twenty-five minutes for me to reach my home, but on my arrival, I came to know that the respected gentleman had passed away, and I had to immediately go back to Him to inform Him. In my blissful ignorance, I asked Him, since He seemed to know about the passing away of the gentleman, why did He make me pedal to and fro all that distance? He gave me such a small smile, as was His wont, and changed the subject.

The idea in giving the foregoing instances of the period when He was still on the ladder, climbing up to the highest destination, is to enable the reader to have an idea of His mental make-up, depth and inner access; and yet at that time, He was a disciple. One can justifiably think that if this was the disciple, how great was the Guru! But we have to accept that one does not get the divine dispensation overnight, as it is preceded by years of hard work, a series of efforts towards the climax; and during this process the fragrance spills many times, indications are given on several occasions, and the greatness never remains hidden from public gaze for too long.

#### THE REAL AND THE FALSE

Once a religious leader, in Sikh form, who used to come to Him quite often and who was a *Gadi-Nashin* of a particular lineage, came to attend a function held on the occasion of the birth anniversary of Baba Sawan Singh Ji Maharaj, and spoke extremely well on the need of a living Guru, and what He does for the disciple. Quoting beautifully and appropriately from the Sikh Gurus and other Perfect Masters, he produced considerable effect.

A day later, when the Master was going in His car to some other place, I asked Him if the gentleman who had spoken had the inner way

and access to the higher planes. He smiled in His usually sweet and soft manner, and told me, "Theory is very different from actual knowledge of the inner science. There are many people who can explain the theory and create an impact. But inner ascent is something else. The dear ones who are imbued with the desire of finding the Lord, who suffer infinite agony and restlessness without Him, and make the union with Him Who is the Oversoul the 'ruling passion' of their life are the only ones who reach the peaks of this Path, and it is a pity that having heard the Satsang of Hazur Maharaj Ji so long and having been in contact with me since your childhood, you are still ignorant of the Truth and are taken in so easily by acting and posing. It is on this account that I keep pressing you people to acquaint yourself with the basic principles of this science, so that you are not misled; and as you are fortunate to lend your shoulders to the wheels of the Holy Cause, it is all the more necessary that you know what this science is, what its unchanging principles are, and what we all have to do to be successful."

On another occasion, when a renowned religious leader spoke on the Bhagavad Gita, with emotion and eloquence, indicating that he could bestow all the inner knowledge spoken of in the scripture, I told Maharaj Ji that I found it difficult to believe that he was a person of any enlightenment; did this man not feel frightened of his own conduct and of God Almighty? Giving me an understanding sweet smile, He explained, "When a person commits a wrong for a first time, his conscience pricks him hard; but if the person ignores the voice of the inner self, the intensity of the pricks becomes less and less, and a day comes when the inner voice is not heard at all and one becomes absolutely immune to it."

"I have urged all along upon all of you to act upon the words of Hazur Maharaj, devote maximum time in meditation and His remembrance, so that you may have access inside, and be able to see the Form of the Guru. It is indeed unfortunate that you do not pay heed to what Hazur said all of His life, and I keep repeating. Why talk of a religious leader who has not come in contact with a Perfect Master? Why not see to yourself? Our Guru Baba Sawan Singh Ji did not become a Guru by means of a will, document or place, but because of his long and hard meditation, his sacrifice and surrender, and His faith and confidence in His Guru; and until we do that, how can we go in? You must therefore forget the rest and do it, to remain on the Path and succeed in it."

As I used to go to Him daily and be there for hours, I was fortunate to get some moments when being comparatively free, He would Himself pick up a subject and explain it. He told me, "It is not without

a purpose that I always emphasize that we should value our nights. Much crime and vice is committed and indulged in during the night. Thieves and robbers are busy in the darkness; murderers also find it better to work in the night; and people infested with lust fulfill their desires during the night. It is our everyday experience that good students always utilize their nights by burning the midnight oil. During the nights, while most of the world sleeps, those who want to fulfill their desires, remain awake and work.

“A dear one on this Path must also have tremendous desire to see the face of his Beloved and to fulfill that desire, he must utilize the nights. This is a time when nothing disturbs us, neither worldly people nor worldly works. Further, during the night, atmospheric noise and distraction is also the least, and the environment is more congenial for Simran, with result that efforts made bring better results. It is therefore necessary for all the dear ones on this Path, specially those who have seen much of life and are nearer its end, to value the nights more; as who knows when the end may come?

“Most of you do not pay attention to what I say, nor act on my words, and are lost in your pride and ego: that you are my relatives, near and dear ones, working for the Holy Cause, or serving me in the mission in one way or another. But beware! This indifference will be to your great disadvantage, and you will lose your opportunity and go away without doing the real work which can only be done in the human body; and you will weep for ages and ages. Take heed, that till you learn to obey the commandments of the Guru, and live on them, introspect your life daily and weed out your imperfections, one by one, devote time in the spiritual practices and see the Radiant Form of the Guru inside, this outer nearness will be of no use: you will remain liable to the law of cause and effect, and suffer from pride and ego, which will involve further punishment.

“I have made it clear in the past, and am doing it again, so that you people, who have ignored it so far, should take heed and make efforts to reform yourself. Saints are not tied to family and place, and all the dear ones who come to them are Their own children; the more one sincerely works on the Path, the more he becomes the child of the Guru, and the more he gets the Guru’s love and pleasure, which are the real assets to help us at the time of death and thereafter. Wake up from the deep slumber you are in; make the best use of the precious opportunity available to be in the physical presence of the Godman; and do the real work enjoined upon by Him, so that you may not have to weep later, when it is too late.”

On still another occasion, He asked me in detail how much I was

earning, how I was spending it, what my contribution towards the Holy Cause was, and how much I had left for discharging my future obligations. On hearing the details, He seemed satisfied, perhaps happy, and said, "Simplicity is a great help on this path. One can become simple only when the inner desires diminish. Many of you dress yourselves in the most costly apparel, keep yourselves up-to-date by spending heavily on the latest material for the beautification of the body, eat delicious food, live luxuriously, and keep running to the theater and movies. After doing all this, do you think there is a corner left in the heart to put the Guru or His sweet remembrance?"

"Coming to the Satsang has also become a formality and ritual. Most of the people come to the Satsang late, many when there is hardly half an hour or so left; and during the period such people remain in the Ashram, they meet this person and that person, this relative, that friend, look here, there and everywhere, go to the guest house, and establish contact with foreigners staying there, impress them with their importance and nearness to the Master; and meeting me for a while, go back satisfied, as if this is the be-all and end-all of Sant Mat, and this will help them to have inner access and solve the riddle of life. What will such people gain from the Guru? He has no bias against anyone, and treats everyone alike. But He gives Himself only to those who set apart a portion of their body, their house, for Him, keep their hearts exclusively for Him and not worldly things, come to the ashram not for anything but Him and Him alone, and abiding by His orders and placing faith in Him, consider His remembrance and meditation to be nothing less than Him, and devote themselves to it wholeheartedly. It is for this that He opens His own Self and gives His treasures to His dear ones. How will the Guru give it to those who do not open their hearts to Him? Who keep their sins and desires within themselves, covered up as if the Guru does not know, and never make a clean confession as they have insulated their hearts and souls with the idea that the Guru is a human being and how can He know what garbage is hidden within themselves? If this is the condition, how will the Guru come and give anything? Make your life simple and sweet, throw up all that is in the heart before the Guru by taking Him to be the highest, and make your heart shine clean, so that He may give you something. He is always on the look out for the one who wants to take, because His mission on this earth plane is only to give, give and give. Don't lose heart. Don't be misled. Don't forget to do what I have always been asking you to do."

Sometime before the World Conference on the Unity of Man was held in February 1974, a religious leader who had a large following in America and a considerable reputation, was feeling hesitant to come

to India, as a group of fanatic people was strongly opposed to him; they had even threatened to assassinate him if he came. This dear one had earlier come in contact with Maharaj Ji in America; they had developed a pleasant relationship of mutual respect, and he had expressed a keen desire to come to the Conference. But when he started receiving threats, he was of two minds and wrote to Maharaj Ji about the difficulty which had come up, due to which he might not be able to participate in the Conference. The Master immediately sent a quick reply that life and death is predestined, and no one can harm anyone, if destiny does not will it so; if such is the case, why be afraid? The gentleman not only attended the Conference, but won tremendous respect in the very circles posing a threat.

On another occasion, another religious leader, a celebrated exponent of the Gita who could speak on it for hours, fell seriously ill and was bed-ridden for a long time. Maharaj Ji visited him on several occasions; and once when that gentleman was critically ill and his life was in great danger, He went to him and I happened to accompany him. While giving him inspiration and encouragement in several ways, Maharaj Ji indicated to him that he was not going, as God had to take more work from him, and he should be brave enough to ward off the danger. This worked wonders, as the gentleman picked up the hint; it boosted his morale and confidence and he was cured.

Followers of Sant Mat know fully well that Masters occasionally render such help in saving lives. But They never let anyone speak about what they do, with the result that such events pass unnoticed. Secrecy in regard to the inner power and its working is the cardinal principle of the Science. However, it is a fact that the terrible physical suffering which He underwent in His life was due to the help and compassion which he extended day by day and person by person, about which He did not like any mention to be made, because such was His dispensation and His mission.

The angle from which He looked at things was different from ours; while He always kept His eye on the soul, we keep it on the outer form. During the days when preparatory work in connection with the World Conference on Unity of Man was going on, a meeting of a committee meant to look after the work was held at the residence of a dear one. During discussions at the meeting, it transpired that one of the persons who was involved with the work had had special stationery printed showing his own name and office, so as to impress people with the position he occupied. Everyone got worked up, thinking that this was a great indiscretion against the practices of our Satsang, where except for the Master, no one is ever mentioned or given prominence; because

what position can we pygmies occupy before the Great Master, Who is the highest of the high, and holiest of the holy?

Incensed and upset, we all decided to go to the Master at once and apprise him of the situation and have action taken against the gentleman, without taking into account that it had become quite late. By the time we all reached there, Master was having a delayed dinner, and on seeing us all at that hour, quipped, "What calamity has befallen? I hope it is all right." He finished His food quickly, and asked what brought us there. The gentleman who was senior in age gave Him the details, explaining clearly what the gentleman had done. He gave us all a deep look, seemingly with lament, and said that He would tell us something which His Guru, Baba Sawan Singh Ji Maharaj, had said in a similar situation, decades earlier. When some dear one at Beas had mentioned the misconduct of a sevadar there, Baba Sawan Singh Ji had said, "When Perfect Masters are sent to this world for the liberation of suffering souls, they have to set up arrangements carrying on their work. The Saints may be the most shining examples of life, but the people who come and help Them, even though good-intentioned and desirous of working on the inner path, are subject to the control of the mind, with the result that practically all of them to some degree allow dirt and dross to be deposited within them. As such people deal with this dirt every minute of their existence, they are no less than sweepers and scavengers. So what should the Masters do? They could leave and stop the work altogether, if it were not that the Lord had ordered them to do it — against their will. So what alternative is there? Only to carry on with the sweepers and scavengers, and make them clean by continuous efforts, through inducement and encouragement. During this process, these sweepers may seem to show no improvement; but to the Master souls, Whose gaze is penetrating, improvement continues to come every day; and it is with this hope that the Masters continue the work."

This put every one of us on ice, and we felt that we had acted with indecent haste and complaining. Thus cooled, we came back, learning the lesson of His big and commodious heart.

He often told us that Saints are extremely good observers, and have infinite experience in the world; having been born and made to live like any of us, they rise above it, say goodbye to it in pursuit of the real ideal of human existence; and by doing so, set the best example in all matters for others to follow. Their whole life is one of self-experience and example for others, and in this process, there is nothing which they do not face, nothing which they do not eliminate, as they have to bear the compulsions of life and efface its possessiveness and passions, to

become a real seeker, and to tread on this path of sacrifice and surrender by hard work, herculean determination and huge confidence in the Guru. He told me, "Even though Saints come to this world as Perfect Beings, or with profoundly good and prepared background, They have to face the deadliness of life and conquer it, and They also have to meditate in an exemplary and exceptional manner, so that we people can draw inspiration from Them and understand that it is possible to achieve the real purpose of human life and devote ourselves toward its acquisition. Similarly, as a conscious and living contact of the inner Truth has to be given in this human body by demonstration, the Accomplished One must have His own self experience, so as to be able to pass on the experience to others; otherwise the worldly people will say, 'What kind of path is this in which those who have not seen something themselves, promise it to others as if such people had a divine right unavailable to others?' " He said that Guru Nanak had talked of such people, saying that a time will come when such unachieved individuals will flourish and fool others; because such will be the times that the real Ones will be made to put up with the insinuations of unaccomplished ones.

A few days later, He went to attend a religious celebration at the place of a swami ji, who had the art of speaking very sweetly and nicely, not only on the Hindu scriptures, but also on the Gurbani and compositions of other Saints also; and was very humble in his behavior. He was saffron-robed, and had invited many others, one of whom was dressed in very costly clothes and ornamentation. On returning, the Master picked up the thread of the subject on which He was kind enough to speak on a few days earlier, and said, "How nicely and effectively did the swami ji speak; but passions and pride are not decimated so easily. Reading the compositions of the Saints can only arouse awareness and anxiety for the Truth, and inspire a person to search for it. But the Truth is inside, in each human heart, and can be obtained only by taking the way from a Perfect Master, and by seriously acting upon His advice; and when this understanding comes to stay in the mind, then one sells the whole world for the Path. But so long as this realization does not sink deep into the heart, we keep ourselves involved in worldly things, even though we remain on the Path, go often to the Master and are proud of being a Satsangi, occupying a place in His Cause, and having a physical relationship with Him. It is only *engagement* in this holy task which helps in the achievement of success, and those who simply talk about it remain deprived of its sweetness.

"We try to be humble, by making special efforts; but such humility is fictitious, and the moment we are faced with provocation or circumstances are not to our liking, the humility evaporates, and something

nasty comes in its place. It is trickery, because our heart keeps burning with abuse for someone, while we pretend we have love and respect for that person. This does not mean that we should lose patience and express our anger if we do not like someone. But we should have a clean heart; and if some differences crop up, we should open up our heart, talk frankly and fairly and get the matter settled, instead of observing undue humility on our face, and abusing later. By keeping the garbage inside, the facade of humility is dangerous, as we continue acting and posing without showing our real self. Real humility comes by coming in contact with the Truth inside, and the more we engage ourself in the inner practice, the more we will become really humble; we will see that it is only the Guru and God Who are great, and the rest are all His creation, and worthy of respect; and that is real humility.

“Most of the worldly gurus and religious leaders have biting greed inside them; outwardly they preach to others to discard it, and pretend that they are unaffected by it. It is the case with the other passions also, which cannot leave a human being without intense meditation and continuous remembrance of the Guru. It is constant engagement with the inner Shabd Power which burns up vices; there is no other way. We must understand this position fully, put in maximum time to free ourselves of these vices, and at least become eligible for going in, because until we become free from these gripping diseases, the question of getting something real on this Path does not exist. You must keep these aspects in view while coming in contact with so-called holy men, so that you assess them correctly. There used to be a time when a Saint was considered to be so, on the basis of His access and achievement; but these days, people have come to believe that hugeness of following, size of Ashram and langar, management, agents, publicity and propaganda machinery have become the criteria of their reality and greatness; without realizing that whosoever has become one with the inner Guru Power, has become as that Power is, has merged in it, and is no different than others who became so earlier and may become so later. Beware of such deceptions and wrong understanding. One becomes a Saint by becoming one with Reality and Truth, irrespective of whether he is educated or not, possesses an ashram or not, has a following or not; Saints do not care for these things; from Their personal point of view, the less following the better, so that they can spend maximum time with the Lord.”

#### TOWARD THE END

During the last years of Sant Kirpal's life, He had to go out on extensive tours, even though traveling posed considerable problems. He did not relish traveling by air within India, and traveling by train had

its problems. He used to resort to traveling by car, but that too was uncomfortable on various counts: one being his inability to lie down on the rear seat, which was too small for His frame. The question of bringing over a foreign car, with a longer and wider back seat, was being considered. However, there were two views: one that His traveling in a costly imported car would attract uncharitable comments from the general public; and the other, since it would be an aid to His travel and therefore in the general interest of the Sangat, it must be obtained.

A debate on this subject was going on amongst the so-called leading disciples. A gentleman who was greatly attracted to Him and who held the second view was once sitting with Him and massaging His body, when I was there also. The Lord very lovingly enquired from him, "If something starts giving trouble and functioning improperly, what should be done?" As that man had on his mind that the existing car never functioned well, nor was comfortable, he related the question to that, and immediately blurted out, "It should be replaced." But somehow it dawned on me what the Lord was talking about, and I sadly asked Him if He was talking with reference to His own body. Hazur Maharaj Ji gave a hearty laugh, and said, "It *should* be replaced. This body is not functioning properly and should be replaced." This sent shivers down the spine of the gentleman, but he had already shot the arrow.

The point in describing this incident is this: how can we know what the Guru wants until we have established that which He used to call "receptivity with the Guru," and our hearts beat in time with Him? But it is not easy to achieve this, and only the dear one who is lost in Him is able to have this condition; it is only such dear ones who are prepared to keep making platforms their whole life, or who are prepared to eat a dead body, or who are willing to climb leafless trees to pluck sweets. But those who consider themselves to possess better understanding always say that such people have blind faith, and bring a bad name to the mission.

He clarified on hundreds of occasions that only one who has himself suffered the terrible pangs of the Guru's love knows what it is; for others it is blasphemy and madness. He was indeed the embodiment of all that He told us in His discourses, all His life; but pity on us that we did not care to really understand what He tried to instill in us. He often said that the essence of all religious teaching is that one should constantly remember one's death; for if one does so, he will not entangle himself in unimportant things, and will devote himself to that which will help him at the end time. And as the Guru is the only One Who can help then, we should think of Him with every breath, so that a heart to heart connection is established, and receptivity is achieved. Except this process, nothing will help us to see His unseen Self.

When such Master souls come into the world and spread their fragrance all around, wherever the Lord takes Them to, the people who have sensitive noses become attracted, and start coming to them as their inner self impells them to. Some of those coming to such Masters are high-placed dignitaries and opinion leaders, who arrange for worldly honors to be bestowed, and appreciation be shown. But for such Masters of the inner path and hidden science, these events are of no consequence. They consider them to be of the perishable order, and they do not attach any importance to them.

The presentation of the *Abhinandan Patra*, by religious heads from all faiths and countries; conferment of the order of St. John of Jerusalem, Knights of Malta, never conferred on any non-Christian before; Presidency of the World Fellowship of Religions; numerous receptions by religious heads in appreciation of His worldwide tours taking the message of God to all corners of the world; offering of the keys of the various cities upon His visit to those places; delivery of addresses to innumerable distinguished congregations on matters of religion; the address to the members of the Indian Parliament — all of these were of His life; but considering them to be of little relevance to His real mission and work, no details are being given.

Baba Jaimal Singh Ji Maharaj, in one of His letters to Baba Sawan Singh, had said that He should mold Himself and His mind in such a manner that if He gets the kingdom of the world, He should not feel happy and puffed up, nor grieved if such kingdoms were taken away from Him; because Master souls dip themselves in that nectar by dipping in which happiness and grief become the same. It is easier to say than do, but it can be achieved by becoming one with the Lord, and by witnessing for oneself the reality of Truth. It was seen during Kirpal Singh's earthly existence, that despite moments of intense grief, or utter provocation and difficulty, He remained unaffected. Seeing this even his opponents who had decided to finish Him, felt impressed and were attracted to Him.

I personally feel that it is impossible to recognize such Masters of Perfection whatever one may do, except when He Himself gives perception. I remember once that He was terribly sick with physical affliction. His physical son was sitting with Him, and seeing Him in that distress, tears started rolling down his eyes. The Master comforted him and told him that while His physical self seemed to be so sick, His inner self had initiated large numbers of persons in the inner planes that day. Now even though we people are sitting so near Him physically, how can we really know what He is and what He is doing? Outer eyes and intellect can be of no help in knowing Him; but for inner access, we remain deprived of any real knowledge about Him, even though

we may consider ourselves near to Him. Blessed is he to whom He gives His own understanding by opening eyes and giving him a glimpse of what He is.

## 2. *In His Own Words*

An attempt has been made to collect and present in the following pages the words spoken by Great Master Sant Kirpal Singh Ji from time to time describing various events of His life:

### HOW I MET MY MASTER

As it appears from my form, I was born in a Sikh family. Man is social: he must have some social body to live in; so he is born in one family or the other. And he has to remain in some social body.

I had an inkling from my childhood about God. Each man has his particular background. When reading the Sikh scriptures, I used not to ruminate over them, but read them carefully. I used to open the Sikh scriptures and read only one hymn—not many pages—and put it in writing. I kept it before me all throughout the day, thinking that “this is the lesson given to me.” The more you read something again and again, the more you will find in it. Generally, when we read scriptures, we ruminate over them: we read two or four or ten pages and go on reading; and we do not know what we have read, even after we have left the scriptures. We forget. But I didn’t do that.

The result was this: All scriptures tell us that there is a God. That very conviction I had in my innate self, I would say. I was never in doubt about God. But the scriptures also referred to the need of the company of someone who knows God—you may call him a *Guru* or a Master or a Teacher or anything: “If you want to see God, meet someone who sees God”—that’s common sense—“and to whom you can devote your whole self—mind, body and soul. The more you can surrender, the greater the achievement you can have. The first thing is to meet someone who knows God and who sees God, as I see you and you see me.” The more I went into the Sikh scriptures, and into the scriptures of other religions as well, the more truth of this I found.

When you go to a place of pilgrimage, it is better to take along someone who has already pilgrimaged there. Then it becomes easier, does it not? How confidently we can go! Suppose you have to leave your country and go to some foreign land. What would you do? Generally you would open directories to find out what are the means to reach there, how to go, where to stay and where not to stay. Suppose you

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

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

So, naturally, you will run to that man. When you go to him, he says, "Oh, yes, I've been to that place. Do you want to go there?" "Yes." And if you put a question to him, he will say, "Oh, yes, you can go to such and such a place; you can stop there; and on the way, you can have food."

You are convinced that that man has seen it. But he's not going back. And next week you hear that this very same man is going back to the very place from which he has come and to which you want to go. You ask him, "Will you take me along with you?" "Yes, most gladly." How confident you feel, naturally! You have nothing to worry about where to go or where you will stop, because that man knows—he has been to that place.

Similarly, in this quest, I read the scriptures, first of all, in the family in which I was born. The Sikh scriptures are a very big treasure house: they comprise about 1,400 pages, big size. And the beauty of them is that you have the findings of so many God men together. The oldest scriptures of the world are called the *Vedas*. The Vedas include the sayings and findings of many *rishis*, not one. You'll find that later scriptures give only as much as the one particular Master, who came at the time, said—although all the teachings are parallel; I'm just describing the beauty of these. So, the latest scriptures, those of the Sikhs, written 400 years ago, contain as many Masters' findings as could possibly have been collected at the time.

It was Guru Arjan who collected all the sayings of the four Masters before him. He was the fifth one in the reign of Guru Nanak; and Guru

Nanak was a contemporary of Kabir for 48 years. He collected all these sayings and added his own: about half he collected, and half he added of his own. He was a very good, God-inspired person. He said, "I and my Father are One. The Father and Son have been dyed in the same color. They have formed an alliance." Such-like things he has in the scriptures. Then he left some pages blank and closed the book with them. He said, "This is the reservoir of Divinity: the more you go into it, the more you will find priceless jewels," and left some pages blank. People asked him, "Why are you doing that?" He said, "Here the sayings of the ninth Guru, who will follow me, are to be recorded." And there is one couplet of the tenth Guru there, too—one couplet. So, these were the latest scriptures. The oldest scriptures of the world and the latest contain sayings of so many Masters together. That's a banquet hall of spirituality.

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

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

Naturally, when I looked around, there were so many Masters. To whom should I go? We were three brothers. Two of us helped each other: "If you find any Godman, tell me; if I find one, I will tell you." We were searching, you see.

So many men were having meetings of this kind. Once, it so happened, that my brother wrote me, "Here's a very great man; a very great Master has come. Will you come?" I went there. I told him, "I have intoxication that continues day and night; but sometimes, after three, four or five months, it breaks for a day or two. And I am very much puzzled. Can you help me in that?"

What did he say? "You'll have to lay down everything—your body, mind and soul—to me. Only then I can, I will, give it to you."

I thought, "The man is after my body and possessions; my intellect and everything is to be blindfolded." I paid him homage and returned. Well, you see—surrender comes only when you see some competence. Devotion and love—one who loves—is something else. When you surrender, you have control of the one to whom you surrender: he has to take care of you.

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

Then I told them, "I've seen one man. He's God-intoxicated, but he's a hard nut to crack." You'll find that some are God-intoxicated, but they won't let you go near them. You people have the privilege to talk, question, cross-question and criticize; this man would not suffer that. So I told them about that man. Our Master [Baba Sawan Singh] also used to refer to him; he also met him; his name was Baba Kahan. He lived in a naked state; there was a fire burning, amid filth; when there was heat, he was just fanning the other way.

I told them, "He's got some intoxication." Anyone that went to him, he would call them names. If they didn't leave, then he would beat them. But there was something there: he would call them names, and people would still remain there. Sometimes they would get a beating, too. But for whatever purpose they went, that purpose was served: they had it.

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

I went to him: "I came only to see you."

"All right, go."

That's how I had that connection with him. So I told one man, "He has something; but he's a very hard nut to crack, mind that."

Nobody suffers, you see. This is a very valuable thing. Who is going to give it to you?

"Well, all right; what shall I do?" he asked.

"Go and sit at night with him. Even if he says anything or calls you names, don't mind it."

He went that night; he stayed there. After 11 or 12 o'clock, Baba Kahan called him names and also beat him with his fist. He ran away. The next day, our party met together again, and I asked him, "How did you find him?"

"Oh, he called me names and beat me with his fist."

"Well, don't mind," I said. "He's got something. Don't mind—go!"

So the next night, he again went there. Instead of only beating him, Baba Kahan took that burning wood and struck him. Then he left. The next day—he did not strike him with the wood, but put him underneath a well. Again he went away. On the third day, I asked him what happened.

“Oh, yes,” I said, “but don’t mind—he’s got something. He’s guarding that wealth; he’ll not let you have it. Don’t mind; let him kill you; don’t mind.”

The night of the third day, he also went there. He did as I described to you: he made a little wound with the burning wood. He did not leave him. In the middle of the night, after one o’clock, Baba Kahan asked, “What do you want, after all? Why are you coming to me?”

He said, “Well, Master, give me something.”

Then he made him to hear the Sound Current. Some people have it; they keep it very close-fisted. They don’t give it out.

So I went on like that. I used to pray: “O God, I’m convinced that without one who knows You, nobody can reach You.” It is a practical matter of self-analysis. God cannot be known by the outgoing faculties, by the vital airs or by the intellect. It is a matter of seeing: whoever sees can make you see. “I know there’s a need—definitely: all scriptures say so. I’m quite convinced, but where am I to go? Suppose I go to somebody who has not met You—what will be my fate?” I used to pray like that. “If You could reveal Yourself to the old saints”—sometimes there are stories like that—“why can’t You do it in my case? I’m convinced; I’ve great regard for that need; but there are so many Masters—whom shall I select?”

With this, my Master [Baba Sawan Singh] began to appear to me when I sat in meditation or when I was doing something. I thought perhaps it was Guru Nanak. He used to talk to me. In those days there was the first Great War, and my brother was on the Indian front along the Persian side. I used to traverse along with the Master and went to those places, here, there and everywhere.

I was very fond of rivers, ponds, water. Even in my young life, I used to go and sit by the waterside, or some river, the whole night through, in a calm and quiet place. The running water helps a little to concentrate. So this went on for some time.

In the meantime, I was first at Peshawar, and then I was transferred to Nowshera station: a river runs by there. I used to sit by that riverside for hours. Then I came to Jhelum side. That is also by the riverside, and I sat there for hours on end. I was very fond of swimming, too. (Just enter the river: if you’re not afraid, nothing will happen; it’s only fear that kills you. If you simply shake your foot a little or move your hands a little, you won’t drown.)

In the meantime, I was transferred to Lahore: that was also by the riverside. I passed my days there. There was also the river Beas: "Let me have a look at that!" One Sunday morning I left by train and detrained at Beas station. There was an old man there; he was a station master of the station. I asked him which side the river flows. He was a devotee of the Master: "Do you want to see the Master?"

"Does a Master live there?"

"Yes!"

"Where?"

"On the riverside."

I told him, "I have two things now. I'll enjoy the river scenery and also see the Master at the same time." Then he directed me there.

Master was sitting upstairs; he was taking his meal inside. I went out and sat outside. After half an hour or so, he came out. I was wonderstruck: he was the same man who had been appearing to me for seven years before, from 1917 to 1924. I paid homage to him: "Why so late?"

He said, "That was the most opportune time that you are to come."

So this is how I met the Master. "The Guru appears when the *chela* is ready"—even to the most skeptical mind. Perhaps none of you have been so skeptical as I was. I was afraid, you see, lest I go to somebody who had not met God; and my life would be spoiled.

When I went to him, then—once or twice, every Sunday I used to go—he looked after me like a father looks after his son's coming: "All right, arrange this room, bring this bedding," this and that thing. I requested, "Well, Master, don't you worry, I'm here, at your feet."

"All right, now, you'll have to look after this *Dera*; go on with it. Those who come, you'll look after them." These were the words he expressed, the very first time.

The next time there was initiation—this was early February—and all were sitting in initiation, Master said, "You sit inside." I was coming. He gave initiation there; I was inside, sitting in his room. This is how I was initiated! I was waiting for him; perhaps he will call me—or what? I couldn't dare move, because he did not call me. I was sitting inside. Then he returned. I asked him, "Will you kindly initiate me?"

"Oh, yes, surely."

What the mystery of life is—what is a man, what is a soul—was solved in little or no time.

A qualification of a Master is given as one who can give you some experience. Some say, "All right, go here; here are maps to show you the way; go by this road; or turn right, then left," this or that. Sometimes you have to hunt for hours, and you do not find the way. But a Master is one who can give you some experience to start with, who can appear and remove the dark veil by giving a sitting; and you can

testify that it is so. You are not to wait until after death or until after many years. He does not tell you, "All right, go on; you'll have it in due course." You'll find that it is so with most of the teachers: "All right, do some regular meditation; some reaction from the past might help you." But the competency of the Master lies in the fact that he is able and competent to give experience to the learned or the unlearned, to a man off the street.

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

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

These are the gifts of God. I was very afraid because generally you'll find that Masters simply tell you, "Go on reading scriptures." That is right; that is the first step. But you cannot have the right import of the scriptures unless you meet Somebody who has that experience: He alone is able to give you an experience, to give you the right understanding and the right import of the scriptures. Because, what are scriptures? They are the fine records of the experiences that the Masters had in their lives. Then, perform one ritual or the other; that's all right for the preparation of the ground. But seeing is something else: it only arises when you analyze yourself, when you rise above body-consciousness and you testify that there is Light. A Master is also defined as one who can make the Music of the Spheres audible. Who can give you Light and Music of the Spheres? What are these two? These are two aspects of the God-into-expression power. God has no equal, no father, no mother—nothing of the sort. Only He who is Word personified can give you the experience of that Power, the very first day. Even the blind man has that inner eye, called the single eye. Scriptures tell us, "If thine eye be single, thy whole body shall be full of light. . . . If you shut the doors of the temple of the body, you'll see the light of heaven." That is called the third eye, the single eye or the latent eye; or *shiv netra*; there are so many names for it.

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

God came into expression from the wordless state as Light and Sound: “The Word was made flesh and dwelt amongst us.” That Power which manifests in some human pole is called the God Power or the Master Power or the Guru Power. It is also referred to as the Christ Power: Christ lived before Jesus, mind that, and lives forever. This is what St. John said. But we only ruminates over the scriptures; we don’t follow what is what. Once a man starts with the wrong thing, others follow him blindly. How many are there who can give you a first-hand experience? They may say, “All right, go on meditating”; and some may get an experience, but others may not. This is where the competency lies: because of the God in him, not the son of man.

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

So all Masters say, “Take to the feet of such a person, in the human body, at whose pole the God Power works; who can guide you while in the body and also when you transcend the physical, astral and causal bodies. Take to the feet of such a Master.” How many are there? There have been few in the past, and even now there are few. I wish there were hundreds and thousands; then there would be no conflict.

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

There was also one fellow, who is still alive, called Raghuvacharya.\* He's an old man now – I think 106-107 years old – but he gets around like anything. When I went to see him, people said, "Oh, he never cares for anybody." When I was about more than 100 or 150 yards away, he appeared; he was sitting on his feet. He looked at me and he stood up. People said, "That's strange. He has never cared for any man, yet he stood up." He came forward and met me, and we had a talk. And in the talk it came out that he went to the first plane: to *Sahasrara*. I found only one man who had transcended the body and reached the first stage. He said that what he had learned by going through all the Shastras, Vedas and Upanishads, "I have come to know something which you speak by yourself!"

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

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

\* Raghuvacharya left the earth plane in 1971, at the age of 115.

The first condition, I would say, of a Master, when he meets another Master, is that he will embrace him; he will rejoice. There's no question of high and low. There was one instance in my life in which my Master Baba Sawan Singh met one follower of Rai Saligram, named Shivbrat Lal. He was a very advanced soul. At the first meeting, when they met, I was there along with them. He was bowing down to my Master, and my Master was bowing down to him. They were embracing. Why should not those who are on the way embrace? Why should they not feel joy? The very fact that they do not want to meet together shows that they are blowing their own pipes — they have not seen God, I tell you.

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

So please go to somebody who can give you something. What other proof can there be? And it must be in a conscious state, not under mesmerism or hypnotism, mind that. Some say it is hypnotism; then all would have the same experience. Each man has his own inner conscious state. They see, they rise above the body, they see Light. Each man has his own experience.

This is what is the Truth — without any exaggeration. These are facts given by all Masters. I will now tell you one more event in my life. I was very fond of reading biographies, even as a student — I think I read more than 300 lives of saints, East and West. The first book that came into my hands while I was reading in the seventh class was a life of a saint — Ramanuj. What did I read there? It was written that he went to a Master, who gave him initiation. Then Ramanuj came around, stood on a mound, and called all the people around him. People asked, "What are you going to do?"

"I've got something I'm going to give you."

"Oh, you are disobeying the orders of your Master." Without the permission of his Master, he should not have done it.

"Never mind. I will go to hell — you'll be saved! I'll suffer hell, for your sake. You'll be saved, after all; I don't mind."

At that time, it came to my mind, that if I get this thing, I'll give it out like anything. But fortunately, I've given it out at the order of my Master, not without it! And that is His grace working, I tell you. Never for a moment have I dreamed that I am doing it: it is He who is doing it. Some people ask me, "You have given the initiation; then why does your Master sometimes appear with you or all alone?" What should I reply? Tell me. I tell them, "It may be that He is in me." And that's all I can really tell them. Even to those who have not seen His

physical form, that Form appears, without visualization. They have never seen Him. They recognize Him by showing them His photos.

This is the true state of affairs. This is common-sense talk: no inferences are being drawn; there is no intellectual wrestling. I wish all would sit together, embrace, and give out what they want. Why are so many formations going different ways, one leading one way, the other leading the other way? Let them sit together and digest and give out the higher thing. Why should they waste all their lives and all lives in performing only the elementary steps? Of course, each thing has its own value, and you may make the best use of what is required. But this is the highest thing. Lives are short; and this is how I got it, and how my Master ordered me to vouchsafe this to you, for you to carry on. Have a common ground for all. But all "Masters" don't say that. They say: "Carry on this very line." But Truth is not the reserved right of any religion, country or family, mind that. It is the reserved right of each man. Wherever that Power manifests, from there you can get it. But what do people do? If there is a Master, those in his household try to keep the Mastership in that very line. Excuse me, with due deference to all—they want to keep it in that very house and that very lineage and family; because it becomes a source of income, I tell you. Do you see?

So that is the result. The son may be equal to the father: it might not be, not necessarily. If it is there, well and good; that's the criterion. Wherever you find it, go there. Moths will go to where light is burning.

So this is the cause of what is going on in so many religions. They become only formations; formation results in stagnation; and stagnation results in deterioration.

Truth is one. Socrates was asked whether he loved Plato. He said, "I love Plato. But I love Truth more than Plato." Do you see? We are searching after Truth. Truth is like that: wherever Truth is, and you find it, go there. What did our Master tell us? "This is the Truth you have been given. If you find more than that anywhere, go and tell me: I will also go there." We are worshipers of Truth, not of personalities or this or that thing. If you find Truth here or on the streetside or on the riverside or in any congested place, go there. You might find it in a cobbler. History shows that one saint, Ravidas, was a cobbler. He used to mend shoes. And Mirabai, the princess, went to his feet. What did he do? He had a little cottage over there; naturally, he used to earn his money, and he lived on that. She left him one ruby and said, "Here is a ruby; just make your home sweetly."

"Oh, I don't want it," he said. She pressed it on him. "All right; put it anywhere you like."

She put it somewhere. After six months had passed, she came again. He was still only mending shoes. She said, "I left you a ruby."

"Oh, it might be there where you left it," he said.

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

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

This is how I got to my Master. Wherever that God Power works, we have respect for it. The son of man never asserts that "I am doing it"; he says, "God in me is doing it." He *sees* that. So, fortunate are those that meet such a Master; they are put on the way.

Then what duty is there further? The more you abide by His words, the better it is. I think that when you meet such a Master and live one hundred per cent according to His teachings, you cannot return to this world: you'll go to the highest possible. But we don't care; we don't live up to what He says. That is why Christ said, "God is Light, God is Life, and God is Love." This is known when you see Light, when you become conscious. And the way to that is Love. That is innate in us: God is Love and we are also love. For that reason, love is innate in everyone—in souls, in every soul. You'll find that the word "human" is called in Urdu *insan*. *Insan* is one who is love personified: he must be overflowing with love and radiating love for all. That is but natural. That's the criterion of a Saint: that he is overflowing with love for all, even those who come to praise him and others who come to criticize him. He loves them. He is polite; he is loving; he does not impose anything on them, but simply puts forward something.

In the Mohammedan scriptures you'll find that it says, "For a man there must be somebody to love." Man cannot live without one whom to love. That love knows attachment. That love is not attached to ourselves, to the body, to children, to the family, to friends. This is what is called "misfit love." Wherever you are attached, you will come back and go there. And when it is directed to one's own Self and the Controlling Power controlling it, that is called "charity."

So, charity is the way back to God. All Masters say that. We love the world more than the "Word." That's all. Some people only pray

to God and love God because He will give them worldly things. If He does not give those to them, they say, "Oh, where is God? He is sleeping!" That's what people say! So long as our purposes are served and met with, we say, "Oh, God is all right. He is very great." But, if somebody dies: "Oh, God is cruel—what is God?" If you think that it is all God's, then if He takes something away from you or gives something back to you, what is it to you? Love knows giving; love knows sacrifice: not the sacrifice of others, but of your own self—for the sake of service of God. The more you love, the more you will surrender. Surrender is called devotion.

When you surrender to somebody, he will sacrifice everything for you. So, surrender is the gift of yourself. That is why all Masters say: "Leave all and follow me." We cannot surrender. You will find people who surrender their body; you will also find people who can surrender their wealth. But how many are there who can surrender their minds? Do you see? Guru Arjan said, "Surrender your body, surrender everything—all your possessions, your mind, your soul: then you are with God."

These are the things that are generally required. This is common-sense talk. You have to love because it is innate in you. Don't misfit it. If you love others for the sake of their souls and the God in them, that's all right: that won't give you any attachment. But if you love them for their bodies' sake, it will.

Yesterday a lady telephoned me here and said, "My son is dead. I love him so. I want to meet him. Can I meet him?"

I told her, "Why do you want to meet him? He has joined you in life as a son (or a daughter or anything)—reactions of the past are to be wound up and all give and take completed—and he has gone his own way."

"No," she said. "I want to meet him. I'll do everything that you say."

"All right," I answered. "If you go there, and if he is not reincarnated, then you might find him. But you'll also find that your spirituality is gone. You have been initiated. I must be frank," I told her.

So, after a few minutes, she came around: "I am doing wrong."

"You can help him—that's all—by your prayer. Have best wishes for him, pray for him—that's all right." Things are very clear, but we have on our smoky glasses. . . .

All Masters, whenever they came, said the same thing. The tenth Guru [of the Sikhs] said, "Hear ye all; I tell you the truth. Irrespective of whether you belong to one religion or the other, that makes no difference: through love alone you can know God." All others also said the same thing: "Those who do not know love, cannot know God." Christ

said, "If ye love me, keep my commandments." What did he say? "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you again."

If two men, four men, love the same man, that is a point for consideration. True love is where there is no question of competition. When there are two lovers of the same Master, they compete: one says, "I should be in front," and the other says, "I should be in front." But love knows no duality, no competition, no anger, and no coming-to-the-front.

Just judge your love for the Master. Why does all this conflict remain among the followers? Because they have not got real love, I tell you. If they've got real love, love knows no competition. Each one will be happy the more he can put his shoulders to the wheel for the same Cause. Christ said further: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace will remain with you forever."

So, as I told you, love knows no competition. When two followers of the same Master do not agree, one says, "I am in the forefront," and the other says, "I am in the forefront." What is the result? To me, apparently such a follower has no love for the Master—true love. He has love for the Master for selfish motives: he wants to come near to him, to the forefront of him. So, love is the remedy for all things: "Love and all things shall be added unto you." That's the pity: we don't love.

And then Christ said, "As the Father hath loved me, so I have loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I kept my Father's commandments, and I abide in His love." He loved his Master, his God. He said, "I give you a new commandment: love one another." There we are wanting, I tell you. I have been pressing this point very much, ever since I've come. This is the only remedy for all our ills. If one man goes ahead, it is His grace.

In the beginning I used to put in more time. I was transferred to Rawalpindi. The first day I was there, everybody knew it: "A follower of the Master!" They were saying this and that thing. That even came to be known to Bibi Hardevi, who is sitting here. She never knew me before that. People said, "Well, he's here; he's a very great follower of the Master."

She said, "What greatness lies in him?"

"He puts in six hours a day in meditation."

She said, "All right, if he puts that in, then I'll put in six—seven hours—and then I'll meet him."

Suchlike competition is good. You see, we want to eclipse others: we want to eclipse others by placing ourselves in the front. So she did not come to see me, I tell you, for months on end. When she put in six or seven hours a day, then she, along with her husband, came to see me. And only when? When my son died.

I was quite jolly, and the doctor came in the night. He gave my son this and that thing. I told him, "All right, give him whatever you wish. He has to go; let him finish his give and take." At about midnight, he took the breath of death: he had a long period of vomiting and became cold. I had sent for the doctor, and when he came he said, "I'll give him some medicine and he'll be all right." But in the morning, my son was quite ready to go. The doctor said, "Oh, he now looks better all of a sudden." I said, "Wait outside; he's just going." So I looked at him, and he passed away.

At that time, everyone came to see me. I'm relating this to show how this family [Tai Ji and her husband] came in contact with me. She and her husband also met me, and they were wonderstruck: "Your son has died, and you're quite jolly. It is not usual not to worry and to be like that." A lot of people came to visit, and they said somebody in the Sikh temple had said that "here's a true Sikh coming up. He is a credit to our religion." And her husband heard about it and thought: "He must be a follower of my Master." He never knew me before. He went and inquired about it, and it was so. He told them, "Look here, he's my brother, who has been going and sitting at the feet of my Master." So they came to pay me their condolences. And they were wonderstruck. What did I do? I gave them tea, and this and that thing. So, *suchlike competition is good*.

Now, what one man does, others reflect on it. Put your shoulders to the wheel. The more one progresses, the better. Why are there all these conflicts? Because we do not love the Master, truly speaking. If anybody has become the beloved of the Master, it is good; you should also become the beloved. See how the other one has become the beloved: "Why does the Master love him? There must be a reason for it." Suchlike love knows no competition, no saying, "Why has the other man gone forward?" Quietly and unknowingly, they are going on doing, it. They won't show what they are doing; they'll go on and let others see for themselves.

These are the things that are required. Christ said, "Love one another as I loved you. Greater love hath no man than this, that a man

may lay down his life"—love knows service and sacrifice—"for his friends." What did Christ say? Do you know? "Ye are my friends." He did not want to make us slaves: Masters never make you a slave. The beauty of our Master was that he addressed us very respectfully—very lovingly. A Master never makes slaves of you; he makes you friends. And why? ". . . if you do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what the lord doeth: but I have called you my friends; for all things I have known of my Father, I have made known to you."

Do you follow? There are some so-called Masters, I tell you, who treat others like their slaves—bought slaves—they make the best use of them. And I tell you, Master's conditions are very strong. Anyone who wants to take the service of his other disciple-mates, without the permission of the Master, Master turns away his face from him. We consider it jolly: "Oh, everybody now loves me; he serves me; he gives me sacrifices; he gives me so many boons and donations." We shouldn't.

Whenever you have to compare, make the comparison that if one man does more, you will do still more. If he does, say, four hours of meditation, you put in five hours. That's a good competition, is it not? But that we do not do; that is a pity. And this is the basic cause of all conflicts, of all differences of opinion. Formations are made when we are wanting in love, I tell you honestly.

#### FROM VARIOUS SOURCES

I have been very fond of reading biographies ever since I was a student. You will find there is something in each great man. We have to just follow in the footsteps.

In my younger days, I had love for God and wanted to see God, but I was afraid to go to Masters lest I should reach someone who had not seen God. I quite appreciated the Masters, but I did not want my life spoiled, by contacting one who had not had the inner experience, and did not know God.

I always used to pray, "Dear Lord, if at all I am to receive Thy Truth from some Master in the world, I would know to Whom I am to go. If I go to someone who has not seen you, nor had contact with you, my life would be spoiled, and for that fear, I would not like to go to anyone. Would it not be possible for You to give me direct revelation?"

Then it so happened that one personality did appear to me in my meditations, from day to day, from 1917 to 1924—seven years. I thought it was Guru Nanak Who was meeting me each day and taking me into the higher planes from place to place.

Then the day came when I went to Beas to see the river, for I was

very fond of rivers, and I asked somebody there where it was. And he said, "Do you want to see the Master there?" I replied, "Is there any Saint living there?" He said, "Yes, He lives there by the river." "All right, I will gain two benefits," I said, "one to see the river, and one to meet a Master."

When I arrived there, Master was taking His meals, and I waited. He came out. I could not believe my eyes. I said, "You are the same man that has been appearing to me for the last seven years. Why is it so long that I have waited?" He replied, "This was the opportune time."

He was the greatest of the souls that had been appearing to me; and even these days, wherever I go, some tell me that He is still appearing to them. Sometimes he takes me along and sometimes He goes alone. Even at times before Initiation is given, He appears to the disciple along with the vehicle. In what words can you express His greatness?

When I was in the ninth class of a missionary school, I put a question to the missionary there: "How is it that in any other religion, when we speak of any great man, we put an epithet at the end of his name, but when Christ is mentioned, we simply say, Jesus or Christ, and attach no epithet? What is the reason?" The missionary replied, "Look here, do you attach any epithets to God?" I said, "No, you simply say, God or Allah." "Well," he said, "Christ is the Son of God and if we attach any epithet, we are only belittling Him." But he could not see that other Great Ones were also Sons of God.

When I was young, I used to read the Guru Granth Sahib (the Sikh Scriptures or Gurbani) by taking a simple verse to study, and would grasp its meaning fully before going on to the next verse. This kind of concentration is due to past background. During the study of these great scriptures again and again, I read the advice that one should meet a Guru. So frequently was the advice repeated, that I began to pray: "O Lord, I might or might not meet a perfect Guru, and in the search, I might accept someone who has never reached Their presence, and my life will then be wasted. In the past, Thou hast showered direct mercy upon great devotees, like Dhru and Prahlad; can't Thou be pleased to do so today?" It became the greatest torment in my heart. I knew that I could never meet the Lord, without a loving Master or Guru, but I feared that I would meet one who would turn out to be nothing but a worldly man. The yearning, however, became overpowering, and I did continue the search, met many people, but finally, with His grace, I came to Hazur in 1924.

Remember these perfect people are not just a body. The Master is

that Power which is in all creation — working through a human pole. There are three phases of a Master: one is that Power in the physical form, which we call *Guru*, meaning teacher; Who teaches us an ethical way of life, and Who has real sympathy. The Guru is human, that weaker souls may gain strength and faith on the outer level; He is a man truly and completely — another phase. But He is not these alone; He is also something else, and when one rises above the body consciousness, sees Him within, and converses with Him within, one knows Him as *Gurudev*, Which is the inner radiant form of the Master. When the disciple of a true Master takes Initiation, learns how to rise above and leave the body at will, and reaches the feet of the Radiant Form of the Master and converses with Him, then that disciple becomes a *Gurusikh*. The Master's Radiant Form accompanies the disciple from this stage onwards, through each plane, until the disciple blends into, or merges with, the Sat Purush — the True One or the ultimate Lord. That same Power which works in the world is known as *Satguru* — the physical form in which that Power is manifested. So you can understand how the Satguru is always complete — He is overflowing with completeness. That completeness would not be there, if He were merely a physical form. Man cannot understand the Satguru; what to speak of the Ultimate Lord? Satguru pervades all creation.

You can take the life of any Master, in whom the ruling passion of God has been fully developed, and you will find that he lived in torment until he realized Him. All Masters go through such torment, for it heralds the coming of the Lord. To see a blossom-laden tree brings a joyful hope to the heart, an indication of the promise of a fruitful harvest. Overcast skies announce the advent of refreshing rain. So the heart which is overburdened with deep sorrow, agony, torment and yearning separation from the Lord, can rejoice in the knowledge that these signs herald His early arrival.

One night some years ago, I was in Hazur's presence on the roof terrace. Graciously, He would call me to Him whenever I arrived. He was alone on this occasion and I bowed before Him, "Hazur, it is all right for those who have learned to stand on their feet and walk around, but what will happen to those who have not learnt to move at all?" He sat up and said, "Kirpal Singh, do you want me to stop giving initiation?" I replied, "No indeed, Hazur." Baba Sawan Singh Ji then said, "Is there any father who does not want his children to stand on their feet? Never even think that He who has given the initiation has no mercy; He is waiting for the time when they will reach His feet."

Even now I can stress that although Hazur left His physical body

(form), He is never far away. Whosoever initiates the child, sits within him always. The Master is constantly with you in this world, and also when you leave this world—during life or at the time of death, and after. It is greatest of the good fortune to meet such a Guru. Hazur was not just a physical form; but we lived in a delusion. He would give many small examples, like: “If your chair breaks you look for a carpenter; would it not be better to keep the carpenter living in your house?”

I would say that I was in search of the truth and I was already awakened from the very commencement and had some background but I had to learn to solve the problem of mystery of life. What is it that moves the body? Who am I? What am I? With all my intellectual searching of books, I could not find satisfaction. Intellectually, it solved many things, but practically not an iota. When I came to my Master, He gave me the experience of how to analyze the body, how to transcend the body and how to get out of this house and leave the body. He opened my inner eye and I saw many things that even the prophets did not see.

I can tell you of my own condition around the year 1914. Background does have a bearing on one's life. One in whom the yearning for God takes root has some impressions from the past which come to the fore and develop during this birth. In those days while working in the office, tears would flow without reason, spoiling the papers, on the desk. Within myself I would ask, “O God, what is happening?” At home, the family also could not understand what was happening but I had recently been transferred to my home town (the place of my parents) and they thought the tears were due to this. What can other people know of the condition of one's heart? If the enigma of the mystery of life enters the heart, the person knows no peace, until it has been solved. The questions continue to repeat: What is life? Who am I?

I have often mentioned the mood of deep thought that I experienced at a young person's deathbed at Lahore. If an individual's life is pure and chaste, the inner knowledge awakens without effort. This is a natural function. Having all this, yet I had not solved the mystery of life; and while sitting beside the dying person, it occurred to me, “This person is dying; there is something in her which is also in me, but it is leaving her body—what is that something?” I could not, at that time, perceive an answer, for I did not have the knowledge. What is it that is working in everyone and yet leaves a dying person? I sat there and witnessed the individual call all the near and dear ones and ask for their forgiveness for any wrong, or any act that may have displeased them. After this the eyes closed and the soul left the body. I was wonder-

struck to see the amazing thing. Before my eyes the body was lying there and yet that which had motivated it was gone. It was still in me, but it had left the body. Where it had gone to, I did not know. All the way to the cremation ground I fathomed the puzzle and on arrival I saw that an elderly man had died and was being cremated. Within a few yards of each other—the young person and an old man—were consumed in the flame. My heart was deeply affected by the realization that there is no escape from the death for any one of us. Learned or unlearned, all persons are engrossed in gross ignorance. This mystery of life entered my heart and did not leave. From then I started searching day and night for the answer in all the scriptures I could find. Whole nights were spent reading avidly, but I could find no solution in the holy scriptures and philosophies. Yes there were indications and references, but they gave no practical solution. Of course the solution cannot be written for it is a scientific practical self-analysis, the experience of which can be had only by sitting at the feet of some Master Soul who will put one on the way, in order that that experience may increase daily. When I finally reached Hazur's feet in the year 1924, the understanding of this inner knowledge came.

There are many tears for the worldly things, but who cries for the Lord? People who have never done so do not realise what kind of torment that is. It is not something within our control—it either comes or does not. It is pain—black clouds which bring the promise of rain; the promise of fruit to come. The tormented condition indicates a heart where lies the hope of the Lord's coming—you can say it heralds its coming. And Guru Ramdas says that only the Lord Himself knows pain of that heart's innermost torment.

When I was working in my office there was a typist who during World War I went to Persia. They wanted to create a new Accounts Officer post there, but because of the war, there was a shortage of qualified Accountants. So the typist who had just arrived there with little knowledge of Accounts, was given the office of Accounts Officer. This clearly shows that there was some impetus from past actions behind the event. We have no control over this kind of a thing—if one puts one's hand into clay it can turn to gold, and put into gold it can turn to clay. For another example it sometimes happens that one clever and experienced and another inexperienced man start business, and the inexperienced man succeeds but the experienced man goes bankrupt. This indicates that the reactions of the past are making people go helplessly along in life, with very little control over what happens.

I may tell you my own case; when I was a child about five or six years old, I saw a man giving a very vehement talk. I looked into his mouth — where is all this talking coming from? I was wondering where it was from.

So it is a matter of levels, you see. You know your Master only up to the level which He has revealed Himself to you. If you know Him you are a Master. A Master can alone know the worth of another Master. You see all these things, these little things I have put before you. What is the Master's work like, on the human level? He does not say, "I am come"; He may say, "I am sent by God." He meets you from the level of man; He has got a human touch.

When I started this self introspection even as a student, when I was reading in Seventh class, I used to sit down and just think what failures I had done during the day. But in the beginning I would not remember what I had done during the day today. By and by, I used to remember. Do you remember Pelman's System of Memory, only starts from there? Just reviewing what you have done today (that day) remember every minute of your life. So in this way, two things came up, one my memory got strong . . . and then I had to see each minute's working of my mind. So whatever imperfections were there, I always weeded out, one by one. And when all of these things were weeded out, I felt a sort of blessedness in me — you see? Mind vision became clear; I could foresee, read others, this and that thing. Self introspection in itself, is a great boon, I would say, but that is also not the end all.

When I entered life I had two ambitions — for worldly things and for God. It took me seven or eight days regularly, to think about it, by my own self, in lonely places. Then I came out to the last thing, God first and World next. So I have been plodding on. When you have some ideal before you, even if you are working on it just a little day by day, you will reach it. You will be nearer to the goal. So there should be some mission; if we are developed, we already know it, otherwise we must set up some ideal before us to make the best use of the man body that we have with us.

I may tell you of my personal experience. In 1921 I was posted in the Accounts Branch of an Indian Army Regiment. An army orderly used to cook my food. I had given strict instructions not to allow anyone to enter the kitchen, and also told him to recite holy verses while preparing the food. It was my daily practice to sit for meditation, in the dead of night. One night, I noted negative thoughts disturbing my meditations. I woke the orderly up and asked him if there was anyone with

him in the kitchen that night. He said no; but he was telling a lie. Later he admitted it. When the dirt is already in tons, a little more does not make much difference. But even a grain of dirt will be visible on an otherwise clean surface.

When I was in service, I was a superintendent of a section. There were other superintendents, too. One superintendent was a member of Arya Samaj. He came and told me, "You are working in this office with no hurry; no haste; calm and quiet; everything goes on in your section and you are never perturbed. The work that is turned out in your section is almost double the others. What is it? What do you do? What can I do to concentrate?" Then I told him what to do. That was long ago, before I met my Master. I told him something. After a month or so he came back, "Well, I sit at my home, the water tap goes on; I hear the sound." "Well put in more attention." Then after two months, he came back again; "Now, in the beginning, I hear the sound of the tap water going on, then I forget it. It still goes on further."

In the beginning, when I went to my Master, people asked me, "How great is He?" I simply told them, "I do not know how great He is, but I know He is far above me, what I want to know." You see, in the beginning, who can penetrate the depth of a great man? We can know only that much which He reveals to us of it. Some people confuse Him with false prophets, who appear sometimes.

I was with my Master so long. When I sat by Him, I never did anything except simply listen to what He was telling all the people. I never questioned Him, I think, in my whole career with the Master. I only put a few questions and that too only in the beginning when I got initiated, and nothing afterwards. I never asked Him any questions. I simply listened to what He said. By listening you will learn more. The Master gives help of one kind to one man, and to another He gives help of another kind. The doubts of one man are the same as the doubts of another man. In one form or another, every question is replied to. Sometimes we ask certain things, we are just imbued with our question. What He replies to others, we don't follow.

When I came to my Master, I asked Him how much time I should give. I was a family man; I had to attend to my job. He said, "Five, six hours minimum. The most you can." That is His gift. It is had by radiation through the eyes. He is a very highly charged body. This charging gives a gift to everyone and he sees light. What is it? A little charging a little help. This is all.

So what did I have to do? I simply woke up in the morning (I had

a separate room.) I asked my wife to put my food before me and go away. Don't touch me or ask anything. She used to put the food down and go away. In the morning, I used to sit from three or four o'clock till nine. I had to, there was no question of whether I could do it. Then I took my food at nine-twenty because I had to leave for the office and be there by ten. Oh, we can find time, make time, even the busiest man can find time. Where there is a will, there is a way. After all, twenty-four hours are available at our disposal. We can adjust and readjust. The only thing is we have to obey the orders of the Master.

I was ordered by the Master to give talks not only at Lahore, but other places as well. On Sunday, the time was fixed for Amritsar, a town in the Punjab in India. So once that time arrived, and the night before my daughter was on her deathbed. In the meantime, I withdrew (in meditation) and saw my Master. He said, "I am taking away your child." "All right, thank you. Take her away." She died. So what did I do? I had to go in the morning to fulfill that Satsang duty allotted to me. But if everybody knew that my daughter was dead, and that I had gone away, they would say, "He is a madman." I would not like all that. So I just detailed one or two people to please come at four in the morning, quietly take the child and just attend to the arrangements. They did come at four o'clock. I went away for my duty. So my point is, we have to obey. He sees things.

Another time, my elder son, whose letter has also come today, was sick. The doctor told me, "Well, his life is in danger. You had better take three days leave. He may die any moment. So you must remain by his side." I was on leave. But on Sunday was my duty for attending to Satsang, so I had to leave Lahore. I thought, "Well, look here, if he dies, it is not I who has to look after him; it is only Master." So I left it to God. "You care for this child. I don't mind. I have to go. Let me do my duty; you do your duty." I went away to Amritsar and gave a talk. It was very hot in those days. When the talk was over, it was about eleven. That was half way to Beas where my Master lived. Naturally, the desire of a devotee would be to have a look at the Master before returning. So instead of returning, I went to Beas. I reached there during the day at about one. Somebody told the Master. The Master said, "All right, call him up here." I went there and He was lying on His bed. He sat up, "Look here, what about your child?" I never told Him he was sick. "Well Sir, he was very sick. The doctor said, 'You must remain by his side.' I was on leave but had the duty of giving a talk at Amritsar, so I had to come. But when I came, I had a great desire to see You before I return. So I have come." He sat up like this, looking like he was very much in grief. The outer form of

the Master is very sympathetic. You see, He behaves just like a sympathetic man would do. I told him, "Whoever thinks of you, Master, all grief is gone. Why are you so worried?" "Well look here, because you have left all grief for me, I have to take it up." So just act up to what He says. Try, please.

Once it so happened, when about two thousand people were there, and I was just starting to talk (at Lahore), I got information that my Master had come to some place in Lahore. So I had just started my talk when I got the information that He had come, and naturally, my heart wanted to fly to see Him. But at the same time, I was bound by His orders, "You have to give the talk." So I had to carry on the talk, you see. When the talk was over, say after two hours, I ran up to that place; but the Master had left and gone back to Beas. I could not differentiate whether I did the right thing or the wrong thing. What should I have done? To the best of what I knew, I did perform my duty. So I went to Beas during the day by train, and reached there in the evening. I told the Master what had happened. "I don't know whether I have done the correct thing or the wrong thing." He said, "Well, I am pleased that you have acted up to what I have said, not caring for your coming to me, though I had come." So my point is, if you pay respect to the words He utters, and at times do not have time to see Him, even then He is pleased. But if you simply pay respect to His body and do not act up to what He says, then?

Even if He used any harsh words — He would not — but if at all they do come out of the mouth of the Master, they will be charged with all sympathy and love for correcting you. Such words would not harm you. It helps. The Master's ways are different nowadays. Times have changed. In the olden times, when the washerman had to wash the clothes, they would just strike a stone. Now they dry clean; they do it without striking a stone. The times have changed. The Master is even more polite than before. But with all that, we have to act up to what He says. Generally, you will find that we go to Him and say, "Okay, he was not polite, I won't go to Him." This is not a qualification of a true devotee. So even if the Master happens to rebuke you, He has got the highest Love for you; He is Love, you see. He will express it at times, other times He won't. But with all that, He has love for you; He has true sympathy for you. Even if He has to say something sometimes, don't take it ill, please. Take it as sweet, because it is for your good.

There are many kinds of people coming to Master. Sometimes rich people come to a Master and they expect, "Because we are rich people,

Master should come to receive us." You see? or they say, "I own this and that thing." Well, when you go to the feet of a Master, go as a devotee.

These are the elementary qualifications of a true devotee. The highest qualifications I have given before; he becomes the mouthpiece of Master; Master speaks through him. Ultimately, when he does all these things, there comes a stage when he is one with the Master. When he speaks, he does not speak, but Master speaks through him.

Many times during the life of my Master, people used to ask me questions; and fortunately it so happened, the very same words were uttered by the Master that I had said. So when you are one with the Master, naturally He works through you. He is working at your pole.

I had the assignment (attachment with a military unit) for about nine months. For three months of that time, we were at the firing line. There was one military line; all were ordered not to transcend that line, because beyond that was enemy. During the day, I would leave that border, cross it and go there for meditation. That was in about 1931. I was reported. "He is crossing the border without permission, and the enemy does not harm him." I meditated for three months like that at the firing line. There were bombs coming, cannons firing, machine guns going. Just like wheat being roasted in sand, stuttering, popping like anything. I had three months under fire. There were sometimes old men who brought their families to see me.

I tell you, when the British people were in India, I was in government service. I used to give talks, you see. Men of all religions used to come up, Mohammedans, Hindus and everybody. I was reported against, that I am just doing — well, not good work — only just against the government. It was reported that way, you see. One day, the Director of Intelligence for the Punjab — I mean, what you call here C.I.A. — F.B.I. — sent for me, you see, all at once. I was in his office; I tell you, I had done no crime, why had he sent for me? And at first, I thought I should not go; then I thought, "Well, he is an authority; he can send for me — one way or the other." All right, I went over there. What happened? I was reported; then I reported. Then he came to hear my talks. Just in some other garb — plain clothes. And I was reported. "He is just uniting man with man. And that goes against the government." You see, I was reported for that. When he came to know what I was really doing, he appreciated, you see. For the rest of the term of service there, whenever he saw me, he would, at once, if he was riding on a cycle, he would just get down; if he was going in a car, then he would stop and greet me and then go. So my job has been that ever since.

I was once called as a juror in the big court. There was a very easy

case never seen before. It struck me, "Judge not others, so that you may not be judged." I requested the judge, "Will you kindly let me go? I am not to judge." He who judges another man is never satisfied.

In love, too, we sometimes transcend limits. I remember I once wrote a letter to my Master, in which I wrote, "I pray You to give me love, a love which demands no recompense, a selfless love, such a love that does not transcend the limits of respect." And what did He do? He read the letter and put it on His breast. "I want such people who want to love with respectful moods."

It so happened once that I went to Amritsar, and Master was expected to arrive there. We were all sitting in expectation of His arrival and the message came that Master was not coming. All were disheartened. Some people dispersed and I remained there. It was also a madness, I would say. I wrote this poem: "He will come! I will see Him with my own eyes!" I was writing this and going mad, and after about an hour, Master came there. So great is the strong attraction of Love. This is a part of a poem written at that time:

*Out of the madness of Love, we will see You!  
The One Whom I love will come,  
He must come! We will see my Beloved One!  
O Master Sawan, we must see You!  
O Perfect One, we will see You!*

It so happened that He came after that. So love is a very great power, like a glass that does not show your face unless you put something behind it. Similarly, the love polish at the back reflects the Master within—the God within you.

Hazur once visited my village; and afterwards, I locked up the room that He had used; and whosoever entered that room at any time, could hear the Sound vibrating there.

I remember an incident in my life, long ago. My wife was relieved of her purse at a railway station. The police caught the thief and the purse was recovered from him. I was asked to lodge a report at the police station. I told the police that it was unnecessary as the purse had been found. But on their insistence, I had to go to the police station, perhaps for the first time. I told the police officer on duty that I was not interested in reporting the matter, but he would not agree and the report was ultimately lodged. Later, I had to go to the court as a witness. The police officer talked to me on this issue. He felt that justice must be done, but I considered that there were two aspects of Law:

one Justice, and the other compassion or mercy. I emphasized that even after justice had been done, bitterness would remain; whereas through mercy, he could be cured, be forgiven. Compassion leads to mercy, which in turn, leads to nonviolence in thought, word and deed. Anyway, when I appeared in the court, I requested the magistrate that if he could let the accused off on some ground, I would have no objection. The magistrate, after satisfying himself that there was no previous record of conviction against the accused, ordered his discharge with a warning. As a result, the accused and his relatives always remained grateful to me. What a tremendous gift forgiveness was! Justice could never produce this effect. Forgiveness is the greatest of all virtues.

Once, I got a telephone message from my wife: "Your son is dangerously ill, come at once." On the way, I met another Satsangi, who was very upset. "What is the matter with you?" He answered, "My son is sick; he has been sick for three weeks now." "Did you have him treated?" "I have got no money." So what did I do? I went to his son, called for the doctor, got medicine for him, stayed over there for three or four hours, and helped him with his son. Then I went to see my own son. This is, "to love your neighbor as yourself." An initiate is more than a neighbor also. Is it not so? It is a matter of living; saying is something, living is something else.

Once it happened in my life (generally these controversies do come up) that there was a great deal of propaganda against me. Once, Master asked me to initiate two hundred and fifty people in the monthly gathering. Competition then naturally arises, and there was a great amount of propaganda against me. I kept quiet because I was true to myself; I knew, "God is with me, Master is with me." And it was so arranged that I could not talk to the Master for eight months—such influential people were involved.

Once, my elder brother, who was also initiated, was there; and I told him, "If you go to the Master, just by the way, ask Him if there was any sin I might have committed." (But His eyes were giving me support, you see.) He asked Him. Master said, "He has not done anything wrong either knowingly or unknowingly. But strangely enough, so much has passed over his head that he has never come to me to say that this propaganda that is being spread, is not right.

I never asked any question of my Master, except two or three when I first met Him. So I naturally requested, "I want a few minutes with You." "Oh yes, you are welcome." So at night, when everybody was away, He said, "Lock the door." I sat by Him and told Him, "Master, I did not come to you because I know You are in me and You are watch-

ing my every action, and you also watch the future trend of my action. That is why I did not come to you." He was all wrath. He said, "These people have created so much hell." I said, "Well, I have not come for that." What did He say the next day? I used to always sit at the back, just watching. He sat on the throne — on the pulpit — and said, "Well, Kirpal Singh, come on, give your talk."

And those around Him, who were making parties, said, "No Master, we would not like to hear him; we would like to hear from You directly." He said, "No, he will talk." They insisted very much and still He ordered me, "You come here and talk to them."

Strangely enough, the tables were turned in one night. This is what I say, if at all anything, appealed to my Master, it was my frankness, my being true to my self. I think it is a great qualification.

My master gave me a kashmiri cloak, a very valuable cloak. He also gave me some very good bedding, very well decorated. Once He sent for me and then called me into His room. When I was there, He first wore the cloak Himself, then took it off and gave it to me. I have kept that cloak with me still. Then another time He gave me very good bedding, very ornamental. Before He gave them to me He kept them over His Head. These are tokens of love, you see. Love knows no Law.

I remember once our Master went to Karachi, when He returned to Beas He told me, "I received a round-trip ticket from America. They want me to go there, even for a day, and give them a blessing. But I have replied to them, saying, 'I can not come, I am too old.'" And He told me, "The God in you should go; you will go." It is His grace working that I am here. I was also here in the past, in 1955. Now again I am amongst you. I am so very happy to see you all here. We are all brothers and sisters in God. We are all together again. The few days that I am with you, I am at your disposal, that is all I can say. What I have learned at the feet of my Master, I have placed before you. I hope with His grace that all have been satisfied with what they have got, and I hope so for the future, too; because it is the Grace of God working in Him, through His mission, not mine.

I tell you, when I was going to retire, I was in Government Service, as a Military Accounts officer. I was going on pension, and people advised me to have my pension commuted so that I could continue working.

Then I told them that I did not want to commute my pension. Why? I knew I had my mission before me. So I retired in 1947. It is now 1963.

I was in the forest for some time—five months. There in the beginning, I thought about how to induce people to live up to what I tell them. Then I thought, “What have you been doing yourself?” I kept a diary as a student, all through . . . I had transvision; I could see what was happening beyond this wall. Everything calm, quiet, no ripples, no filth in it. You can see your face in it. When the mind is at rest, you can have transvision. You can foresee. Those who don’t keep diaries, they cannot progress.

On my tour in the west, I advised people to look to their scriptures to find the answers to their problems. However most of these answers are only thoroughly understood by those who know the spiritual science. For others it is something like a covered treasure being handed down from posterity to posterity.

I had the chance of meeting many political leaders in the west, during my tour and I reminded them that they had been given children of God, to take care of, and they should do so in the best possible way. Live and let others live. That is India’s greatest principle. If those ruling a country cannot provide adequately for those whom God has placed in their charge, then other countries should go to their assistance. What is the use of shedding the blood of millions. Many of the leaders understood and agreed, in two places war was averted. I am raising these points simply because the only answer to all the difficulties in the world today is purely through spiritual science—only on that ground can all meet and sit together in the name of God.

Many years ago, in Kanpur, I met a yogi who through *Kumbhak* used to lie down on the ground and allow a road roller to stand on his chest. He would give a full talk in this position. He used to wind a thick rope around his neck and allow fifty people to pull on either side, tug-of-war style, but they could not make him move an inch. He could be buried for six days and nights on end underground, but remained unaffected by it. One day I asked him, “Tell me, what is the condition of your mind?” He replied, “For as long as I remain in *Kumbhak*, it is all right, but when I come out of that state, it goes back to usual condition.”

On my tour of the United States, I was in Los Angeles for a few days, and there a blind doctor came for meditation sitting. The blind people also have light, it is a matter of inversion. After the sitting, he admitted, “Yes, I see light,” so that light is within all men.

I had a talk with Spiritualist people, who are conducting church services in this way. They had to agree that, first of all, it is difficult to contact the souls that have left the body. You have to find some medium to do that. Are you to become a medium? That is a difficult task. You can go directly to the outer man and talk to him, that medium may not sometimes be a very good channel. If he or she is, even then, those higher souls can guide you only up to the level that they have developed. And sometimes they may not be correct.

I met one spiritualist when I went to London who used to call and meet spirits. His fee was almost three pounds. I said, "I am ready to pay." We went over there and stayed in a room for over one hour and nobody appeared. It does appear that sometimes the atmospheric effects are not helping or congenial. So if you want to contact souls, why not rise above consciously, in the body, and reach those planes where they are?

The other day I went to a Unity Church. I asked the minister, "What are your teachings?" He gave me a pamphlet, I read it; it said there, "Christ lived before Jesus." That very wording is there: "Christ lived before Jesus." "And what is Christ?" One man came up to me when I was here last time in 1955 and put the question to me, "When is Christ returning?" I told Him, "Has He ever left you?" That is the point. Christ said, "I shall never leave thee nor forsake thee till the end of the world." If He has not left us, where is the question of returning? . . . Christ is the God Power or Guru Power which continues to come from time to time, for the guidance of child humanity. It came even before Christ Jesus, before Buddha, or Guru Nanak or anybody. We are all His children. How can He disregard His children? Those who were born before Christ Jesus or Guru Nanak or anybody — what about their fate? And what about those who came after them? Let us assume for a minute that those who believe in them will be saved. Then what about those who came before Him? Will they all be doomed? This is seen from a common sense point of view. The fact remains a fact. Any awakened man realizes that. . . . So that God power continues — the Sonship continues. Only for want of practical people, we zealously stick to one thing or another, and what is the result? — Religious wars in which thousands of people were killed.

So this is no new faith, please mind that, there are no new labels so far. So long as I remain, I won't permit it. If the people after me do it then it is their own fate. But remember this is no new faith. It is only

a common ground, called a spiritual gathering where men of all religions sit together—here sometimes hundreds, in India, sometimes thousands, of all faiths and all religions. They are given only the teachings of an ethical life, of purity of life, and of contact with God, that's all. You may say a prayer this way or that way, or perform certain rituals this way or that way. Of course they are meant to develop love and devotion in us. That is the first step—that is all right. The second one is to understand the true import of scriptures that we have—to understand them. But to understand them, we need somebody who has had those experiences, who has been on the way. That is why all are dear to me.

Hindus ask me to come; I go to them and give them something from their scriptures: "Your scriptures say that." I go to Sikh temples; I went there in Vancouver. "Here are your scriptures." Do you know what I mean to say? They consider that their religions probably have something new. Well, I say, although the outer social bodies of all religions are different, of course, the inner truth is the same. I go to all different kinds of churches: I met the Orthodox Christians, I met the Coptics, the Byzantines, the Protestants, the Roman Catholics; I met the Jews. Among all the basic principle is the same. I gave a talk in a Jewish temple. Do you remember how they appreciated it? Moses heard the commandments through the light and strong thunder. They referred to it. The pity is that we have forgotten the truth, that is all. For want of practical people, we consider that we know better. Well, the truth is one. You join a school in order to get a degree in your education. And when you come out of school or college, you have your degree. Do you write on the degree, "I have an M.A. from a Christian college or a Hindu college?" You never write that. Similarly this is a degree in spirituality, already referred to in our scriptures, but which we have forgotten. We need someone who knows the way, that is all. He knows that way; He can give us experience.

*In reply to a question which asked whether He had a Successor Whom He was schooling now, He said:* Yes, I am schooling so many; let us see whom God selects. Truly speaking, mind that, even in the Master it is God working in Him. That will come of itself; when God wishes it, you will see. I wish each one of you will be selected. But you must come up to the mark. I wish each one of you would be ambassadors. Yes.

During the tour, I met with people from the Tyrol. Some Italians in the Tyrolean area had control over people there. They were revolting, and they had bombs and other weapons. I met the Governor. We had

a one hour talk. He said, "I do not know what to do. I do not follow what is to be done." I told him, "Delay. Light will shine." And what happened? We are now in correspondence. War did not break out.

When I was visiting the West, one place held a meeting for East and West, and I was invited to represent the East. To represent the West, they invited a certain Frenchman; but at the last minute, he could not attend the meeting. So the organizers said to me, "Well, we will leave both East and West to you." I replied, "There is no doubt that the saying is, "East is East and West is West and never the twain shall meet," but someone has said that — not God. The whole creation is the house of the Lord, and there is no East or West in it. All these countries are but so many rooms in the one house of the Father."

Only recently I received an urgent message that a certain disciple was dangerously ill. I wrote and told the people to advise the patient to concentrate within. They wrote back and said that my instructions had been conveyed to the patient by telephone, and within hours, she had started improving, and is now on her way to recovery. This was just a word on the telephone, so you see that the thousands of miles between cannot stop the protection of the Master Power. However, that physical form in which the God Power is manifested, is also pure, though it is not a question of praise for the physical; it is worthy of respect because God is manifested therein.

I will tell you of another instance. There was a man in America named Walter Kirel. When I initiated him, he had a very good experience, but after some time he fell ill. When a man is in a helpless condition, he gets restless and worried. He wrote and told me that the doctors were pressing him to eat meat and drink wine. Each time he wrote, I tried to make him understand that a non-vegetarian diet would not help him, and he should remain on the vegetarian diet. After a few months, he wrote that he could not fight anymore, and that he had become helpless and could not breathe, and that the doctors were insisting on a meat diet. I replied, "All right, do whatever you feel like." When I visited America and reached Santa Barbara, the doctors had given up hope for him and he was at the door of death. Violet Gilbert, one of the hospital nurses, was a Satsangi and she met me and told me about Walter Kirel, who was dying in the hospital. "He cries a lot and goes on saying that he has disobeyed his Guru Who is now in America, but will not see his face. Do You think You could visit him, Master?" I said, "Of course I will." When I arrived in his room, Nurse Gilbert told him, "The Master has come." He opened his eyes and saw me, and the

tears started flowing down his cheeks. I put my hand on his forehead and said, "Whatever has happened, has happened, and it is finished. Do you hear the Sound?" He said, "No." "Do you see the Light" Again he said, "No." I put my hand on his forehead, and told him to close his eyes and forget about all the outer things. When he did so, not only Light came, but the Radiant Form of the Master also. His ears were closed for him, and he heard the Sound. I told him, "Now go, with rejoicing." His wife was there and she was a non-initiate. She said, "Master, I know that he has been forgiven and saved, but I wish he would speak to me before he goes." I again put my hand on his head and said, "Your wife wants you to say something before you go." He opened his eyes and said, "All right," and turning to his wife, he smiled and said, "I am going now." This is what is called protection; it is not a story, but a true incident.

When a man gets disheartened and there seems to be no chance of hope from any direction, then the Satguru comes and takes him across all his tribulations. He first waits patiently until we remove all intellect, worries, attachment and ego from our path; and then when we have fully reposed ourselves in Him, then we come under His complete protection. If the disciple falls, the Guru will lift him up; for in this world, who is free from difficulties? One cannot find even one mind without problems in his life. But if a man has a Perfect Master, he is fearless even when confronted by enemies.

One can be so much within the Guru's radiation that even the powerful Lord of Death can't come near him. For example, I will tell you of an incident when I was living in Lahore. There was a lady who hailed from my village, but she was not a disciple. She became seriously ill and her family constantly endured sleepless nights in looking after her. I heard that she was sick and went to see her, accompanied by Dalip Singh (later treasurer in Sawan Ashram). I told them, "You have spent so many nights awake, and must be tired, so you all sleep tonight and I will watch beside the bed." Dalip Singh and I sat together for some time. She was not initiated, but that did not matter; and I asked her, "Do you repeat any holy name?" She affirmed that she did. I told Dalip Singh to go and rest and return at about four a.m.; and I continued to sit beside the dying woman. She went on repeating her holy names, as I had suggested; but then she suddenly said to me, "There is an old man here." I looked up and saw the old man, and he explained to me that she was his granddaughter, and that he had come to take her away; but I told him that he could not do so as long as I was sitting there. He tried his best to take the soul out of the body, but did not succeed.

So after some moments, he went away. I asked the woman if she had recognized the old man, and she said, "Yes, it was my grandfather; he was a very pious man."

After some time, Yama, the Angel of Death, appeared in the doorway. I looked straight at him, and he ran away; he could not enter the room. He returned several times but could not enter. Then Dharam Raj, the Lord of Death himself, appeared, but also could not come into the room. He said, "This soul belongs to me." I said, "Yes, it is true, for she has not been initiated; and I also know that you cannot come near her because I am sitting here. So you had better go to my Guru and ask Him what is to be done now. If He gives you permission to take this soul, then I will leave." My friends, just see how great is Naam! Dharam Raj left, and in a matter of minutes, returned, and said, "I have got permission to take the soul." I said, "All right, take it." He replied, "How can I when you are still sitting there?" Whatever is written regarding protection and power of the Holy Naam, is true, for I am telling you what actually happened. Dharam Raj said, "Unless you leave, I cannot come to take the soul." I asked him, "What benefit will she get for my spending the whole night beside her?" He said, "She will receive the fruit of that before any other rewards or debts are accounted." Just then, Dalip Singh entered the room and I said to him, "Come brother, let us go away from the room, for while I am here she cannot die." As we were leaving, I asked her husband to give away in her name, some money which was still due from her, to some needy people — that her give and take may be square and she may leave her body. Dalip Singh and I stepped out of the room, and in one moment, she was gone.

If a person who has got Naam is sitting somewhere (not necessarily the Master, but anybody who meditates) then Yama or Dharam Raj cannot come near that place. What do you people imagine the Naam to be? I am sorry to say that you hold it to be of little value.

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the Naam, silently. You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to what you speak is true, kind and necessary.

To get full benefit of Master Power, the disciple must develop receptivity. It is impossible to devote receptivity until implicit obedience is given to the commandments of Master. When you pay heed to the

Master's commandments, then that is the first sign that you are growing in love with Him; and the more you grow in love for Him, the more receptivity you will develop.

When you begin to develop the receptivity, all discomfort will vanish, and you will truly begin to tread the Path in firm assurance that you are on the right way. Together with the loving companionship who will demonstrate more and more His greatness and His Power on each step of the way, until you find that it is the very God Himself Who is your guide and mentor; Who will never leave you until He has safely escorted you back to the true home of the Father.

All service that one does seemingly to others, is to your own self. When you develop this attitude, you will develop a "state of selflessness."

Our Master used to say that He Who wishes to understand the subject of spirituality should sit beside the deathbed of some true disciple—not the disciple who takes Initiation and does not practice it, mind you, although he is also taken care of—then he will see how joyfully the disciple accepts death and leaves his body with rejoicing.

Our Master used to speak about me at times, saying, "He has drunk oceans, the seven seas, and his lips are dry. He writes so many poems, but when he comes here, he stands like a statue." This comes out of love. And how can this develop? This is not taught in schools, not given in fields, nor is it sold at the shops. It is only had by radiation.

From thousands of miles, you can enjoy the company of the Master. My Master used to live in Beas, I used to live in Lahore, which was far away. Master used to go to Dalhousie. During the daytime, when some moments came up that were very sweet and cooling, I felt it. I wrote down the time. The next day, when I went to inquire from someone, "What was the Master doing at that time?" The answer was, "He was remembering you."

The words of the Master are meant for all the world over. They do not state anything which they have read alone—they tell of what they have seen. If the Master has academic learning, well and good, for he can explain the teaching in a hundred different ways. If he is not learned, then his explanation will be direct, simple, clear. Both types of Masters will give the same thing—whether learned or unlearned. It is also true that a learned man will not take a step without thinking deeply over

it and understanding the why and wherefore of things, and at times, he is left standing busy with his own thoughts.

Some years ago, I went to my home in Sayyad Kasran. There were some Akalis (one sect of Sikhs) there and they were somewhat fanatical. I held a Satsang taking a hymn from Gurbani: "I am attached to things I see. How can I see thee, O Lord?" All through, they were looking at me and wondering where the hymn came from. The hymns are very clear, but we never search for true meaning in them.

So life appeals to everyone. For instance, you are coming here; and if you are chaste, you are loving, you don't think evil of others, you don't rob others' rights, you are of help to others, and if need be, you sacrifice your interest for others, then naturally everyone will say, "What are you? Where are you going? To what person do you go?" One's life is an advertisement, broadcasting to all others. So the *life* is required, our hearts should be pure; no ill will for anyone, no usurpation, no domination; always giving, sacrificing without any consideration. If you do good to others, and they do good to you, what is that? It is a business. If others don't do you good, and you still do them good, that is what is wanted.

Our Master used to say, "I can't find any man who can distribute freely." If someone is in charge of a store, for distribution, the duty of that man is to give out to whosoever needs it. But what results? You give something to those who respect you; to those who do not respect you, you say, "Okay, stay away." You will try not to give them anything.

When someone asked Him how to repay the utmost grace and kindness showered on him, He said: By keeping His commandments first. Do what He says, no complaining, no grumbling. Whatever He gives, should be accepted with joy. . . .

They (Saints) all had the same power working through them, Kabir and everybody else. They are Word made flesh. So Word is sometimes manifest as Kabir, sometimes this, sometimes that. The word never changes. When your friend comes today in a white suit, tomorrow in yellow clothes, third day in brown clothes, would you not recognize him? I hope you recognize and do not discard Him.

Those who are initiated, their judgment is not to be done by the Lord of Judgment, but by the Master Himself. A father whose son has committed something wrong, would not send him to the Police, he will slap him in the face himself. Those who are sincere to the Master will never go to Hell. If He wants to send you back, He will bring you back in

a very good higher family when you go further ahead. I have noted that references are given in Scriptures by all Masters. Christ had said that he was given the authority to judge them. So it is a great blessing to be put on the way by God's grace.

On my tour of England, Germany and the U.S.A. last year, I was asked, "How can we avoid the danger of Atomic War?" I told the listeners that we can avoid this, if we live up to what the scriptures say. We know so much about the Sermon on the Mount, the Ten Commandments and the Eightfold Path of Buddha, for preaching to others, but we do not live up to what we preach. "Be the doers of the Word and not the hearers only—deceiving your own selves." "Reformers are wanted, not of others, but of themselves." Learn to live as Yudhishtira, one of the Pandavas did. It said that the five Pandavas were placed under the tuition of a teacher and the teacher gave them a book which started, "Tell the truth, don't be angry." and so on. Four of the brothers memorized the full booklet. When the turn of Yudhishtira, the other brother came, he said, "Well, Master, I have learned one sentence, to tell the truth; and don't be angry, I have learned only half of that." The master was enraged. He said, "What will I answer to the king?" In two or three months, he had learned only one sentence and another only half. He began to slap the boy, once, twice, thrice. Then he said, "Why don't you tell the truth?" Yudhishtira said, "I did tell the truth. I have learned only one sentence—to tell the truth and the other only half, not to get angry. And now I tell you the truth that in the beginning I was not angry, but when you went on slapping me, I got angry in my mind." So unless we learn to live as Yudhishtira did, there can be no advancement in any phase of our life. Food which is digested gives strength. If we put into practice what we have learned, all danger of atomic war can be avoided.

In the matter of getting persons interested in science spiritual, one should be very careful in making one's choice. The teachings of the Master—Sacred par excellence—are strictly for those who evince a genuine desire for the same. As an earnest of one's intentions, one must show an honest longing for the truth and be prepared to abide by the regulation—dietary and otherwise—laid down for Seekers. If anybody comes in your way, you can easily find out for yourself what type of person he or she actually is. If he is a sincere seeker after God and wishes to be helped, then alone the subject should be talked about and not otherwise. You would please realize that most of the people are argumentative, curiosity hunters and self seekers. They are after signs

and miracles and not after truth. It is no use throwing pearls to the worldly. As such it is always safer to avoid them and steer clear of fortune hunters.

Further please note that whenever Sat Purush comes into the world in the garb of a Satguru to save hopeless and helpless souls in the misery and trouble by giving them the secret of the true home, Kal Purush . . . follows suit in different forms to mislead, so as to save whatever he can for his kingdom on earth and to prevent an easy escape of the souls in his domain. His agents set up schools resembling those of Sant Mat, use similar language, and adopt similar terminology to ensnare the naive and unwary aspirants. Hence the need for great caution and judicious discrimination in selection, whenever you meet strangers.

Do you know how much love I have for them? If you people have any anger, send it to me. Don't throw it here. Anything that is not good, throw it in the wastepaper basket; consider it sent to me. Love one another, that will help you. Be cordial and friendly when you see each other. When two disciples meet, intoxication comes up in the sweet remembrance of God and the Master.

I tell you there are five headings: one is non-violence; the other is truthfulness; third is chastity; fourth is veneration for all because God resides in every heart; fifth is service. Take one and live on it completely, not to injure anybody's feelings, even in your thoughts, words and deeds. Take time—one week, leave all others. Take another one another week. Third one another week. In four or five weeks, you can do it, if you are really up to it.

When such Masters leave, the worldly people accuse them of all kinds of things, including non-functioning of intellect. People have no appreciation for the Master's worth, for they are deeply involved in all the superficial worldly knowledge, unaware that another life exists.

Intellectual attainment is the garland of flowers around the neck of a practical man. He will explain things in so many ways. Whatever way he takes up, he will tell you something to prove it; at the level of common sense. But a learned man without experience is something like a library only.

Remain in contact. If God wills it, He may make each one of you a Master. It is not a matter of voting as you might select a President or

a Minister. It is the God overhead. It is a commission from God. The soul trembles at considering the duty that lies on the shoulders of a Master. People think it is a great privilege because they sometimes consider that other people have faith in them, and that becomes a source of income too. The result is that one who places himself in the position is spoiled. His progress is retarded. Their ideal is changed. It is a very dangerous way.

One thing more, which I cannot help but emphasize for the benefit of all the dear ones on the path. If at all any of you, at any time, feel that you are the most favored in divine manifestation, you should try to exercise restraint and observe decorum in society, rather than be carried away by emotional tide that may take you off your feet. Humility is the first and last adornment that embellishes the noble soul.

My best wishes are always with you, and nothing will give me greater pleasure than to see you all, well set in the spiritual path, with appreciation of each other, moving shoulder to shoulder, forming one spiritual phalanx, so that those who see you will admire you and get inspiration from you.

Guru Nanak had a wife and two sons. When He left His hearth and home to carry this message to all the world over, the worldly people came to Him and said, "What are you doing? Why are you leaving the family?" He said, "Look here, the whole of Mankind is my family." This is the level from which all Masters who came in the past gave out their teachings.

Master wrote to me. He wrote sometimes out of love. This letter has been my guiding star all through my life

*(Letter dated June 11, 1939 from Baba Sawan Singh to Sant Kirpal Singh)*

"May the compassion of the Lord of thy soul be with thee,

"May the Lord of thy soul help thee forever and ever.

"Dear Kirpal Singh Ji,

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

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

*We are puppets in the Lord's hands,  
We are dragged by our destiny;*

*We go wherever we are ordained to,  
Nanak, how true it is!*

“We people have come to serve the Lord. You keep yourself engaged in meditation and complete the course of spirituality. But, the service of His creation is equally essential. Look at me. I remain engaged in the service of humanity from morn till night. Sometimes I do not get sufficient time to do meditation, but Hazur Maharaj (Baba Jaimal Singh) used to say that service is no less important than meditation. And, if you feel the people do not pay as much attention to our love as they should, we do not expect any compensation for our services to Satsang. All sorts of people come in Satsang. There are some whose hearts are overflowing with love and are ready to sacrifice their all—body, mind and money. There are also some who are engaged in tall talk and calumny; they are ever ready to slander. But our duty is to love all. If they do not give up their wicked ways, why should we leave our noble ways? My advice to you is that you should do Satsang while fulfilling your official duties honestly and also complete your course of Bhajan and Simran. I am greatly pleased with you. You are serving the Lord with all your resources—body, mind and money.

Convey my Radhaswami to Bibi Krishna and love to children.

Yours

Signed: Sawan Singh

11.6.39”

Those who have broken away from their (Guru’s) company will break you also. Kabir Sahib has said that one should run away from the company of the broken ones. If even a single word gets into your ears, you will also break away, for he who has already left his Guru will tell you, “Oh, I have seen it with my own eyes.” It is possible that his seeing and hearing may be drenched in the color of an ulterior motive. Then? See for yourself. As long as you do not see with your own eyes and hear with your own ears do not trust anyone.

Where does the real elevation start? In obedience. One Persian prophet has said that if the Guru orders you to drench your prayer mat in wine then do so. It is an unlikely thing for Guru to order when one does not touch wine, but what is the meaning behind it? It means that it does not matter what he says: If you cannot understand from your own level, then be like a child just beginning primary school who listens to the teacher say, “two and two make four.” Does the child stop to ask, “Why four?” When one is reading at Trigonometry level in college, one will know why two times two makes four. In the Ramayana the advice

is given: "In mother, father and words of the Guru have faith without thought." The Guru's dwelling place is not the physical form, so why should He imprison you in the physical form? A foundation of faith is necessary, and is made for the purpose of upliftment so that one's scattered attention can be withdrawn to a certain point. I often give an example of a pipe with many holes in it, through which water escapes. If you seal all the holes except one, naturally water will gush forth from that one in full force. Would it not? We are in need of love from that kind of personality; excuse me, but a Guru has no need of our love; for His love is joined in God, but whosoever turns his face towards the Guru will benefit from that love he has had for God. He who cannot get absorbed in the ultimate Lord, but is only absorbed in the world—what can he give? He can give only that which is of the world; What else? He himself is trapped, and you will remain trapped. Only accept a Guru after you come to know that He is genuine. Do not worry if you have to spend your whole life in search, for that time will be credited to you as bhakti. If you connect yourself to the wrong place however, your whole life will be wasted.

Once after giving initiation in Lahore, Baba Sawan Singh Ji said to me, "Brother I have planted the saplings, but you have to water them." I replied, "Hazur, what is a pipe? Whatever water you send through this pipe, I will give." If there is no water in the water pipe, they become hot, do they not?

A man may strive to be humble, but for all his efforts, he may become all the more proud. There is such a thing as pride of humility; it is a very dangerous thing, for it is too subtle to be discerned by the inexperienced. There are some who will take great pains to be humble; they will make humility impossible. How can a man be humble who is all the time thinking of how best he can be humble? Such a man is all the time occupied in himself; but true humility is freedom from all consciousness of self, which includes consciousness of humility. The truly humble person never knows that he is humble.

The greatness of a Mahatma does not consist in this; that he should possess a palace to live in or have a large following. On the contrary it lies in his grace. He forgives even the most heinous of sinners. He has compassion for those who come even to murder him.

Many people question me, why so much praise is given to the human form, for all the books sing its praises; but it is the form in which higher accomplishment is possible, which is impossible to do in any

other form of life. All other forms are merely for the expression of enjoyments. In the human expression of life, we are partly bound and partly free, within certain limits; so we can make utmost use of, benefit from, that allotted freedom of will.

Sometime ago there was a shortage of wheat, and it was rationed by the government who appealed to everyone to give up one day's ration to help the areas in need. Someone mentioned it to me, and I asked the people during Satsang to give up one day's ration each. At my single request that day, thousands gave, which shows that when all are sitting together in sympathy, need or misery as well as joy will be instantly shared. When woes and misery are shared, they become less, but wrong understanding or dogmatic attitude only tends to increase the bad condition; all differences, whether social, political or religious, can be removed if all sit together in the company of an awakened person in whose radiant presence all blend in harmony and oneness.

In 1962 a person wrote to me for the first time since his initiation nine years earlier. He complained of many things, and at the end of the letter said, "I am leaving you." I replied to him, "No matter what you do, that power will never leave you." The Guru does allow a long rope, in order to test the disciple's depth in the water, but He never leaves him.

When I was asked in America if I had come to found some Ashram, I told them that I had come to uplift the very ashrams that people carry around with them (physical form). "People have forgotten these things; I have come to awaken them. There is no need for introduction of anything new, for the thing already exists within, but I have come to revive what you have forgotten."

I am very gratified to have been able to spend three days here with you and to celebrate Christmas with you all. This is my last station in South America and I can only say that we should all work together in order to truly celebrate Christ's teachings. He gave out that there is always water for the thirsty. This is the true spirituality, in which there is no ritual, no ceremony. This science is the same as taught by Jesus in His time and all Masters of the past. Those who came to them were given direct experience.

So on the tour, thousands have benefitted from the physical presence of the Master. You must not underestimate the value of the physical presence of the Master. I am glad that all, young and old, have benefitted. Our Master, Baba Sawan Singh, used to say that to sit in

the company of a saint for even an hour was of more benefit than doing a hundred years of meditation alone in your homes.

I had the good fortune to come over here with the Grace of God and to have met you, one and all. I love you, one and all—not for my own part, but the God in me. The Master in me. No obligation. If the father loves his children, there is no obligation. Similarly I have love for you, and I wish you to have love for God in me—and the God in you . . . I have nothing to impose on you; I appeal to your common sense for your own good and for my pleasure. Why? My Master—the God in Him—gave me this duty. Whether I fail or not fail is not my job; I have to do my best, it is the God in me; and you will be helped without asking for it.

After a week or so, I will be leaving physically, though not spiritually. This is the best golden opportunity we have had, these three or four months together. We cannot underrate the physical presence of the Master; but you will have the same radiation from thousands of miles away. God is within you. Just live up to it; You will derive the full benefit of the man-body, and you will become, as I told you, the beloved of the Master too. Thank you.

When my Master was in the body, about twenty years back, I went to a station in Punjab. Some teachers of a high school came up to me and said that they would like to ask certain questions of me. They put their questions to me and I replied. The three were satisfied and two others also put questions to me. After my replies they were all silent until one gentleman said, “Is it all true what you have said?” I said, “Look at my face; look at me. Do you feel the slightest insincerity in my talk?” “No.” they replied. When you are able to speak with an authority, there is no doubt about it.

There was a Roman Catholic superintendent who came to me in India. The big bell and candle are common symbols in all religions and you see, they stand for something. I explained what these things are and asked him to go to the bishop who was the most advanced in India. “Just ask him what is the meaning of the symbol of the big bell’s ringing.” He went to the bishop, who answered. “It is only to call men together for worship.” I answered, “All right, we will take it for true that such is the case. But what about those who enter other temples to worship? When they come in, they ring the bell.” When this was discussed with the bishop, he said, “Practically, I have no knowledge of these matters. The symbol is there, but we do not know why.”

No true Master has ever been interested in attracting large numbers to Himself and quantity has never been my aim. It is quality that counts and I would rather have a handful of disciples, nay even one, who can sacrifice ego on the spiritual altar and learn to live by love, than millions who do not understand the value and meaning of these virtues.

The idea of self-introspection or keeping a diary is to judge your own actions. I have prescribed it after very careful consideration. I too kept a diary in my early life. The main reason I attach so much importance to keeping a diary is to make us conscious of our shortcomings — When I recommended the spiritual diary, it was to help you all to become *gurusikhs*. You will become a *gurusikh* when you leave the body and transcend above, and have your Guru's darshan in all crystal clearness and can talk to Him. This is what is necessary to be a sikh. Then you advance further, to become His mouthpiece, you will be a *gurumukh* when they say, "There is no difference between us." Just see what a noble future is awaiting you! You can become ambassadors of Truth, but first see where you are standing now.

When I spoke of these things in the West, they asked, "You have described the truth in very simple and clear words; why has it been so difficult to understand up till now?" I explained that those who described the truth for them had themselves no experience of it, and could merely express some ideas at the intellectual level. In this context, Truth has been described so often and in so many different ways, that whatever was known of it originally has been forgotten. No wonder it is now difficult for people to understand all these different theories. Those who have no first hand knowledge were just beating about the bush. A person with even a little discernment will see the difference between the words of a Master and those of an ordinary man.

From the physical level, one can say that February sixth is my birthday, but I do not know about it. My parents told me this, so it might be possible. Does anyone remember when he was born? I think you will not find one man who remembers the event; all have just heard about it. A man is born every day. "Sleep at night is younger sister of death." This is what the Koran says. Every day man dies, and in the morning he is born. Ever since we entered this physical form, we daily go through birth and death. The only difference between this daily death and final death, is that because of our *Pralabdh* or destiny karmas, the silver cord cannot be broken until we have taken the allotted numbers of breaths.

What is true birth? It is to be born in a Guru's (Master's) home, which frees us from this wheel of birth and death in the world. When Guru

Nanak was asked, "When did you finish your births and deaths?" He replied, "The day I took birth in my Guru's home, I ended my coming and going in this world." For most people, the cycle never finishes.

My true birth was in May 1917, the day I left my body and traveled the heavens with Hazur. When I met my Master physically, and sat at His feet, the month was February; the day was Basant Panchmi (a religious festival day which opens the season of sown fields starting to burst into bloom.) I think therefore, that this day you are celebrating is not really a day for celebration. It was just a day when the soul entered the world to perform some allotted work. A true birth is when the soul leaves the body and travels to higher planes and is able to return as well.

Does celebrating a birthday mean merely to pay one's respect to a person? or to show happiness? or to light candles, or to eat and drink? No, brothers, it is not any of these. The true birthday is when you are born in your Guru's Home. One kind of birth is to be born in the physical form, and the other, the true one, is to be born above. We are confined in a prison with nine doors! Forgive me, but can you tell me if this is a birth or a prison? When we release ourselves from these nine doors, that is indeed a birth.

If you want to celebrate a spiritual Master's birthday, there is only one way; and that is to take up whatever He has learned. That would be a true celebration. Whenever Masters come, people should learn whatever they have learned.

When Masters come, what is Their work? They tell us, "Know God," "Create a love for God," "Reunite with God!" . . . "Return to your true home from where you came." This is their work.

To celebrate a birthday in the true manner, one should revive the age-old teaching, which is still with us but has been forgotten. Masters came with as much knowledge as God has given Them, and They in turn give freely of whatever They have, to lift the seekers to the same level as Themselves. They tell us, "There is a God and you can have experience of Him." "When?" You must be reborn. When you rise above the body and become a conscious co-worker of the Divine Plan, then there is something.

If you make earnest efforts to change your lives in accordance with my words, you will develop receptivity to the gracious Master Power within you, which will receive a boost from the divine radiations shed by the physical presence of the Master. It is for you to make the effort and for Him to crown your efforts with success.

I have great love for all of you. Indeed if you knew how much I loved you, you would dance for joy. You will become as intoxicated by the love that it will carry you straight into the arms of your Beloved within.

Hazur (Baba Sawan Singh) came to transform us into Satsangis in the real sense. He often emphasized that the human body is the temple of God and the eternal light is illuminating it. But we are polluting this temple with all kinds of rubbish; bad diet, unfair and dishonest earnings, falsehood, deceit, recrimination, egotism and hypocrisy. To partake of flesh, eggs and intoxicants is to defile this temple. Such food habits are not conducive to one's spiritual growth. Therefore, our diet should be pure and vegetarian. Even more, it should be prepared in a clean place and with a clean heart. In India, there is still a practice in orthodox families that no one other than the lady preparing food is allowed in the kitchen. That helps in maintaining cleanliness. Nowadays, food is prepared generally by people who indulge in all sorts of loose talk while preparing the meals. Mind is affected by the food you take.

Hazur came on this earthly sojourn and showed us divine light before leaving us physically. It looks as if He has gone, but He is always with us. Master Power (or God Power or Christ Power) never dies, it is not subject to birth and death. Manifesting on different human poles, it leads humanity to the right path. It is through self-revelation of such great souls that people develop faith in God.

Hazur was truth-personified. He came to make us Satsangis — those who are linked with truth. Soul is truth and is the essence of God. God is immortal; so is our soul. It is only due to the soul's constant association with the mind and senses that we have become weak, for one is influenced to a great extent by the company one keeps.

The greatest thing I found in Him (Hazur) was that He would try to liberate people from the rigors of religious forms and rituals, and to understand the true profit of life. He never asked a person to leave all his code of religious morals nor to die in them, bound hand and foot. He simply opened his eyes to the truth within.

During partition days, when passions were running high, some Muslims came to Hazur for protection. He lovingly kept them in the Dera. In September 1947 Hazur planned to go to Amritsar. When I went to see him with the hope of accompanying him to Amritsar, Hazur bade me remain at Dera and look after the comforts of the Dera people and the Muslims, according to the exigencies at the moment. A Muslim caravan was to leave that day for Pakistan. Hazur therefore enjoined me to escort the Muslims of the Dera to that caravan. It so happened that a torrential downpour of rain came on that day. Hazur felt a deep agony and said, "Our Muslim brethren are in a very poor plight, but we have no sympathy for them in our heart."

As Hazur started for Amritsar, he saw a huge crowd of Muslims near

Beas Railway Station. A *Jamadar* was in the car with him and in spite of his protests, Hazur ordered the car to be taken right to the Muslim horder and pulled it up just in their midst. He called for the leader of the Muslim caravan and with tears in his eyes said, "I have in the Dera a few Muslim brethren, and would very much like to see them safely escorted across the border." Such indeed are the acts of high souled Saints. His heart was full of compassion and pity for the suffering humanity.

In the evening, a truck load of Muslims prepared to join the evacuees on the march, when all of a sudden the news that a band of armed Akalis had gathered near Dera and intended to raid it and massacre the Muslims. All alone I went to them in full confidence in Hazur's munificence and greatness. A few Akalis with spears and spades blocked my way. I said to them, "These helpless brothers have come to Hazur for protection. It behooves the Khalsas to extend the protection they seek. The spirit of Khalsa requires, no demands, that those who seek mercy must be given mercy. You had better hug them to your bosom." Hearing these words, a couple of aged Akalis came forward and said, "You have this day saved the Khalsas from what would otherwise have been a great sacrilege and heinous crime of taking away the life of so many of those poor souls. We shall not touch now a hair of these people." All this transformation from a blood-thirsty mood to that of sympathy and fellow feeling came through the grace of Hazur.

As the truck was about to pass by the Akalis, I stopped it and said, "These brothers of ours are quitting their hearth and homes not because of any hatred toward us but are driven to it by sheer necessity. We have all these years been living together in peace and concord. Will it not be good if we bid goodbye to them with loving embraces?" This touched them to the core. In an instant I found the two (Akalis and Muslims) hugging each other with tears streaming down their cheeks. The two who a short while before were anxious to cut each others' throats. No religion permits manslaughter or genocide. We indulge in these things because we are taught the wrong way, and religion is used as a smoke screen for the commission of terrible deeds to serve selfish ends.

When I went to the West, the people there asked me, "How can we avoid the dangers of atomic war?" I told them, "Only if you live up to what the scriptures say."

It is none of the disciple's doing. It is all my Master's work. He said to me, "Look here, I have done this much, the rest you have to do." I wept in anguish. "Master, how can I do it?" And He said, "I am with

you." So when the Sikh merges his identity in the Guru and becomes one with Him, it is the Guru's Power that works, for it is His work.

The Sikh or disciple should become Gursikh first. How? By obeying Him implicitly, doing what the Guru asks him to do. This is the first step. He should follow him, literally one hundred percent.

My Master, Hazur Baba Sawan Singh Ji Maharaj said that His spend-thrift would give away the wealth freely to all and sundry. And that was what He wanted, for his treasure of Naam which is inexhaustible and will remain full forever. And that is why thousands are getting the benefit of His munificence. It is not my wealth. That is why I say that I am only a stalking horse. You must be under an illusion, so much so that you do not believe me even when I tell you that. But it is a fact nevertheless.

So whatever benefit you are getting, the credit is not mine. Some years back, during the Diamond Jubilee celebration, so many things were said about me. I said that all the things that have been said here, I have passed on to Him to whom the credit belongs. If a cashier has with him a hundred thousand rupees deposited on His Master's account, the money does not belong to him, he is only a servant getting a hundred rupees a month . . . So Hazur Maharaj said to me, "When I am with you, you should have no fear." I can only say that it is all His Grace working, it is none of my doing. In the morning Satsang today, I said that when Godmen come, they give the clarion call, "Come ye all, return to your true home." . . . So the fact is, all credit goes to Him. It is all His Grace working. I said in the morning session that the sun is about to set. Take heed before it is too late. Those who have had some capital to start with, through the Grace of the Master, should try to increase it. My Master, Baba Sawan Singh Ji Maharaj, used to say, "One who has studied and become a graduate in his lifetime will remain a graduate even after death. But he who has remained illiterate during his lifetime cannot hope to become a graduate after death." So wake up before it is too late. You cannot depend upon life.

Who can know Him? Only a Gurumukh. And what is a gurumukh? He who is one with the Guru.

I gave a talk in England on my last tour. One bishop stood up and said, "You have thrown an atom bomb on all our Churchianity." I told him, "My dear friend, this fact remains; churches we have made, temples we have made, mosques we have made, all after the model of the manbody." Is it not? Dome-shaped temples, nose-shaped churches, fore-

head shaped mosques, we have made. . . . So the true temple or church of God is the manbody. That is the house which He has built Himself. This was built in the womb of the mother, in the hands of God and Nature, is it not?

There is nothing new in what I am saying to you. What is required is life behind the words . . . It comes from the unity of thought and action. There should be no conflict between speech and action, practice and profession. So if you want to really live, then you should yourself become man first; put your house in order, before you set out to reform others. If you take one step forward with sincerity of purpose, God overhead will extend a thousand hands to keep you on the way.

A man learns all through life. We should go to him who is competent in the field one's desire lies. You may call such a competent person by any name, for these days the words, Guru and Satguru have been defamed, due to those who were not qualified but were merely acting and posing. They met their inevitable downfall in due course. Without the true Mahatma, salvation can never be achieved. This has always been so, and ever will be so.

Last time, when I left America, people offered me a lakh of dollars. I refused. They said, "Why? For spreading the mission here." Then they said, "It would have been much better if you had taken away dollars, You are taking away our hearts." As a result of that, people came like wildfire. It appeals to everybody. Basic teachings of all Masters have been the same, social bodies are there, and different customs and rituals; those change according to the climates and other factors of the different physical areas or customs prevailing here. But the purpose is the same.

Last time I came in 1963. It is nine years now that I have been away from you physically. Some of you have been kind enough to pay a visit in India to the Ashram. I was happy, you see, to see my friends, brothers, children, any number that came, you see, are all quite at home. The main purpose of being in India was to improve their progress spiritually. So all came back with a little better understanding and better progress. Some of you have come up there; but you are always on my mind through correspondence. No child can get forgotten by the Father or Master, can it? There may be hundreds.

So we are brothers and sisters in God. Last year, I had a mind to come — a very strong mind. I made my efforts to pay it, flying to differ-

ent states in India so that they could keep going for six months or so while I was away here; but that hard work brought me down because I broke the laws of nature. So Mother Nature sent me a bill and I had not expected it. You see, I would have come last year. The strings of love are very strong — from your side too, and my side. So I made up my mind to come now, even though there were many hurdles on the way — Satsang affairs and others and for that reason, I got delayed. But Tai Ji Hardevi said, “You had better go, I will stay for a month or so and set it straight.” So it is her sacrifice, she had never been alone even for a day. Now she has sacrificed coming here with me, only for the love of you people. She conveys her love to you all. Love cannot be expressed in words. No word can express it. Yes — you can see from the light which dances in the loving eyes, by radiation. I send you my hearty love — you see. Two days I am here. I hope you will be enjoying, and all will sit together in the sweet remembrance of God. You have been put on the way, and have better understanding. What is right understanding? Now you will come to know that. And right understanding will result in right thoughts and right thoughts will result in right words and that will result in right actions.

So today, go away with the firm conviction that you are all one. We are all brothers and sisters in God. We have got the same work ahead, the same ideal, the same one whom we worship. There is no high, no low. Basic teachings are the same everywhere; for the first part, social bodies arise with the same purpose; to prepare the ground for higher teachings.

I wish you all progress, you see, I address my loving words to you, and also the love which has driven me here despite all the hurdles on the way; I give thanks to Tai Ji who has sent me here. And we will meet again tomorrow. There will be another heart to heart talk, which is the best thing. And everyone who now wants anything special can have it during the day. In the meantime, I have to feast on you and you get to feast on me.

The earth can tolerate digging and the forest cutting. Only a saint can bear harsh and malicious words and none else. You may dig the land or cut a forest to any extent without any reaction. Similarly a saint is endowed with forgiveness and chastity. Ignorance of Law is no excuse. You can reap only what you sow.

What is the condition of one in whom this process (self-realization and God-realization) has taken place? He is the child of God. We are all children of the world tied to family, our children, enjoyments, customs

etc., but the child of God does not drink intoxicants, he is intoxicated always. He has true contentment. He may be outwardly wearing simple clothes, but within, He is the king of kings. He may lead a solitary existence, but in His solitude, he is not alone; everything in existence is the Lord's reflection. God is an ocean which has no beginning or end, and he whose drop has gone into that ocean has become the ocean and surges with it. What happens when one meets such a personality? A single meaningful glance from Him will raise one's existence onto another level. The eyes are the place where the soul plays where its nature is reflected out; whatever color the soul is drenched in therefore is seen through the eyes. That is why the real darshan of Master is always through His eyes.

God's grace is upon us. Actually there are three kinds of grace. The first is God's grace, when He gave us the man-body, within which we can receive the blessings of the yearning to realize Him. There is water for the thirsty and food for the hungry. He arranges for the meeting with the one in whom He has manifested. The second grace is from the Guru, when He connects us to Naam. We have now received two kinds of grace; and the third is the grace from our own soul. If we do not shower our own grace upon ourselves, and practice true devotion, neither God's grace nor Guru's grace can blossom forth and bear fruit.

Masters never were educated in any college or university. Do you know in which college Christ read or Guru Nanak read or Prophet Mohammed read? Do you know of any college? I don't think so. It is an awakening from inside. They see. It is not a matter of inferences, feelings or emotions. It is a matter of seeing. They see and make others see.

A celibate can reach his real goal without making much effort. One who practices forgiveness and chastity has nothing to worry about and will realize God.

A river flows between muddy banks—but it is still a river. Similarly that mighty ocean is flowing through a realized soul. The human form in whom that ocean surges is called a Satguru, and we should love that one in whom that flow is manifested; the expression of Lord is there. This is the easiest way; far above the austerities, prayers, repetition, all other disciplines etc., is the Holy Naam. All other practices are in fact performed in order that the natural way may be contacted. Nothing need be inserted from outside. We must merely withdraw outer environments and invert. The true path is already existing within us.

The invaluable treasure of divinity lies within the mortal being. It is a treasure house of devotion. Go within and see for yourself that all glory and beauty lies within. We choose to remain fascinated by outer attractions, but the key of human house has been given to the Guru, by the one who made it, and none can enter the house without the Lord's sanction, nor can any gain possession of that key.

We are already doing devotion of one kind or another; devotion to children, devotion to relatives, to wealth, one's house, property or enjoyments for the various senses. So Masters say, "O God enslave me to thy love." Make me a slave to Him who is a slave to the Lord. We are slaves of the world, slaves to the praise, recognition, family, enjoyments. For how long? For as long as we breathe in this carcass.

I went to Pakistan and met some Mohammedan Sufis there. They looked at me and said, "Oh three years back we were seeing someone like you and we were just wondering who can that be?" It is God's arrangement you see. As I told you: When there is hunger, He makes some arrangement. Even if you don't know — never mind. He knows it. That is why it is said, "The Guru appears when Chela is ready."

#### SOME SAYINGS OF THE MASTER

God resides everywhere and we are children of God, brothers and sisters in God.

The sins of hundreds and thousands of births are washed away by coming in contact with that Light.

So strange enough, there is one mind, one heart; and there are so many things. So many irons in the fire. Our heart was meant for what? God. That is the throne of God within us. We should not let anybody take possession of that throne — except God.

Leave off the outer exoteric side; that changes according to climatic conditions or customs that are prevailing. But the inner way is only what? We must be neat and clean — pure in heart. Have true life and higher contact.

If you want to have that God power manifested in you, you must have your thoughts clean.

When there is no other thought except of Him Whom you want to see, that, I think, leaves ample room for Him to come.

Unless the senses are controlled, the mind is stilled and the intellect too is equipoised, the soul can't realize itself.

Enjoy satsang – the company of one who has become the image of truth itself.

This science of the soul is not something new; it is the most ancient teaching of all. The way back to God is of God's own make and stands on its own, without the necessity of scriptural support to uphold its authenticity.

The purpose of all social religions is to know God. Before man can know God, he has to know himself.

*When sitting in the Lord's remembrance, does it matter if those of other religions sit beside you? You have come to know the basic oneness in all life, for this science is the very basic teaching for all men.*

If your attention goes on focusing on others, you will take on their color, whatever it may be. If your attention is always centered on that living force to which it belongs, it will become part of the Greater attention.

What we have in our hearts should be at our mouths, and what is at our mouths should agree with the thoughts. When there is agreement between these three, then consider that it is right.

If you sit in the Guru's presence with the attitude that you are the disciple and He is the Guru, then how can the Guru be there? He is truly there when you are aware of Him and Him alone.

There is one caste, one religion and one God. There is only one caste—the casts of humility. There is only one religion—the religion of love. There is only one Dharma—the Dharma of truth. There is only one God—The omnipresent, the omniscient, the omnipotent. There is only one Language—the language of heart.

What is the proof of being put on the way? That's the point: It is that the one who has received a contact himself bears the testimony that he really has something. To say you will get it after death, in the world hereafter – well that may be true or it may not be true: "A bird in hand is better than two in the bush."

There are so many masters in the world. I think there are more masters than you will find initiates.

The true Home of our Father. That is the eternal plane, which is called Sach Khand . . . when we reach that eternal Home, the True Father, or the Sat Naam, absorbs us into the Worldless state or the Nameless state of God.

There are those who give their wealth to the Master, but they are few; for most people would rather give the skin off their bodies than to part with even a small sum.

Humility is a very beautiful adornment.

Only those who obey will gain emancipation.

Just as intoxicated people sit together and discuss intoxicants, so God-realized people talk of nothing but the Lord. This is called *satsang*.

Earn your own living, look after your family obligations but put aside a little for those less fortunate than yourself.

All alone in pain and torment one leaves the body with no one to help him.

We should learn to appreciate each other. Appreciation will bring with it more cooperation.

To work shoulder to shoulder, one thing is required, have appreciation for everyone and for what he does.

Regular satsangs, the group meetings, should not take the form of discussions . . . should not be debating clubs . . . should only deal with meditation or God or God-in-men or the science of the Word or Naam. What things help us on the way; what things stand in the way. Only this should form the subject of the satsang. No other subject.

A man often witnesses other bodies like his own being taken to the cremation ground and consumed. Sometimes he lights the fire with his own hands. Does he not believe that his own body will never meet the same fate?

There are two reasons for the fear of death. One is that we don't know how to leave the body, and the other is that we don't know where we are going, when we leave it.

God is absolute—He is Nameless, formless, wordless, soundless, although when He came into expression He began to be known by different names. There is *Naam*, *Shabd*, Word and various others.

To be reborn is to rise into the Beyond. Learn to die so that you may begin to live. It is a practical, scientific self-analysis.

Spiritual discipline starts when mind ceases to work for a while.

Silence is always golden.

What can be spoken in silence, cannot be spoken through words.

Philosophies deal with theories and mysticism deals with reality.

Don't depreciate others.

If you don't live that way, what right have you to tell others to live that way? . . . Observe nonviolence in mind, word and deed.

Never think that when you think evil about others, it doesn't affect you. It affects you and the other person.

Blood can't be washed away by blood, but by the sweet waters of love.

All religions are good. To remain in the same religion is a blessing. The pity is that we are not in the full know of other religions. We have experience only of our own religion, and that also at the level of the intellect. That is why we are not able to do full justice. So we need somebody even to understand the true import of the scriptures. Who? Someone who has been on the way and knows the way. He only can give you the right scriptural import, because he has seen what those Masters saw who made statements about their experiences.

You have to develop receptivity and receptivity develops when nothing remains between you and the Master. No other thought. If there is some dirt in your instrument, do you think that it will receive the message? . . . So if you develop receptivity, Master speaks through you. But only when nothing remains between you and Him. That is being receptive. The heart is broken into so many pieces and those pieces are

scattered far and wide—of such a heart, how can we make a whole heart? If scattered love which is the soul's expression is withdrawn from its dispersed condition and is concentrated at a single point.

Develop your own self—no obligation on anybody else. Have pity on your own self; it will save you from coming and going.

Know what your real work, your personal work, your private work is. It is to know self and to know God.

Forget the past, forget the future, live in the living present.

It is better to have no company or only such company who is on the way or who is more advanced.

If anybody comes to you who is already initiated elsewhere, he has come for some information. Tell him what he wants. Don't say, "Your master is false." Give him the criterion of a Master. What is expected from a Master. Let him judge for himself. Try to tell him how you may judge Him outwardly.

So the first criterion on the way back to God is not to torment anybody. Not to hurt the feelings of anybody.

When you leave the body at will daily, at your will and pleasure, then there is no sting of death left.

Whatever your ruling passion is at the end of your life, you will be driven there; that's the law. Don't you see what I am pressing before you? Every day, every hour, every minute, every second is bringing you closer to the end. Our time has been frittered away and we have not achieved the object. The result will be, we will be bound to the outside and we will come back, and the cause of binding is only desires.

We think we are getting old; truly speaking, we are growing young. A man who is to live fifty years, if he has passed ten years, he has forty years left; when twenty years have passed, he has only thirty years left; are you growing older or younger? It is going down.

All the time life is passing away . . . Like a pitcher full of water; drop by drop it is oozing out . . . One day the pitcher will be empty; all the water will be out.

If you have a desire to know God, to become Him, you will become unconcerned.

You cannot leave this body and outer things unless you become desireless.

Masters come and teach us: withdraw your attention from all outside. Then withdraw your attention from the body below.

Why are we not happy? The source of happiness is within you, and you have been seeking it outside all through life, in eating, drinking, enjoying scenes, music, this and that thing. If you had withdrawn from outside and risen above body consciousness, you would have found the source of light.

When the lion wants to quench his thirst, he goes straight to the river. Become lion-like—you are soul, the entity of the Lord.

Wherever you fully put your attention, there you will succeed; for attention is the outer expression of the soul and as you think, so you become.

You can't buy life everlasting with hypocrisy.

It is not necessary therefore to search high and low to realize God—He is already within you. . . . The whole world is indeed His manifestation, but He is nearest to us in our very own human form—the temple of God.

When nothing remains between you and Him, you are receptive. Then and only then you can have constant company of the Master.

Be true to your own selves. You can deceive others, but not the God in you.

If the ruling passion for God will remain, all others will subside, and you are sure to go back to God leaving the body.

So long as we do not lecture to our own self, no outer lecture will help us.

The desire for God will bring you closer to God.

If you take one step, He will take one hundred steps to receive you.

We are oblivious of our own self, we have forgotten ourselves. This forgetfulness starts from where? From the human body.

Those who do not place the Master's words on the altar, accepting them as God's Commands, will not succeed.

For every work we do, for anything we live in, drink, associate with, we should thank God.

Seek the company of the Guru, if you wish to control anger, lust, greed, attachment and ego. There is no other way, no matter how much knowledge you have or deep thinking you do—these five will remain.

When one rises above the senses, one can see that the body is but a piece of clay.

He never thinks of giving thanks to God for what he has got already. If he has got ten things, and one he has not got, all he can say is "I have not got this thing."

Give thanks to God— not to me. If I have come to you, it is His Grace.

Ungratefulness is the most heinous crime that can ever be committed.

Holy books are records of how the realized souls found God, reading which a yearning or incentive to meet God is created in the seeker.

Our attention, which is an expression of perfect bliss, emits that happiness when it is attached to something, and that happiness remains, as long as the attachment lasts. When the object of attachment is removed, as the attention is directed elsewhere, the expression of happiness ceases. ♦

The overflowing pen of God writes our fate according to our present and past actions; so whatever seed we have sown will be that kind of fruit. If we can see the God-into-Expression Power, that seed can be destroyed, even after sowing, by being conscious of the Divine Plan.

If a person continues to consider that he is the doer, then whatever

he sows he will reap, and good deeds will bring forth good fruit, bad deeds the opposite.

On death we do separate from the body, but if we could leave it while living, we would see everything with correct perception.

We are the soul, in human form: all Consciousness having a physical covering. In this human form we can realize God, but only when we first come to know ourselves.

The soul is everlasting and can't die, but because it has come under the influence of the mind, it has become *jiva* (soul with coverings), and as such it must therefore travel on the cycle of birth and death.

It is all a play of the heart. When the cry comes forth from a true heart, then God prepares the way for granting the wish.

Our prayers reflect our desires—mostly all for worldly things; and our heart responds to this.

When the heart sincerely pleads for something, that prayer is accepted by the Lord . . . We are not true to ourselves; we go on cheating ourselves.

Comb your heart thoroughly to find out exactly what it really wants.

Let not the light that has been planted in you become darkness, but let it flame forth into a blaze that shall illumine the world.

He who is upset by what others have to say, is without question, one who is still controlled by the ego and has yet to conquer his self. He has yet to learn the rudiments of spirituality.

When one has broken all attachments, He will come without asking.

When only He remains, and even the thought of your own body is gone, then you will be drenched in His color.

If we really want God, then most assuredly we will get Him, for whatever we sincerely desire He fulfills from His vast abundance of everything.

He will come to the heart that truly yearns for Him.

The tiny cries from an ant can reach Him more quickly than the loud trumpeting of the elephant . . . He is in each and every being, He is not far away beyond the skies . . .

If you aspire for spiritual salvation, then do not lose a moment in seeking to reform yourself.

You must crucify your ego and lay your selfhood at the altar of love for your Master.

Most of us seemingly appear to be heading after God; but if you go to the bottom of it, you'll find that we are really not after God, we're really after worldly things. We are after God because we think that we can have these things through God.

Our attention is in the body, on sensual pleasures and intellectual deliberations. Bookish knowledge is all wilderness; there is no way out. By reading the stories and anecdotes of the masters, we can enter a state of pseudo-intoxication, but first we should see something of the truth, and then sing the Lord's praises.

No one ever received enlightenment through cunning, and no one ever will.

There are four phases of mind; reasoning, desire, intellect and ego. While any of these four phases continues functioning, God can't be experienced.

The Master will not give you contact unless your mind and thoughts are clean and you are prepared to surrender to Him completely.

Our attention is constantly flowing out of these nine doors: the two eyes, the two nostrils, mouth, the two ears, and the genital and excretory orifices, and so we can never taste the Water of Life.

The soul is at present at the mercy of the mind, the mind is under the control of the senses, and the senses are being dragged by passions.

How many are there who remember God for His sake only?

There is no foe, mind that. Our mind is the only foe.

Sex is not something to be deprecated. It is sexuality that is condemned, particularly promiscuous behavior abroad and inordinate indulgence at home.

The mind is a very cunning thief in the form of a true friend. He is like a very sympathetic man . . . He will deceive you in a very noble way; He appears to be very friendly. But ultimately you'll see that you are let down.

Three things kill a man—hurry, worry and food that is not digested.

To fall in sin is manly, but to remain there is devilish.

So long as you are in the doership, you reap as you sow . . . surrendered . . . you become a conscious co-worker of the Divine Plan.

So long as you are engaged in pursuits that relate to the outgoing faculties, you cannot find Him.

Worldly desires will bring you back; and the desire for God will take you to Him.

The source of all attachment outside is your desires.

Negative Power does not interfere with the souls while they remain docilely in his domain in which a web of sense-enjoyments is spread to trap them and bind them, and from which there is no escape.

Man has learned so much at all levels, physically and intellectually, but if he knows nothing of his own self, and the power which controls him, then it really amounts to ignorance and failure.

Desire is the root cause of all disturbance and suffering.

When the heart is filled with worldly desires, physical comforts and earthy relationships, then where would the Lord take up residence?

All practices performed at the level of intellect and senses are good actions and bring reward, but there is no deliverance through them.

Illusion is another name for forgetfulness, and we forgot ourselves the day we were born into this world.

Initiation does not mean that you have become perfect. It is a way to perfection. One does not become a satsangi simply by being initiated. *Satsangi* means: *Sat* means unchangeable permanence; and *sangi* means one who is constantly in contact with it. Before sitting in meditation you may pray or sing some hymn, maybe of love or separation or hankering. That will create an atmosphere which will help you in meditation. Don't sit like a wrestler to find Him or catch Him. Sit in a respectful mood with a humble prayer.

God is an ocean of all intoxication. And those who are the mouth-pieces of God are also rolling waves of intoxication.

God is all alone. Is it not so? He has no father, no mother, no brother. So naturally He wants everybody to come to Him all alone.

When He initiates you into this mystery He resides with you once and for all—never leaves you until the end of the world. No power of any might can take you away from His hands.

Naam is the soul's food. Naam is the perpetual flow of God which is all Light, all completeness, Indestructible, Indivisible and Perfect, and that flow is forever on its course.

God is nameless. When He came into expression, He was known as Naam or Name. It has two phases—Light and Sound.

Naam is like a deep well within you, so learn to leave the body, rise above, and take a deep draught of this Elixir of Life.

In the Nameless, Wordless state there is no Sound, no Light. But that is something in itself. It can't be expressed.

God is Nameless, Absolute, but when He wished to become from one to many, His power came into expression. That power is known as Naam in the terms of the Masters. That power is the creator of all things, it is controlling all things.

The ultimate God is Nameless, but He expressed Himself, and that expression is called Naam which is permeated through each atom.

One can get a connection with the Naam, with a very good Karmic background and the overflowing Grace of God.

There are two aspects of Naam — one is Light, the other, Sound — and to see and hear them is to truly experience the Naam.

Repeating the holy charged words given by the Master (Simran) is the first step, for through these words we can reach to the source of them.

To be able to swim safely across the ocean of life, the inner Holy Light is imperative.

How can love be created? First a desire is created within by hearing about it — and then by seeing a perfect Master. Masters are overflowing cups of the intoxicated love of God, so by just seeing them the love starts awakening in us too.

God is known as *Sat* (ever existing) and the world is *Asat* (changing).

What will happen if you rise above the body? You will experience an elevation.

Knowing oneself is not an experience at the level of feelings nor at the emotional level, nor at the intellectual level of inference drawing. This means to have knowledge of the self through self-analysis, by rising above the body consciousness to see the truth.

The words given by Satguru have a powerful charging; that is your protection.

When the God within you sees that you are yearning for God, you cannot live without Him, then He makes some arrangement to bring you in contact with somewhere where He is manifest. He comes to you; you do not know Him, Who He is. But He affords us this opportunity: when we hear the talks, naturally we are dragged, attracted, and put on the way.

He who becomes a true disciple becomes a Guru — from server to Master.

When there is real hunger, God makes some arrangement to bring us in contact somewhere, where we can be put on the way.

Only one who respects and follows the Master's words — is utterly truthful before him — will gain the spiritual riches.

Those who decide that the Guru has more weight, cross the biggest hurdle of life, but those who weigh the world heavier will remain in the world.

The Satguru has an exceedingly noble task — to rejoin the soul back to the Lord — but in between is the mind, and that is why man alone can't do this work.

The Guru loves one who meditates upon Naam day and night. The Guru loves one who takes his teachings to heart and lives up to them. When he leaves, he would simply hand over his key to that one, not to everybody.

The criterion of a Saint is that you will find him doing the same thing everywhere inside or outside, at midnight or during the daytime, in the pulpit or in private rooms.

Masters don't make any new religions or discard old ones.

It is He who first loves us; our love is only reciprocal.

Masters who have been coming from time to time in almost all religions gave out the same truth. Truth is one, not two, three or four.

It is God who makes an arrangement to bring you in contact with someone in whom He is manifested. It is the God in Him who can do it; no son of man can do it. God has no brother, no sister, no father, no mother, no equal, who can give us a contact with Him? We would say the God manifest anywhere. It is God manifested in a pole who has the competency. He raises other souls who are bowed down under the weight of mind and the outgoing faculties, and give them a contact with Himself.

The Masters speak as inspired by God. They have no ego, and when there is no ego, there is no coming and going and no binding by good and bad karmas, which are like gold and iron chains.

Satguru is a complete soul, a perfect soul, in whom God has manifested Himself in fullness. He is so much at one with God that He is God's

mouthpiece; and he is competent to connect the souls back to the source. Ice and steam are basically the same substance; so when one serves the Master, one serves the Lord Himself.

If you pass near by a man besmeared with perfume, don't you get the scent of perfume? So this is what is meant by darshan.

If you sit in the charged atmosphere of the Master, that very charged atmosphere resounds.

When the Master initiates, His astral form resides with the initiate from that very moment. Enter within and see how He is waiting for you.

The wisdom in keeping the company of him who gained knowledge through experience, experience of the indescribable Lord who can't be defined, is very obvious.

The physical form alone is not the Guru — the Guru is that power which works within the physical form. That power is perpetual; it never dies, but sits within the initiate and resides there until the soul has reached its True Home.

You may find thousands of so called gurus, but the true one is very rarely met.

Listen only to that man who has been inside.

Masters are commissioned to take all to Sach Khand. He will not if you are not clean. Make my task easier. I must clean you.

So life comes from life. No books can give it to you.

With Master's sayings, their very brevity is the soul of truth. Masters never give long yarns. They say in few words and their words are pregnant with meaning.

You must never entertain the idea that Master is far away. He is always with you each fraction of a second.

A Saint or a Master in the terminology of the saints is one who has the competency to go to and come from the fifth plane, i.e. Sach Khand (or the abode of truth) at His sweet will and pleasure.

God is life, love and light.

One who loves is the lover of the beloved, and one who obeys becomes the beloved of the beloved. Who is greater?

Masters come from time to time; the world is not without them, mind that. It is not necessary that they follow the same lineage. No; they may be here, there, everywhere. That Power remains, working throughout the world.

If you love your Master, Master loves you. Those who are obedient, who love Him and never transcend any of His injunctions, become the most beloved of Him.

We say that we are the lovers of the Masters. Then why is there so much discord and disunion? When two men love the same thing, there should be competition of this kind: if one man puts in six hours in meditation; you put in seven hours; if one man serves selflessly, you do even more service than that; if one man puts one shoulder to the wheel, you put two shoulders to the wheel. This is what He really means by love.

Physically it is not possible to be everywhere; but the God-in-man, God-in-Him — is everywhere.

If you want to celebrate a spiritual Master's birthday, there is only one way, and that is to take up whatever He has learned.

The form that is drenched in the Lord's remembrance is truly beautiful, and even those who come into contact with that form, and are connected to it, will be changed by the radiation which issues forth from it . . . Those who are drenched in love for God are called Masters.

By getting connected to a Perfect Master, one will eventually merge with the Ultimate Lord.

One should therefore love the Satguru, for in loving the Satguru, the love for God is automatically developed.

If you take the Master as the son of man, what will you get? Sonship — physical relationship. If you take him as God, then you will become God.

Those who think of the Master, who come in contact with all-consciousness, will become more conscious.

Sitting at the feet of a realized soul, one becomes more conscious of what is real and of the world's unreality.

A Master is he who has realized himself, and who can help others to realize themselves.

If you sit in the Guru's presence with the attitude that you are the disciple and He is the Guru, then how can the Guru be there? He is truly there when you are aware of Him and Him alone.

Masters are like huge magnetic mountains, but if the iron is covered with mud it cannot be dragged. Remove all the mud and it will jump towards the magnet—the pull can work from over thousands of miles.

He whose light shines in full radiance can light the lamp of another.

A Master is not a person who wears a certain type of garment to denote what He is. The true Master, although working in the human pole, can rise above the body at will whenever He so chooses.

Whenever Masters came, they brought the same truth. They come with a Light and give this Light to everyone . . . They are the Light Themselves . . . For how long? For as long as They walk on the surface of the earth.

The Master shows that the whole curtain between us and God is mind.

A wise man is one who hears the words of the Master and keeps it in his heart of hearts and lives up to it. If you do that, you will win the pleasure of the Master.

And what would Master do? When the father—excuse me—leaves the body, what does he do? He gives the keys of the whole thing to the son who is obedient, who lives up to His commandments.

. . . once we come to the feet of the Master, He has to look after us.

What does it mean to serve a Master? It means that with respect, yearning and devotion one should keep His commands.

We see everything in life with a superficial sense of value. If you give yourself up to Him, then God becomes yours, and so does all His creation.

True Masters are very rare, and the world has started ridiculing the words “Sadhu” and “Gurudom” because so many are acting and posing, and their teachings reach the sense-level only. They have themselves never risen above the senses, and they can’t take anyone above. When people learn this, they have no option but to turn to the scriptures, which feed the intellect only. Have mercy on us! Without the Master we can’t reach the Lord – it has never been possible, nor never will be.

If you knew how much I love you, you’d be dancing all around.

Having drunk oceans, your lips should be dry. Having progressed spiritually, you should never exhibit your progress.

When the Masters come, some of the people gain right understanding. With right understanding we begin to have right thoughts and with right thoughts we begin to speak right, and subsequently to act right.

A Master’s greatness lies in the fact that He sees and can show others what He sees.

A Sant is one who has realized Himself – that He is a conscious entity, a drop of the ocean of All-Consciousness, by which the machinery of the whole physical system functions. When He chooses, at will He works through the body’s machinery; and whenever He feels so inclined, at will He rises above it all.

Perfect Saints always show us a way to lead our lives so that we are freed from bondage, that we may never return again to this world.

Masters also tell us that as God is residing in every human being, we should do selfless service toward each other. If someone is physically sick, look after them. If a person is starving or is thirsty or has no clothes, then share with them whatever you possess yourself. Through thoughts, words and actions we should not be violent toward anyone.

Who can be like their Masters? Those who obey. The ABC starts from there. They not only obey, but they go by His injunctions. They lead

the life He likes. And without anything external, whether they are in their Master's presence or in His absence, they follow that life. For them, the absence or presence makes no difference. Suchlike ones rise into the Master.

The lowest caste of all is the one in which those souls are not connected to God. That man is an emperor and the richest of all who is connected with the Truth.

The eye of a true devotee can easily recognize the handiwork of his Master.

That very power comes through the different human poles. When Guru Nanak left the body, He blossomed. When they wept, He simply said, "Look here, if a friend of yours goes away today, he comes in another robe another day. What difference does it make? Clothes may be changed but that won't." These are very delicate points.

A satsangi must, in his daily conduct, reveal what he is; not what he says, but what he is.

Try to help somebody else. You are not born for your own selves. Share your incomes with those poor fellows, those who are needy, those who are hungry, those who are unclothed.

Everyday, both in the morning and the evening, put in time for your meditation. How? Like a child. When children sit together, they forget everything. Do it like a child, with a clean heart, with enmity toward no one. The kingdom of God is for the children.

When you surrender, the father becomes your slave. If a father has a very obedient son who just works according to his intentions and never asks for anything, what would the father do?

Why exert, for what? . . . Know the shortcomings you have and try to weed them out . . . a constant vigilant watch over all your thoughts is what is needed. Weed out one by one.

It is with great good fortune that you have got this human form, and it is your turn to meet God.

There are two purposes of the man body: one is to wind up all actions

and reactions and to pay off all debts coming from the past; and the other purpose is to know God – to love God. Love resides in the heart; we should love everybody.

*Devotion is more than love. Love burns the lover, and devotion burns the one he is devoted to . . . Love seeks the happiness of the beloved, not for himself. Devotion seeks blessing from the beloved, but love seeks to shoulder the burden of the beloved.*

Love knows no burdens. Love beautifies everything and “Love and all things shall be added unto you.”

Love is no love which arises out of the body and ends in the body. Love that arises from the body and ends in the soul, that is Love. All this love which ends in the body is Lust.

When you look into the eyes of others, others affect you. Eyes are the windows of the soul. Don't look into the eyes of others, whatever sex. If you have control over yourself and you can affect others, that's another thing . . . When you have grown up and you have a sheet anchor, you can't be affected by others; you'll give life to others.

Love is the way back to God. God is love and our souls are also Love, and it is through love alone that we can know God. Love knows true renunciation, service and sacrifice. For whom? Not for the self, but for the good of others without any consideration.

Those who say that they have love for God, but do in fact hate any of their fellow beings who are all God's entities, are nothing but liars.

Take just a pinch of love and put it in the household – it will be filled with peace. Put a little love in among a group of workers, and they will start loving one another.

The true purpose behind ritual and custom was to develop love.

Only that love or worship has any value in which the Lord is remembered.

We should throw hundreds of books into the fire if necessary and should make our heart a garden of flowers of love.

Love only gives—it does not take . . . for love knows no returns . . .  
It knows service . . . service without show.

In love the tongue becomes very gentle; it catches hold of the other person's heart and drags it. A really love-filled glance can even affect a stone.

What is love anyway? That is love through which remembrance of the beloved goes on without a break; helplessly, through that attraction, the lover is changed into that very attraction.

In love the lover and the beloved become one, and in that oneness all differences are forgotten.

And He in whom that love is manifested, is an overflowing cup of that Nectar of life.

A true human being is full of love and compassion.

For this path, a chaste life is very important. If a house has no foundation how long will it stand?

This idea of the sanctity of life is a living religion of love in the innermost part of our being.

Compassion leads to forgiveness and greed leads to sin.

Chastity is the ocean of happiness, none can fathom its depth.

Humility is the ornament of a Saint.

Speak in love, take everything in love, weed out everything in love. That is the way back to God.

Languages were made by man. Speak in any language you like, but speak of love.

Have a chaste life; have a good moral way of living. Love all. No schism—where your heart feels something, your mouth speaks something else, your brain thinks something else—that is no thanksgiving.

Don't go after miracles. They impede you on the way to Holy Naam.

Do not try to reform others. Reform your own self. When you are reformed, all the world will be reformed. If anybody hates you, love him. After a while he will come around.

What is good, do at once; what is evil, delay—make it a point. Leave it to some higher power.

Satsang is satsang only when no other thought creeps into your mind except God.

What is the origin of all the scriptures? When the Masters traversed inside they expressed their experiences, and these were recorded into our holy scriptures.

I do not mean to say leave all work. Earn your livelihood, pay off those who have been connected with you by God and work for it (spiritual way). Out of twenty-four hours give some time convenient to you . . . you have developed intellectually, have you not? But what about your spiritual development?

You are human, remember. When did you become a Hindu, Muslim or Christian? All religions were made after the advent of some Master. Expert guidance is needed, from one who knows how to get out of this “physical well.” He who knows not this secret can never help others to find it. The scriptures are full of the words of these Great Masters, and are there for your guidance and action.

Remain in the world; but while remaining in the world, don't forget Him.

God created the whole world with one word of His. How strong a power, how great a power It is; And our souls are the same essence as that of God. We have very great power. But the pity is that our soul, the expression of which is called attention, is diffused into the world. We feel very weak, very feeble. If that diffused attention is withdrawn within, there is very great power.

The whole play of spirituality is with the attention. If you put all your attention on the Greater Attention (God), you will grow in spiritual stature. Withdraw your senses from without, and get the connection from within . . . with a single glance from a God-realized soul, thousands can be uplifted to this very level and put on the way.

When you look to a Master fully receptive, even forgetting yourself – that is *darshan*. Suchlike darshan gives you more effect, more charging, than hundreds of meditations.

Just reserve some room or some portion of a room for meditation. Let nobody enter that room with any thought other than love of God or the Master. That place will be charged and whenever you enter, you'll find it resounding.

Do one thing at a time, wholly and solely. Take only food that agrees and only as much as you need . . . leave the table when you are still hungry. Eat a morsel less than you need.

When you grow, you realize that when someone calls you names or tells you something wrong and you also call him names, the wrong multiplies; he tells you one thing, you say two, then comes four, then eight – like that. If you had not replied the wrong, it would have remained only one.

If you follow the Master hundred percent, only then can you have the full mystery (of death) solved. We only follow what we care to, modified by the dictates of the mind.

If you remember Him, He will remember you.

One should leave one hundred works to attend Satsang and leave one thousand works to do meditation.

Mind that there is no *sadhana* greater than love.

If you begin to love (His creation), you will find a change in your own self, even after a few months. The very same things which appeared to be bad in the past will now appear to be good. A man who has changed in this way will speak in the heart, he speaks by radiation; his eyes speak, because thoughts are more potent than words. Silence speaks more than words because thoughts are potent. Thoughts radiate. They radiate only the kind of quality which is within you; they are changed by that quality.

You must sacrifice three things: physical body, possessions and mind. Then obey His commands, which are: "Within you is the Naam, rise above the senses and go within." He who does this gains freedom from illusions.

Who realizes the Lord? Whoever is truly in search of Him.

The best thing is that when you are initiated, don't talk to anyone. Work for your daily livelihood. As for the rest, you need not talk to anyone. Talk to your Master.

Whosoever has to solve the mystery of life, naturally the day this question enters his heart is the greatest day of his life. This question can't be stamped out; we must find a solution, sooner or later.

God is nearer than our hands and feet. We are never without Him.

Unravelling the mystery means an awakening into the beyond.

Dying while living means that the soul must rise above the body.

Your house is on fire and you are running around elsewhere.

Try to look out for yourself. There is a natural spring inside you. You can have that when you give up worldly things.

Attach your heart to Him who is the thief of all hearts, He who will always be with you.

He for whom we pilgrimage and He for whom we search, resides in each and every being.

The first indication that the inner connection is working is shown when the taste for outer enjoyments begins to become insipid.

Body, mind and wealth must be surrendered to the Guru, and to follow His instructions implicitly is imperative for success.

A man with but empty words is of no use; success will not be met if, having found the Master-soul, one does not obey His instructions.

There is no greater aim or goal for the soul born into the human species, than to rejoin the Lord—to make its way back to its source.

It is useless to outwardly declare surrender of one's physical body or one's possessions, if one does not obey His orders.

From "ojas" (the fruit of chastity) you get the power which helps you

to go into the beyond. If you have got no surplus of this valuable fluid within you, how can you sit for meditation?

We keep up vigil and scrutiny of others and criticize them, but we should study our own lives, our own selves—who we are, and what we are.

The reason why very few people tread the path (inner) is that their attention is scattered everywhere.

To attend Satsang is like having a protective hedge around your meditation; it also increases the incentive to meditate.

Surrender is above obedience. Obedience is sometimes practiced in a willy-nilly way. But surrender means giving up everything for the beloved; you have nothing else except the beloved; so greater than love is obedience . . . and all these can be summed up in “Love Divine.”

No amount of intellect can fathom God. No amount of austerity can enable you to attain God. Only when one loves Him and loses oneself in Him, can one find Him.

Marriage does not mean a constant regular machine of sexual life.

We eat more than what we require and misuse this valuable life.

What is man? He is a jungle of habits. What is God? Man minus habits, minus desires. And what is man? God plus desires.

Our attention is part of the greater attention, which is God.

God made man and man made religions.

To tell lies for the proof of the Master's greatness is wrong. If people see, that's all right. Say as much as you know.

That power is neither Hindu nor Mohammedan, that power is the Godhead.

Those who are far away from God are like cotton full of tangles.

He sees our hearts, not the outward expression.

I wish you to awake, awake,  
 Awake this very day of Christ,  
 Awake in the kingdom of God which is shining within you.  
 Be not in love with passions,  
 Think no evil of anyone.  
 Strive not for greatness, wealth and applause;  
 Strive for truth, purity and humility.  
 Awake in the brotherhood of God.  
 Inculcate love for one and all.  
 See them all in the One—The shining One.

### *3. The Last Days of Kirpal*

During the last years of His earthly existence, His health deteriorated daily, seemingly due to tremendous physical and mental strain. The activities of the mission had increased manifold, and much of it was such that He did it Himself, possibly because there was no one around Him who was able to do it. Many of the disciples who used to talk to Him freely and with whom He sometimes shared some aspects of the working mission, did at times feel worried about the growing pressure and strain on Him, and opened the subject of taking steps to reduce it; but the talks were mostly indecisive, as no solution of the problem seemed in sight.

Just a month or two before His passing away, a leading and devoted Satsangi of Chandigarh, who was fortunate to have had the opportunity of doing considerable work at the time of construction of Manav Kendra at Dehra Dun, came to Him on the occasion of a function and pleaded with Him to take more rest and not torment His physical body to the extent He was doing. He gave a hearty laugh and said that He was happy that at least one dear one had taken pity on His plight, and told the dear one that he should sit near Him, observe all that He was doing, and suggest how to reduce His load and with whom among the people around Him it could be shared.

The gentleman stayed for some days, and he saw what was happening around Him, and whenever questioned by the Lord, laughingly and lovingly, every now and then, as to whether any solution was in sight, was unable to suggest a way out. As the gentleman himself told me he found that every dear one was concerned about Him, but no matter how eager each one inwardly seemed to be to do His work, no one was able to do it. Feeling helpless and dismayed, and realizing that the situation was not what it seemed to be and incapable of easy solution;

and admitting that the Lord only knew what to do, because human understanding had nothing to offer, He fell at the feet of Hazur Sant Kirpal Singh Ji Maharaj with folded hands, and begged forgiveness for having suggested something lightheartedly, without realizing its implication; and yet submitted with all the force at his command, that He may in His divine wisdom and judgement do whatever He thinks proper, but definitely He must do *something* whereby the strain on Him could be reduced and He could have more rest.

We people might think in our lack of wisdom, how could there be no one around Him who could not help Him and to whom He could not pass on such work, to make Himself lighter? Worse still some dear one in his incapacity to comprehend the situation properly or realize the depth and gravity of the matter, might be tempted to think that He Himself was unwilling to share or delegate His affairs, or train some one for the work, because we people are prone to believe that His work was correspondence, management of the Ashram, meeting visitors and suggesting solutions of their problems in a worldly-wise manner, distributing parshad or at most doing Satsang. But how mistaken we would be can only be judged from the fact that His real work as entrusted to Him by His Great Guru Baba Sawan Singh Ji Maharaj, was to provide solace to those suffering souls who have been seeking the Lord for ages; cool and comfort their inner selves by giving them a living contact with the Truth inside, an experience of the radiant and refulgent Guru Power, who was the Guru of the whole world; and who could do that? In Baba Sawan Singh's words: one who was an adept in the Science of Spirituality, who was linked to the Guru within, and going to Him every day whenever he liked, who was after the Guru and cared little for the worldly possessions or Ashrams or Deras, and who could establish the soundness of the science, not only by discourses or stories, but with His own personal experience, spiritual ascent and achievement.

As stated above, He was not keeping fit and healthy during the last years of His life, but the most surprising part of it was, that when He was examined by a prominent doctor conducting tests in the best laboratories in the country, the treating clinician was amazed to find that the results showed that He was a young man of twenty-five years or so, brimming with health and vitality. Bewildered as the doctor was, on reviewing the reports of the tests carried out, as he himself told me, he could not make out what it was that was causing the trouble in His body, and how to treat it. But after examining Him a number of times, he came to the conclusion that the patient he was treating was a great Divine, and was beyond his diagnosis; the ailment He was apparently

suffering from did not stem from the malfunctioning of the body, as there was no trace of any malfunctioning whatsoever. While treating Him, the clinician used to say that his job was to prescribe medicine, and that it was for Sant Kirpal Singh Ji to cure Himself.

What the doctor said was understandable, because having become *Neh-karma*, i.e. "actionless," he had become immune to actions carrying effect, and the question of suffering from disease or disorder of the body did not arise. On His own account, He had nothing to give or take, or pay off. But how many of us knew, or how many of us *could* know, what He suffered for and why? He told us that the living Perfect Master on Whose human pole the Guru Power was working, is taking care of His initiates, and providing protection. But the question is, how does He do it? He also used to tell us that the Negative Power shows no mercy, but takes full account of every karma of the initiate, irrespective of whether the initiate pays for it or the Guru takes it upon Himself and pays for it. Such being the working of the world of the beyond, how could He have been fit and healthy, with the ever-increasing number of His initiates, and every initiate looking to the Master to rescue him from the consequences of his own actions?—little realizing how much burden was being passed on to the Guru in the process, and how much suffering He had to undergo for the initiates.

Baba Sawan Singh often used to say that the Guru not only protects the initiates, but their relatives and animals also. Further, even those dear ones who go to Him and are not His initiates, but possess love and affection for Him, are also taken care of, protected and helped. And that is not all. As He is the human pole where the power of God works, and can see where the fire of love for Him burns and smolders, He has to reach out to the farthest corner of the universe, and take care of those souls, who unable to find or get in contact with a Godman, pray to Him, that at whatever place and in whatever form He exists, He will help, protect and save them; and kind-hearted and compassionate as Godmen always are, He cannot bear the agony of those dear souls who are praying to Him; and He goes helplessly and instantaneously to provide dispensation, to console them and to lighten their burden; not by words, but by self-sacrifice and by taking upon Himself much of their karmic debt. Who knows how much burden He takes upon Himself in this way—and in numerous other ways, about which we have hardly any inkling? He does not speak about it or show it off, even casually. And what about the innocent people suffering in wars, fighting at different places all over the world, and affected by natural calamities? Or incidents of violence, tyranny, communal outbursts or frenzied extremism, murder or other crimes at uncounted places,

wherein the suffering souls pray to the One Who is the Father and Protector of every individual? He is the representative of God Almighty on this earth, and He cannot ignore them.

He used to say that when the Guru takes upon Himself the burden of a dear one, by taking pity and mercy on him, and when the same person, protected and saved, sees the Guru suffering or writhing in pain, in settlement of his own debt which the Guru took upon Himself — that same dear one, seeing this, sometimes becomes apprehensive, raises doubts, and starts distrusting the Guru; unaware that the Guru is *Neh-karma* and is suffering for him.

Once, when the Master was in great physical distress, He asked me not to allow a certain dear one to come near Him, lest that person may be deceived by his mind and misled. The Master explained to me the principle involved, adding that a human being is absolutely unable to understand the greatness of the Guru.

As He was suffering for the uncountable number of souls, not only those who were near or around Him, but anywhere in the world and even beyond, in Hell and Heaven, His burden was not small; so how could His suffering be any less? When He had asked the dear one from Chandigarh to suggest someone who could lessen His burden and enable Him to take rest, He was pointing out that this was what He needed: someone who could do this for Him, who could assist Him in this vast task, as He was Himself made to do it by His own Guru, long before He was entrusted with His Ministry. This was His real mission and assignment; and could this be done by those who were merely learned, well-placed in the government hierarchy or in the world of business, or could sing, write, or discourse well? In His own words these were the plays of mind and intellect, usually taking us away from the real Path, unless one had loosened the knot of mind and matter by reaching the Third Plane, where mind becomes the dearest helper rather than remaining an opponent. How much pain did He take to explain that many of those who were once famous writers, speakers or preachers and had large followings, were caught up in the net of the Negative Power? — for they had not liberated themselves from the yoke of mind and matter, for want of their own spiritual life, and all their writings and sermonizing had led them nowhere, except inflated their ego and swelled their pride.

It was about this work that He often said, that when the Saints see it, they tremble to step into the Guruship, where they have to provide solace to suffering humanity from one end of the world to the other, without caring even a little for their comfort; and which they are absolutely unwilling to do, but have to undertake, because being the dearest

Son of their Father, they cannot refuse to comply with the orders of the Guru. He also used to say that the ignorant ones caught by mind and matter who hanker for the Guruship, sometimes even conspire for it and fight for it, have no idea how deep a grave they are digging for themselves, and how difficult a future they are choosing.

It has to be admitted that the responsibility for His suffering during the last years of His life lies largely on the near and dear ones, those who were physically around Him, including myself. Physically, He suffered from acute bronchitis, difficult breathing, extreme body pains of no known cause, and difficulty in the clearance of the bowels; but that description does no justice to the agony He underwent, especially during the last months and days of His existence on this earth; and the soul shudders to think of how much He did suffer for us, for our misdeeds, and for what we had done to ourselves and His cause. But if I am not wrong, and without meaning any reflection on anyone in particular, I must say that what troubled Him most was not His physical pain, but the thinking and behavior of most of those dear ones including myself, who while they were supposed to be near and dear to Him, and had been chosen to put their shoulders to the wheels of the Holy Cause, were indeed very far from Him.

The Committees and meetings held on the premises of the Ashram in connection with the outer work of His mission, but in a spirit and style alien to the message and mission of the Master, were greatly responsible for causing Him unbearable mental agony and discomfort; and all this continued to happen, despite His specifically expressed displeasure. But we, His chosen ones, were so indifferent to Him that we did not pay heed to His word, much less obey Him; did not look inwardly to mend our ways; did not reflect seriously to perceive that we were going wrong, nor beg of Him to bestow right understanding upon us. And when, in retrospect, I am in a mood to apportion the blame, I feel, after deep consideration and with considerable conviction, that each dear one around Him was responsible in no small measure for the goings on, for which I seek forgiveness with folded hands and the outpouring of the heart—because the major point at the moment is to own responsibility for the injury caused to the Godman, Whom we called Master and Guru, but did not have the heart or the understanding to obey; Who gave His life to us, but to Whom we could give nothing better than mental uneasiness and discomfort. He gave us the Science by which we could liberate ourselves, and we offered Him nothing but blissful ignorance of His words, and unwillingness to make them a part of our life; yet each one of us made no little effort to make out how near and dear we were to Him, and we suffered from the pride of be-

ing His chosen and selected Ones; little knowing that for Saints, one can become a near and dear one only by obeying His words, because: “Guru is His words, and His words are the Guru.” And if one takes it into his head that he can please Him without making His words an inseparable part of life, then one is in complete delusion.

Now that it is nearly nine years since He left the body, let each one reflect deeply within ourselves and see how unworthy we proved ourselves to be, and if this realization dawns — even at this stage — then we can do nothing except repent, repent and repent during the day, during the night, during all the twenty-four hours, weeks, months, year after year, seeking forgiveness. And if while doing so, we may be lost in His remembrance, and our desire and thirst to have a word of comfort from Him may become so alive and real, then He may be compelled to overlook our blunders and blindness, paving the way for our betterment, through His Grace and Munificence.

Let us not sit tight in wrestler-like postures, in the pride that we are special ones of such a Mighty and Holy Master; but humble ourselves, make ourselves small and meek from the core of our heart, condemn within ourselves our folly, inadequate understanding and immature conduct, so that we may, in His overflowing grace, be somehow pardoned and taken into His fold, by living for Him, weeping for Him, and waiting for Him, which are the only means and remedies for His will and grace to descend upon us.

A few days before His passing away, I went to Him as usual at about 7:30 a.m., when respected Tai Ji was with Him, and when, after giving me an inspiration through a twinkle of His eye, and making me understand that He had seen me come, He said smilingly that He was thinking of inviting applications. Feeling surprised and not able to make out what sort of applications He was thinking of inviting, I asked Him lightly what sort of new game He was thinking of playing with us, who were always acting foolishly and wasting the most valuable opportunities. He became abruptly serious and serene, changed the contours of His radiant face, possibly to confirm that what I had said was right, and said, “From those who want to become Guru,” — and on hearing this, I felt stunned, as if the ground below my feet had moved away; but making an effort I asked Him if there was any one who thought he could be a Guru. He replied, “Yes, there are many, and if they knew that their candidacy was under consideration, they would behave better and not create trouble for me.” And I can never forget the divine words, His mood and expression, and what descended upon me: my absolute smallness and nothingness, my deep feeling that life was ebbing out, a contempt for ourselves, our mean degenerate living, and a feel-

ing that I was dead, I had no right to live, and should better finish up myself, if the earth were to give me the way; because we could do no worse than believe that anyone of us around Him who we had seen could ever think that he could become a Guru, or be so fool-hardy or blockheaded as to consider himself to be equal to the task. Because, according to my mental make-up, even a slight thought in this direction on the part of the dear ones around Him, who had exposed themselves inside out, by their brazen and flagrant failure to live up to His commandments, was a sign of looseness of mind and mental bankruptcy, and extinction of the unchangeable and lofty principles of Sant Mat: that only one who loses Himself absolutely in the process of surrender and obedience to the Master reaches the spiritual heights and can, in fullness of time, be entrusted with the dispensation of the Almighty Lord. And since none around Him had the awareness or anxiety to maintain even the spiritual diary enjoined by the Master, let alone face the mighty lion-like mind or devote himself single-mindedly to meditation, I could never even think for a moment that any of these dear ones would dream of becoming a Guru, much less stake his claim and work for its achievement.

Though unable to comprehend the totality of what the Master had thrown on me like a bolt from the blue, and what exactly was in His mind in telling me this, I walked out of the Ashram, completely shaken, deeply engrossed in His words, repeating them mentally one by one, over and over again, unable to get over it. As I proceeded toward my house, the tension started decreasing, as if by magic; and it occurred to me, Why not talk it over further with Maharaj Ji in the evening? — instead of breaking my head with it. I shared what the Master had told me with my wife and a few other dear ones, but no one could lighten my burden. I decided not to talk to Master, but let Him speak out Himself, whenever He thought proper; because Saints rarely give out, unless left to their free will and mood. I was still in the process of reflection on every syllable of what Master had said — who were those dear ones who could have thought of becoming a Guru? — when I was in for another bombshell from Him. Just a few days later, in similar circumstances, but with His face deeply composed, radiance abounding, He said, “All Saints and Mahatmas test Their disciples, and a modern Saint will test in a modern way.” The impact of the second disclosure was far less intense, though more eye-opening, and though I was not able to come to any conclusion, even by recounting the words spoken on the two occasions together, I did realize that He was feeling deeply concerned over the doings of some of the dear ones, and was giving some idea of the events to come, preparing me mentally for them; but of

all persons, why me alone? He, Himself, only knew why; but the fact remained that He did so; did it with a method and manner of His own.

Each dear one knows, and knows fully well, that He did test each one of us and tested us in a modern way; and it is for each one of us to think deeply, not for telling anyone else, but for our own self, how we fared in the test. I can speak for myself, and have no hesitation in admitting that I failed and failed miserably. And I pray to Him, humbly and submissively to pull me up and keep me on the Path of His holy remembrance, so that I may remember Him, His words, His ways, His message and His mission; and be able to live up to them in words, thoughts and deeds, and work for my forgiveness. Every dear one has to see for himself and satisfy himself whether what we said, thought and did, after He went away from our eyes, was in conformity with His teachings, and to take steps to remedy the situation and seek His forgiveness; because without His forgiveness, there is no hope.

On the 15th August, 1974, just a week before He inflicted the hardest blow of separation on us, the General Secretary of Ruhani Satsang Society, of which Hazur Maharaj was the founder President, who is a noble and decent soul and respected friend, went over to Him along with me, and said that we wanted to have a bit of His most valuable and busy time; and laughing, He said, "Who knows what may happen a moment later? Why not finish it up right here and now?" We therefore happily walked into the big room inside the veranda of His residence. The General Secretary opened up the conversation by referring to His constantly deteriorating health and the ever-increasing strain on Him, suggesting that He must take rest. And on His instantaneous enquiry, as to when He could do so, where visitors would not disturb Him and the near and dear ones not force themselves upon Him, the gentleman suggested a number of places, saying that the choice of place depended upon His own convenience and will. Supporting the General Secretary, I submitted to Him that we, ignorant and idiotic children, were hardly in a position to offer any suggestion; yet we felt from the core of our heart, that it was absolutely necessary that He have more rest, and that the condition of His health did not permit any loss of time. He looked at us very lovingly and intently, as if He did not disagree with our innermost feeling, and said, "Would you give me some time to think about it?"

It was very unusual for Him to postpone anything; He possessed the knack of settling things on the spot. But while we were surprised we thought that He wanted to talk over our submission with respected Tai Ji, or some other dear one, to consider deeply as to how the work may go on in His temporary absence, or even about the merit of various

places suggested for rest, etc. After I came away from Him, I did feel very happy, that we had been able to put before Him clearly what had been troubling our mind for so long. But despite the happiness, I did have the feeling that the situation was unusual and extraordinary, though I could not make out its exact intricacy. How could a silly and senseless person like me know why our divine Father, Who was all powerful, asked for time from insignificant ones like us? And how could we understand that the problem which was wrecking our mind, would cease to exist and no more be a problem, in the "some time" He had asked us for?

It was also much later that we came to know by reading *Sat Sandesh* that in reply to a question as to why did He not cure Himself, He had repeated the question, as if making out what it meant, but essentially to tell the dear one that the question of physical recovery was solved, because He had decided to go; but in reply He said, "When someone very dear to you gives you something in love, how could one not take it?" This is how He indicated that He would not cure Himself, and this is what He did.

It was on this very day of the 15th of August, 1974, the day on which India had been emancipated from the British Colonial Rule, that He held the last Satsang in the physical body and said that He wanted each dear one to be freed from the yoke and bondage of mind and matter; so that after having a dip in the Amritsar, the pool of nectar, the soul could shine in its pristine glory, know itself, and become entitled to know God. After the Satsang was over, He called each one connected with the expenditure on the World Conference on Unity of Man, held the previous February, to square up the pending account, right there and then without any further delay. He had been stressing this continuously for a long time, but some workers had not given due attention to it despite His emphasis. As He had decided to go and did not want to keep such an important matter pending, He said to them that most of the pending account was to be settled on that day. In retrospect, and after seeing what we did to each other subsequent to His passing away, I personally feel that if He had not got that matter settled then a still bigger controversy would have ensued with effects more damaging and derogatory to the mission.

August 18, 1974, was a Sunday, and as per routine, He was to address the weekly gathering at Sawan Ashram. He was, however, terribly sick, unable to move about and tossing in bed, in deep and unbearable physical agony. And yet, at times, His face and countenance seemed fresh, buoyant and bright, as if He had no trouble whatsoever. By the time the hour at which He usually started the discourse arrived,

He told me that He was not able to go and that one of His tape-recorded talks should be played for the Sangat who had gathered there, continuing at the same time that not a word be said about His health, or otherwise, “— — — and — — — may think that I am dying and leaving.” While He was still telling me what to do, another dear one, who usually kept the papers, other things and even the taped cassettes for Him, and was deeply devoted to Him, came; and Hazur Maharaj Ji virtually repeated all He had told me, and asked him to go and do as instructed. As the Satsang continued, every dear one was in tears and shambles, with intense pain in the heart and grief written on their faces; as the playing of a tape-recorded talk at Sawan Ashram while He was in residence, was unusual and even without a word being said about His illness, was indication of something serious: while in the Ashram, He never missed coming to Satsang, unless He was unable to move. Under the orders of Hazur Maharaj Ji, every dear one was asked to move over to the boundary of His house to have His darshan. When everyone was collected there, He walked to the edge of the terrace on the roof, with considerable difficulty, very haltingly, but without anyone’s support; and folding His hands, gave darshan to the gathered Sangat, who shivered to see their Beloved in torment, all due to their karmas, and nothing of His own. Shuddering, they left the Ashram, slowly one by one, as requested.

No words, howsoever well-chosen they may be, can describe the seriousness of the scene, nor the depth of the suffering of those who saw Him in that terrible condition. What else could the dear ones do, but pray in their heart of hearts, before the Lord and before Baba Sawan Singh Ji Maharaj, the Lord of their Lord, for the restoration of His health? — so that the Mission of Truth, passed on from generation to generation, age to age, may continue uninterrupted; so that the burning hearts may have a place to continue to pour their sorrows upon, and cool and quiet themselves; so that the seeking souls may continue to find the human pole where the Great and Grand Lord of the Universe was manifesting; and so that the Lord of Lords, the fountain of Love, can show Himself to His erring children. And how could His children ever forget Him and His words, that it was the Guru who loved the disciple first, and the love of the disciples was only reciprocated; and that if the disciples could ever know how much the Guru loved them, they would dance in ecstasy and intoxication all their lives.

The suffering of the people dispersing was massive. One has to suffer this for oneself to understand its nature. Worldly people may be at a loss to understand it, because they are apt to think that a human

being is after all a human being, how ever good and nice he may be; but how little can they comprehend that our Lord although without a doubt a man like any other human being, because He possessed a body made of flesh and blood, was far from this alone. He had become the Light of God, the Love of God, and the Life of God, nay God Himself, Who took this human body of dross and dirt, pain and pleasure, grief and sorrow, for the liberation of those who, though suffering through the web of life from specie to specie, birth to birth, sigh for communion with the Lord, to see His divine countenance, to come to a beach where they could bathe in the ocean of His divine Grace. And as the Lord is full of pity and mercy for every human being, and especially for those who seek Him, He, in His infinite mercy, always arranges to bring such souls to His contact and bestows upon them His own understanding and recognition. Consequently, when that "Word made flesh" comes into the world, He speaks of no religion and yet becomes the most religious person on the earth, because for Him the religion above all religions is the Love of God and True Living, and it is that religion which He lives Himself every moment of His life, and persuades others by self-example to live up to. Such a being is apparently a man like any of us; but He is not like us because He suffers from no pride, no passions, no desire for possessions of property; and yet He suffers far more than we do the pain of separation from His Lord; because for Him living away from His permanent abode of peace and bliss is eternal torment. But unable to defy the orders of His Lord and Guru, He spends time on the earth, remembering His own Lord and Guru ceaselessly, and making others who come to Him also do the same thing.

It is in this context that I have said that He was a man and yet not a man. And because the pen has no capacity to depict His real worth, I remain content to say that such dear ones have come in every country, community and age, gave out the same truth, and connected us to Him Who is the Father of all Creation. But because we worldly people see Him only as a man, and not as He really is, do we come to proclaim that He misguides others, and not allow Him to enter the city of Kasur, as we did with Guru Nanak; or make Him sit on the burning iron plates or in boiling hot water, or put burning sand on His head (Guru Arjan), or crucify Him (Christ), or throw Him before a drunken elephant and later in the Ganges (Kabir), or skin Him alive (Shamas Tabrez), or behead Him (Guru Teg Bahadur), or burn Him at the stake (Paltu Sahib) — to quote a few instances. Seeing such a high and holy One suffer for us, His people were cut to the quick, and went away

from the site of that unbearable scene in a most distressed frame of mind. But as later events proved, their misery was a forerunner of what was to come, an indication of the calamity to befall us.

I was myself half dead, not knowing what to do nor how His physical agony could be removed; and yet foolishly I was unaware that He decided to leave us. In my mind and in the depth of my heart, the words of the Master, that there were many who were desirous of becoming Gurus, and that if they knew that their candidacy was under consideration, they would behave better and not create trouble for Him, were beating continuously. On paying specific attention I was able to locate some of the elements who were apparently nursing the desire of stepping into the shoes of the Master, because considering only the outer aspect of His earthly work, being unaware of what the responsibilities on the inner realms were, they may have been misled to think that they were more possessed and competent than Him, as many of them had higher academic and worldly skills than He did, and thought they could speak and write more eloquently. But how little did they know that all this outer knowledge and skill was nothing but wilderness, strengthening the hold of mind and matter and ensuring one's continued slavery to the weaknesses of human existence.

The more I thought of this, which the great Master had sunk deep into my mind by His own words and ways, the more I pitied these poor dear ones; as I thought, How could these gentlemen ever think of doing this work without fulfilling even the most preliminary requirement of making God-realization and the God-way as the ruling passion of human life? I could not help thinking that if one had to work hard for the achievement of worldly ends, how could one ever think that in the domain of the science of the soul, one could just step into the place of the Perfect Master, without having made any sacrifice worth the name. I was stunned to know that dear ones who had no first-hand knowledge of the immanent and ever-pervading truth, had not witnessed the glory of the Self and Overself by practical self-analysis, should ever come to believe that they will be able to carry on this work and belie the words of the Master; that a perfect living Master is an embodiment of self-sacrifice, self-abnegation, and unshakeable faith in the Guru, in Whose loving and constant remembrance one spends one's life.

To be frank, I must add that I could not even for a moment convince myself that any of the gentlemen desirous of acquiring Guruship was seriously suffering from this affliction. I thought that some dear ones may have once in a while thought of it, without understanding the implications of the desire; as otherwise, having heard the Master speak for decades on what Mastership is and what its duties and respon-

sibilities are, no one except the one who has become one with the Guru and cannot disobey His orders could in His own senses ever seriously step into the place of the Guru. According to what I had heard from the two Great Masters, the only way of getting even a little success on this Path was sacrifice, crucifixion of the self, implicit and explicit obedience to the Master, and engaging oneself in meditation in a brave and warrior-like way, without bowing to the dictates of the mind; and that if this was necessary for an ordinary practitioner of the Path, how much more for one to become a Perfect Master, and lead others on the Path? And this is why I could not understand how a dear one could ever *think* of becoming a Guru, without trudging on this thorny path. As I knew well most of the dear ones imbued with this desire, and knew how deeply they were entangled in life, despite hearing from the Perfect Master how all this had to be abandoned, it became very difficult for me to understand that any dear one could close his eyes to the foregoing requirements, and under the influence of his mind, ever say that he will not only carry on the outer work of the Guru, but become a Guru and guide others on the Path — when he himself has never treaded on it, much less mastered it, and when most of them could not even rise above the body consciousness at will.

At that time, I was stung by the deep suffering of the Master and carried the burden that any one of us — the people around Him — whose life and living we were aware of, could ever think of becoming a Guru, as if all the rest enjoined by the Masters, was redundant and uncalled for, and the only thing necessary was to wear His turban; and that this was in the notice of the Master and was causing Him deep anguish, was unbearable to me.

I must also admit that even though I had the great good fortune to be physically near Him and had heard some astounding facts from Him, which were strong indications of His impending departure — including His saying often, “How long will this voice come through this throat?”; “the sun is about to set”; that those who do not meditate and obey His words will weep bitterly after the time passed away; and that He was “working so long as it was day, as nobody can work when the night falls” — still, foolhardy, and indulgent, as I was, I did not pay attention to what He said. It was a pity that having had the marvelous opportunity of going to Him every day, and being physically with and near Him, I could not sense that He had decided to go away from us, because of His being unhappy and displeased with us. And He was definitely displeased because we did not live up to His commandments, we did not respect His words, nor obeyed Him, nor made His teaching a part of our life; and what else would a gracious and forgiving Father

like Him do, except to withdraw Himself from us, disappear from our eyes, to keep us at a distance and make us realize the pain of separation, to make us understand the value of His often repeated words? For if we realize our mistakes even now, and take steps to put ourselves right, then there is hope for us—because if someone loses the way during the day, but reaches his home by the evening, he is not treated as one who has lost his way. We have to search our hearts deeply, distinguish between right and wrong, not according to the intellect of others, but with our own understanding; and if we do so, we will definitely be moving toward forgiveness; because He is impatiently waiting for us.

He passed the whole of Sunday, August 18th, 1974, with much more physical trouble than usual. He shifted from first floor to ground floor after mid-day, and talked to some people with slight apparent relaxation; but on the whole, it was really a bad day. A senior police officer and his wife, who were and continue to be His great devotees, and on whom He showered considerable love and affection, were with Him for some time; and while He was talking to them, He felt a shooting pain in the belly and all efforts to arrest it failed. The officer's wife knew something about the nerves, and much against His usual practice, He allowed her to massage His legs and stomach, in a manner which He thought might help in the abatement of the pain. And surprisingly, to our great satisfaction, it did help, though for some time only. After suffering terribly the whole day, His health showed signs of little improvement toward the evening, and the night passed less uncomfortably. He started feeling restless on the next day, and the doctor who was treating Him in those days was contacted; but as misfortune would have it he could not examine Him until late in the afternoon, and He had to suffer without medical aid through the morning, noon and afternoon, as the drug prescribed was of no help. But in order to put the people around Him at ease, He started saying that He was feeling better.

Around 7 p.m. He urged Tai Ji to go to the hospital, where her daughter had been operated on a day or two earlier; and He made her go, despite her protests, by talking in a happy and laughing manner, to show her that He was feeling considerably better. Soon after Tai Ji left, He seemed better and gave me a very broad, cheerful and relaxed smile, and enquired from me in a very loving but unusual manner, about the welfare of my family and children; after which He made me take off the bandage from one of my fingers. (It had sustained an injury on the birthday celebration of Hazur Baba Sawan Singh Ji Maharaj, in His presence in the Satsang, while standing near His dais and inter-

preting the speech of a foreign lady initiate, when the scaffolding of an extra large pedestal fan went flying and my finger came into contact with the blade which broke into pieces. Surprisingly, even though the tip of the finger was virtually amputated, I remained unaware of it until the blood oozed on to my clothes, and I could not make out what had happened. On coming to know that the blood was coming from my finger, I went inside, put my handkerchief tightly on it after dipping it in ice cold water, and went to a nearby doctor who said that the bleeding would stop after some time, and then it could be stitched. As I had no time then to go to a place where stitching could be done properly, being busy in Bhandara celebrations, I returned to the Sat-sang, and everyone was surprised that I did not even feel any pain or discomfort from the injury, which was absolutely disproportionate to what it originally seemed to be. Later that night, at about 10 p.m., when Maharaj Ji came to know about the accident, He ordered me to go right then and have the stitching done, and accompanied by Sardar Darshan Singh Duggal, Master's physical son, his wife, and my wife, we went to the hospital of which I was the Administration Officer, and got the stitching done, and on return, showed it to the Master, so that He could be satisfied.)

When He asked for the removal of the bandage, I told Him that the wound had practically healed, and there was no pain; but He insisted on seeing it. And while I felt happy and electrified when He touched my hand several times, I felt that it was something unusual, and had little understanding or realization that He was pouring His love and affection on me for the last time in flesh and blood before leaving the body. He also told me, in a few loosely worded sentences, seemingly said with a purpose, that many were anxiously waiting and wishing for Him to go, so as to put His turban over their head and occupy His place; and that after He left, the Gurus will grow up like mushrooms. This had a very depressing effect on me and became an unbearable burden.

A few minutes later, He started becoming restless and uneasy, and asked for His feet to be put in ice cold water, with very cold water to be put on His head. As I knew that He had acute bronchitis, I was very afraid, and even though He asked me for it several times, I did commit the indiscretion of avoiding it, and tried other methods of providing Him relief from the feeling of extreme heat which He seemed to have, but failed miserably and felt utterly helpless—not knowing what to do, but praying inwardly that He may Himself take mercy on me and spare me the ordeal of seeing Him in that condition. Being unable to contact Tai Ji on the telephone to ask her to come at once, I

felt greatly upset, and cannot forget the two hours I had to pass in that condition. But I must say that He did take pity on me and others around, cured Himself at least for that short time, and became less tormented. And to our great relief, Tai Ji returned, came to know of the predicament, felt extremely sorry for having gone and gave Him some medicine which gave Him immediate slight relief. By then the General Secretary of the Ashram and some other people had also come, when Tai Ji boiled all over them for holding meetings here and there and causing Maharaj Ji discomfort and mental strain; and neither caring for Him nor lending any helping hand in His treatment, with the result that a number of people including the General Secretary slept on the terrace that night.

He spent the night uncomfortably and towards the very early hours of the morning, an unusually loud giggling type of voice, which one could never imagine to be coming from Him, came out of His throat. All the dear ones sleeping outside the room woke up, were extremely alarmed and surprised, and had a definite feeling that something serious had happened to His physical body, as apparently He seemed to become unconscious after that. A medical specialist nearby was called and stated that He seemed to have gone into a coma as a result of brain hemorrhage, and should immediately be removed to the hospital without loss of time. As He was very much against going to a hospital, some of them around Him felt that it was not advisable to take Him there; while some others were perhaps justifiably of the first point of view — that it was improper to disregard medical advice, no time should be lost, He should be taken to a hospital. The irony was that useless debate and endless discussions ensued; each one advocated one or the other viewpoint, but no one was prepared to own the responsibility. None of those present was wise enough to know what to do and prepared to accept responsibility. Tai Ji, even though having a strong mind, was drowned in grief, and needed the mental support of those in whom she had confidence, to come to a decision. Sardar Darshan Singh, Master's eldest son, was equally stunned and bewildered, and in no position to make a decision in a matter which was capable of misfiring; and with his mild and mellow temperament, did not want to make a decision, lest it go wrong and become a point of unnecessary debate and discussion.

One of the dear ones, his wife, did better than most of us and brought an experienced doctor friend, a deputy medical superintendent of a big and good hospital, who explained the intricacies of the situation, the medical point of view and the danger involved in not acting on medi-

cal advice; and this clinched the issue, and it was decided to remove the Lord to a good nursing home or a hospital.

After this firm view emerged, Tai Ji and others went over to Maharaj Ji, and touching His body strongly, said quite loudly in His ears that the doctors had suggested that He might be taken to a hospital, and what should be done? To everyone's surprise, He opened His eyes, and said with obvious reluctance and hesitation, but in a clear tone, "Then take me." In fact, a few minutes earlier, when one of the gentlemen, who also became one of the general secretaries of Sawan Ashram sometime before Maharaj Ji's leaving, asked me whether Maharaj Ji was in a coma, I had told him, "No, He has withdrawn Himself. He won't reply to useless and insignificant questions, but if some serious and important point is asked Him, He will undoubtedly give a reply." And this is exactly what happened, and the Lord proved that He was not in a coma, and while He was visibly and seriously ill, He was subject to His own wish and will; and later events confirmed it further.

It took some time to decide which hospital to take Him to, and more time to obtain a confirmation that suitable arrangements would be made if He was taken there. It was late in the afternoon when He was brought down to the ground floor, for taking Him to the hospital; He refused to come down on a stretcher or on joined hands, but came Himself, with what effort and will power is beyond imagination. Casting eyes on the buildings, His own residence and the Satsang Hall opposite, He heaved a deep sigh and with tears in His eyes, looking towards Tai Ji, said, "I was accustomed to living in jungles; those huge buildings and property are your creation, and had these buildings not been there, I would not have been troubled, and disputes and controversy would not have cropped up."

After reaching the hospital, He did not take anyone's support, despite being unable to move even His limbs, and shifted Himself from the motor car to the wheelchair. After completion of the clinical examination and tests, He was put on treatment, with a saline drip, and advised complete rest, without any disturbance; and it seemed to everyone that His system had responded to treatment marvelously, and that He had started recovering very fast. But how ignorant were we not to understand that, as He had decided to go, the physical disease had left Him and He was ready to go — which we immature people took to be signs of a fast recovery. This was in fact the first test of the people who claimed His place and position later, to show their insight and reach within: to tell us that He was going and that taking Him to the hospital was unnecessary; or having taken Him there, not to have been misled

by the illusive absence of trouble as a sign of recovery. But the principal point was, who was so deeply immersed in Him to know that He had decided to go? He should have wept and wailed, begging Him not to leave us, not to make us orphans and not to put us to that unbearable agony; he should have gone up and begged His guru, Baba Sawan Singh Maharaj, not to take Him at this stage, as it would create great disturbance in the Sangat, and cause untold damage to the mission.

How mistaken we all were around Him, including the dear ones who tried to carry on His work later! How wrong the medical experts were was proved the next evening, when the Lord of the Universe flew out of the mortal cage, on Wednesday, August 21, 1974, at about 6 p.m., of His volition and will, without telling outwardly a word to anyone, and yet giving several indications of His going only some hours before He left the physical body, when one of the general secretaries asked Him, "What will happen to the ship of the Sangat and all that has come up in this Mission?," or when Tai Ji put Him a similar question. He pointed His finger toward the sky, suggesting that Hazur Maharaj or God Almighty will take care. He asked Tai Ji, sometime before His departure, to clean His body, and change His clothes; and to see that the formalities of giving a bath to the body or changing clothes before the cremation were not gone into, as He had completed it Himself.

The same hospital room which was supposed to be a place which was to give Him relief and comfort, which was to reduce His physical distress and agony, and which we took to be a place for the fulfillment of our hopes, where our Master, our Beloved, would regain His health, became a most dreadful place, a burning hell, something which had given us a fatal blow. But this was sentimentalism, because the hardest blow had been struck: He Whom we loved, though failingly, Whom we respected and obeyed though subject to our weaknesses, and Whom we always wanted to see before our very eyes, ironically not out of real untainted love but for securing His blessings and benedictions, was gone. He had left the body for all time to come, never to reappear or show Himself before us in flesh and blood. It looked as if Doomsday had come, as if time and space had become an enormous burden, as if all that we had seen before had lost importance and relevance. It was the end of the world, it seemed, and we felt that, ceasing to exist, we would be finished forever.

His body from which He talked to us, connected us to Him, and loved us, had gone, making us bear that unbearable sight and consign it to flames of fire; was it not due to the displeasure which we had earned by our misdeeds, and to our inability to live up to His commandments?

In retrospect, however, I realize how shallow and unworthy we were

and are: that He did not cease to exist, we were not finished, we never came to the end, and we did not take ourselves from life, from perpetual subjugation to mind and matter, passions and possessiveness, ego and pride; and if we ever do so, He is bound to appear before us in the innermost recesses of our heart, and show Himself in His Radiant Form, speak to us, comfort and console us, and guide us whenever or wherever we don't know what to do. He Who is merciful and compassionate, will positively and surely keep us in His fold, and within His fingers, provided we seek Him; and in doing so, we will be able to atone for our misdeeds and regain His lost pleasure and presence.

Thus ended a most important and glorious phase and period, which was most rewarding and yet one in which everything was lost, because even after getting the most rare opportunity of being physically so near a Perfect Master, Who poured out such a tremendous amount of love and affection, I failed to act on His divine words, and make it a part of day-to-day life, so that the riddle of this life could be solved.

"Me and Mine," "I and Me,"—I did not love Him as is necessary for success in this Path, nor was I able to live in Him, by doing which one is freed of the shackles encaging one in the body. And what loss I incurred on this account is beyond imagination, because by not obeying His words, the enmeshment in life continued, and the invaluable opportunity was lost. How far and insulated from Him I remained, despite the obvious nearness, is as much indescribable as it is pitiable; and despite His giving indications to me in diverse ways about His decision to go, I could not catch any of those due to my faulty mental apparatus, which was smeared with dirt and filth, and could little understand the great calamity which was to befall us.

I had heard and read the memorable words of His Guru, of Whom I also happened to be a most unworthy disciple, that Saints and Perfect Masters are not tied to any place, or family; and that such dear ones care for nothing except their Guru, and always carry Him and the inexhaustible treasure of Naam—and not Sangat or Dera—with them wherever they move to; and when the light shines or burns, the moths reach Them of their own. I did not withdraw myself from the affairs of the Ashram, and continued to take part in them, which I regret and repent. I admit that I suffered from a delusion that the place where our Lord had lived for nearly a quarter of a century should be kept safe and sound for the dear and holy One Who would be chosen and ordained by the Lord to carry on His mission, of which he would have become an indivisible part by constant meditation, unmatched obedience and exemplary sacrifice and surrender. But I fooled myself by not realizing that such a dear one, who is only after the Guru and not

Sangat or Deras, would never come to stay or work at Sawan Ashram, which our Great Lord had decided to leave years earlier than His scheduled departure, due to our misconduct and misdirected activities which were a blot on His name, and against the very principles which He observed all His life. And due to our mistakes and mismanagement, He and His mission were blamed and blurred. I own full responsibility and admit that I acted unwisely and improperly in allowing the decision-making meetings at the Ashram. I tender unconditional and unlimited apologies to Him, and to every dear one of His spiritual family, and thereby seek to atone for my wrongness.

I also find that the property and possessions of the Sikh Gurus were usually taken possession of by Their children and family, and in the same analogy, should have been allowed to be occupied by the physical children of Hazur Maharaj Ji. It was in the belief and understanding that sometime in 1976 or so, when under orders of the Government, and in a bid to settle the dispute between diverse groups of the members of the Managing Committee of the Ashram, a meeting of the members nominated by Hazur Maharaj Ji, was held. I proposed the name of the physical son of the Great Master for the Chairmanship of the Ashram, only to correct my mistake and rectify my wrong action.

In the process of writing about the last days of the Great Master's life, it comes into my mind again and again, that He used to say that it was never too late to do anything good; and if that was so, then why not take stock of what we have done after His going away? And if our innermost feeling is that we have not gone by His words and advice, then why not take steps to correct our ways, and put ourselves on the Path of sanity and soundness, which He always adopted for Himself and advised His children to take to. Now that the claims and counter-claims stand understood, examined and established, the Sangat has found its feet and place, each dear one has started doing what seems to each one to be the best, and there is no reason to feel apprehensive or afraid. Litigation and fighting has gradually started coming to an end, and given way to stability and seriousness, and there is no room left for equivocation, as almost all the points have been made and unmade, and everything worthy or not worthy of saying said, and nothing remains unsaid. Let us, all His children, finish up this sad thinking and conduct, and resort to the path of mutual respect, recognition, love and affection, and try to assist each other and the needy, so that the silken bonds in which He tied us and which came under strain, due to our misguided zeal, may be restored and refreshed, paving the ground for amity, resulting in devotion to our Lord, Whose children we all are, to His sweet and constant remembrance, and obedience to His com-

mandments. I am sure if we will all try to do so individually, each one of us will reform himself and will increasingly direct our faces to Him, Whose forgiveness we have to obtain.

In concluding this chapter about the most Holy and High Sant Kirpal Singh Ji Maharaj, I beg all my dear brothers and sisters to forgive and forget all that has happened, even though some of the happenings and events are too painful to be forgotten; because one requires a very big heart to forgive, and the one who does not forgive but seeks to take revenge, has comparatively a much smaller heart, and always stays uneasy and uncomfortable. We have to keep in mind that we are the children of the Almighty One, Who made us members of His spiritual family, and are thus dearly related to each other. But having had this relationship, and having heard from the Holy and exalted Father about our kinship, what we have done to each other, after His going away, has not only thrown aspersions on us, but has reflected uncharitably on His message and mission too — though His dispensation being obvious, His message and mission will in reality always be spotless and clean.

We have always to keep in view that being the children of such an exalted one, we have obligations and responsibilities which must never be lost sight of. Our living and thinking should be exemplary, so that people who come in contact with us, may at once feel attracted and impressed, that being followers of Sant Mat and such an accomplished Master, we have mended ourselves to the degree that we have a life much different from worldly people, and which may inspire confidence in others about the excellence of the Path and need for its adoption.

I therefore beg of my friends, and brothers and sisters in faith, with folded hands and due respect, recognition and affection towards each one, that from now onwards let us all pledge ourselves to keep the light, life and love shining and aloft, by self-example, by our own life and our own living; so that the damage already done to ourselves and to the Holy Cause may be repaired to a certain measure, and the wrong steps we took retraced to the extent possible. This is neither advice, nor sermon, nor speech, but a deep cry of an anguished heart, and solicits the dear ones to kindly hear and heed, so that we may come back to this Path, even though not understanding we had gone astray. And if we try to be always on this Path and tread on it more and more, vigorously and lovingly, we will surely by His Grace reach our destination, and the earlier we reach it, the better world it will be, as Our Mighty Lord, gracious, merciful, compassionate and kind Lord Kirpal is watching for us all anxiously.

# The Book of Sant Ajaib

## 1. *The Meeting with Ajaib Singh*

**A**FTER Sant Kirpal Singh Ji Maharaj discarded this mortal frame on Wednesday, the 21st August 1974, life became dreadful. I was completely shaken, with no ray of hope in sight. I felt that life had abruptly become useless, bereft of purpose and direction, and worth nothing. The same Sawan Ashram, where after discharging my domestic and official duties, I used to spend five or six hours daily, and which used to brim with aspirants from all corners of the world, far and near alike, became desolate and deserted; its atmosphere coarsened within no time of the passing away of the Lord, and it seemed as if the peace and tranquility of this blessed and placid place had started growing dim. The sun of spirituality, which had shone there bright and brilliant for more than twenty-five years, and gave light and life and love to the whole world, had unfortunately set; the light of this holy place had gone out; the most high and holy One, Who had infused life-giving impulses to all His children, no matter how undeserving they were, had hidden Himself in by leaving the physical vesture, and one could see nothing but total darkness all around.

Despite the enormous loss, the responsible people who had been closely associated with the management of the Ashram, and had claims to nearness to the Supreme Lord, seemed to realize but little the gravity of the calamity, and engaged themselves in talks and meaningless discussions, instead of utilizing the sorrowful time in the holy remembrance of the Mighty One. Momentary feeling and short-lived sorrow did not move us, with the result that caring more for the future than the past, which we foolishly thought to be finished, we took no time in forgetting Him and His love, and kept ourselves busy in bodily care and with the mundane affairs of the Ashram, little realizing that what was most important for us was the Lord Who was gone, the Love He showered on us, and the message He left for us.

But the sufferer alone knows the pangs of love and separation from the Beloved, and since we had never been victims, how could we ever

think like this? Being world-ridden and enamored of our positions, we cared more for the outer things and His Ashram and its incidental affairs, with the result that where was the time and heart to think of the bounties of His love? to recount the tales of His blessings? and to remember the grace and kindness showered on each one of us? But it will have to be admitted that the vast multitude of the Sangat was far more concerned about Him than about the irrelevancies which were bedeviling the so-called responsible people. The simple and straight Sat-sangis had tears in their eyes, grief in their inner self, and His remembrance on their lips. I could not help feeling then, and much more now, that even the worldly people did better than we, who in fits of vanity called ourselves the children of that mighty Lord.

How repeatedly and how often did He tell us that Kal, a force to reckon with, is always out to mislead gullible souls from the spiritual path, to put the disciples of the Perfect Master adrift and astray, by making concerted efforts and attacks, especially after such Masters leave the world, as it swings into action within no time of the disappearance of the Master souls, and pouncing upon their disciples, tears them up, and involves them in rifts and wranglings. And this is what happened to us, this is precisely what we did, and this is what we could not restrain ourselves from doing. And as we had not known the real glory and greatness of the Lord, we could see Him as nothing more than a great and good father, who gave us beautiful scripted texts and spoke very well on every aspect of spirituality. But how wrong we were because He was the Word personified — of which we had no idea, as we had not gone in. Some dear ones may be in a mood to apportion blame for all that happened, and possibly to bestow a greater portion of the blame on others; but I do not hesitate to own it, and am personally convinced that each one of us, with no exceptions, suffering under the illusion of the words: “responsible, respected and prominent people,” cannot escape blame in the process of any assessment. But we are all brothers and sisters, which He had made us, and even after going so far wrong, if we make clean admission of our follies before Him Who is sitting inside everyone, we will be able to see Him Who has disappeared from the outside.

Meditation sittings, devotional singing and the like which used to be held daily during the life of the Great Master, disappeared with His disappearance, and useless, unending discussions started, spoiling the blessed loving quiet of the Ashram. Those of us desirous of elevated positions in the revised set-up started working up a war hysteria to capitalize on the situation and left no stone unturned in provoking the pitiful and frustrating war of arguments over the issue of succession

to start with, and in slinging mud and dirt on any viewpoint different than ours later; all the while professing to act on the sacred teachings of the Master, swearing by its every word and syllable. Looking back on the condition in which the holy mission was badly mauled, one can only be reminded of the reference to Satan quoted in the scriptures. Mutual respect and recognition was sacrificed at the altar of succession. What a great tragedy it was that the children of the Great Master, Who devoted His whole life in inculcating humility, courtesy and meekness, should behave so shamelessly and so stupidly within just a few days of His passing away; not with aliens but with the kith and kin of their own spiritual family, whom He had tied in bonds unbreakable not only in this world, but in the world beyond. God help us. What had we done and where were we going?

A group of people obviously espousing the cause of a dear one for succession, but outwardly professing to ensure the continuity of the work of the mission uninterrupted and unhampered, surreptitiously circulated a small typewritten anonymous note amongst the Western disciples of the Master, who had flown to India immediately on hearing the deadening news of His departure from the physical world, and due to meet to discuss the working of the mission after Him, saying that the Holy Father had written a will nominating His spiritual successor and that the same should be implemented and put into effect. As the Master had spoken on countless occasions about wills, documents and papers, stating that those were instruments for conveyance of worldly possessions, like property, wealth and lands, and had absolutely no reference to the transference of spirituality, which being a matter of the soul, was beyond the scope of worldly instruments, and was passed through the eyes—differences of opinion cropped up; one set of persons advocating strongly the existence of the will, and the necessity of its implementation; and the other set making out just as strongly that according to the often repeated and known words of the Master, wills and documents were irrelevant.

The first set of people said that Master was all powerful, and if He had chosen to draw up a will nominating a successor, who were we mortal beings to question it, or even think that it was not in accordance with His spoken and written words?—that our job was only to act upon it, having faith and confidence in it, leaving the rest to Him; for them, what mattered was the existence of the will, and all the rest was of no consequence. These people were heard saying that those who failed to act on the will would have to pay for ignoring His wishes contained therein.

The other set of people relied completely on the known words of the

Master — spoken and written so often, so strongly and so continuously, that there was not an iota of a doubt that it was an unchanging law and an eternal principle, scrupulously maintained and observed all along in the history of Sant Mat, and will continue to operate so long as life exists on the earth plane. These people said that Swami Ji Maharaj never executed any will, nor did Baba Jaimal Singh Ji Maharaj execute any to transfer His work to Baba Sawan Singh Ji Maharaj — Who also entrusted His mission to Sant Kirpal Singh Ji Maharaj without taking recourse to any material instruments. And if this was the history and tradition of Sant Mat, where were we going to, by believing in or acting on something different? These people also said that as none of the Perfect Masters had ever executed any will or documents, nor ever said a word about it in the Holy Scriptures — that the one who possesses a will could in that way become a Saint — we will be walking in darkness by doing anything contrary to the teachings of all Saints and Masters, especially against the work and thinking of the two great and illustrious Masters of the present age.

It was also pointed out that the small booklet, *Truth Triumphant*, written during the time of Hazur Maharaj Ji, at His instruction, left no room for doubt on this subject; and in view of all that had been written and said, it was necessary to proceed with great caution and care.

As a disciple of Baba Sawan Singh who had seen the truth about wills, documents and papers in the matter of the transference of the spiritual work, and who had heard the whole story from the lips of Maharaj Ji Himself, in private, I wholly and fully subscribed to the viewpoint of the second set of people and did put it forth whenever these discussions cropped up in my presence. But as I felt that each dear one had to make a decision on his own, without being unduly influenced — except by looking seriously into what the two Masters of the time had said, written and done — I did not make any efforts to put others right or propagate my views, and limited myself to saying what I honestly felt to be right, only in the meetings of the Managing Committee of Sawan Ashram. I felt that, being a member of that Committee, I had the responsibility to spell my views out clearly at those times, or if some dear ones came to me and asked me about my views. In my view, the words of the Master said or written, from time to time, were His real and ruling wills, especially since the supposed will referred to could not be found and was known only by rumor; they constituted the best guidance for us, and no so-called will could direct His children better than what He had spoken not once, but innumerable times. But I had no difficulty in allowing anyone else to act as one liked as it was a personal matter, to be decided by each dear one to the best of his judgment.

In between these two major contending sets of people was the large body of His followers, who were simple and straight, but had no firm opinion of their own, and were capable of being influenced either way on the basis of the experience or thinking of others. The bulk of the people had a better life on the spiritual path than many of us who thought of ourselves as important and prominent; yet they were subject to great danger of being led away easily by those whom they looked up to as leaders of public opinion.

The Managing Committee of Sawan Ashram of which, as I said earlier, I was a member, was a divided house. Every member helplessly became a victim of the sectarianism and presented the viewpoint held by him as sacrosanct, without caring to appreciate during the discussions the angle of vision presented by other groups or members and gradually lost the courtesy and humility so often emphasized by the great Master and so necessary for the continuance of His holy Mission.

It was sad that none of the members of the Committee took the lead by rising above the prevailing near-insanity or by absorbing the shock of the degenerated situation, even a little akin to what our holy Master had done on numerous occasions. To me it seemed as if this was the occasion for the dear one wanting to step into the Master's shoes to exhibit what he had — pour out the self-earned love accumulated through the years of a life of purity by showering forgiveness upon the fellow members who thought differently. I also thought that there was an opportunity of exhibiting one's mettle and merit by bringing the members holding different viewpoints together — not by the force of pressure, not by threatening the consequences of not supporting him, and decidedly not by publishing in newspapers or otherwise the weaknesses of others, but by winning them over with the heavenly divine touch and with forbearance and affection.

But unfortunate as it was, it did not happen. Discussions widened the gulf, causing rivalry and hatred, hedging on enmity. The distance and dissensions between the members kept increasing. The teachings and message of the Masters were thrown to the winds, not by those who did not see eye to eye with His vision, not by His opponents, but by His own chosen children, who were apparently fighting amongst themselves for deciding who should assume His position and privilege in order to carry on His mission, but were ironically killing it by ignoring its basic and essential principles. What a deterioration it was, unimaginable and unbearable in retrospect. And it was all happening because, like Kabir's Pandit, who was anxious to call himself *sarbajeet*, we were licking the thrown away bits of spirituality without having made them our own self-experience.

To have differences of opinion was nothing new or improper; it is

a sign of mental health. But what if it brings the sacred mission to a grinding halt, tears the whole community of aspirants to pieces, and drives away the ones who seek the path and wish to achieve spiritual heights? The irony of the situation was that each dear one did his best or worst, whatever one may choose to call it, so as to bring about this state of affairs, but nobody was ever prepared to own an iota of responsibility on himself, but unhesitatingly passed on the blame to others with dexterity and skill. The Negative Power must have celebrated its victory in achieving such a sway over the disciples of such a Master, in causing a virtual collapse of the activities of His Ashram, and in fragmenting the children of the great One. Prosperity and possessions, which were the real bones of contention, disregarding the words of the Guru, dragged the warring groups to the courts of Law to institute legal proceedings against each other. Members of the same spiritual family, who were reared and nursed by the Holy Father, with His blood and sweat, threw mud on each other, fought shamelessly and aimlessly, not even knowing what they were fighting for, or what the truth was, went into litigation and legal wranglings, sparing nothing in their armoury to harm those who did not see eye to eye with them. Feeling utterly dejected in my heart of hearts I prayed to Him that, seeing our piteous condition, He may appear unexpectedly and miraculously before us—His erring and blundering children—and rebuking and restraining us, may put us on the path of sanity and revive His message of love.

The sense of grief and guilt and shock gripped me continually and I realized how anguished our Great Master would be with us, and what reply would we give to Him when He asked, “Do you deserve to be called My children?” and “Is it for this that I poured out my love and life on you?” But my prayers did not bear fruit; perhaps they were empty. I thought that instead of getting further involved, it was better to sit at home and do nothing except think of Him, because it occurred to me that if He loved me, He would Himself pull me; He would Himself bring me to Him, wherever He was, as otherwise how could a blind one like me find Him? Sawan Ashram came to be occupied by a dear one who even though called a Saint, was supposed to act under the overall guidance of its chairman; a position, howsoever correct it may have been, which was not understandable according to the tradition of Sant Mat. Numerous other dear ones started dispensing so-called “Naam” and giving discourses. The number of ambassadors of the Lord became huge and heavy, and even though it was nothing new and always happens after a Perfect Master leaves the world, it became unbearably painful—for what we, His children, had done to ourselves and to His mission.

The circumstances I have just described were so dismal that life became unbearable. I had stopped going to any of the places where the Satsang had been started after the fragmentation of the mission. Before doing so, I personally went over to most of the dear ones who thought and made public that the great Master had directly or indirectly asked them to carry on His spiritual work after Him, and talked to them lovingly on all aspects of the matter having relevance to the carrying on of the work of the Master.

However, as misfortune would have it, I did not find anyone coming anywhere near the description of the blessed Ones, given out by my own Guru Baba Sawan Singh Ji Maharaj and my spiritual mentor, Sant Kirpal Singh Ji Maharaj in their known spoken and written words. I must clarify that I had respect and love and attachment for the physical son of the Master, and due respect for all the rest who were trying to carry on the spiritual work of the Master, and bore no ill will against anyone. For me what counted most was whether, on the basis of my own assessment of the situation, I could see the light of Hazur Kirpal working anywhere — not on the basis of the experiences of others.

I had often heard from the great Masters that one had to liberate oneself before attempting to liberate others. The two Masters used to emphasize in strong terms, that one has to manifest the Truth within the laboratory of the human body, and become an adept, even before singing the praise and glory of God, much less passing on the same to others; and those who had not done so but were speaking and talking of Him anyway, were acting only in darkness and ignorance. To me personally, it appeared that as explained by Maharaj Ji umpteen times, the word *Sant* was no prefix, no surname, no title of a position or office, no appellation conferred by the worldly order, but a way of calling those blessed and fortunate dear Ones, Who by acting on the orders of the Guru, live meticulously up to every word of His commandments, and make them an inseparable part of their life; and in so doing, remember Him with every single breath, so that they forget their own existence and identity, and become lost in Him in such a manner that they become the Beloved Himself, and are in a position to say, "It is not now I but Christ who lives in me." On reaching the fifth spiritual plane, and having seen and realized the Self, and witnessed the glory of God — only such a dear one is called a *Sant* in the terminology of Sant Mat.

I could not forget the words of the two Great Masters, that the whole life of such dear ones is devoted towards the Truth; initially in its intense search, then in its realization and manifestation, and finally in its propagation. I had also known from the lives of the two great high and holy Ones, that such dear ones attach infinite value to time and

do not allow even a single second to go without Him or His remembrance, and set the best example in all fields and aspects of life, such as human conduct, morality, hard work, service for others and spiritual living. And in their company, and even in chance meetings with them, one is often reminded of the fickleness of human existence, its growth, decay and perishability, and the riddle of death; and so inspire those who come in their contact, that often they begin to understand the realities of life, even though gradually, and seek solutions. Such dear ones never allow their energies to be frittered away in the worldly pursuits and utilize every tiny bit for their very personal and real work.

This was the conceptual portrait of the dear being I was looking for, after the going away of Hazur Maharaj Ji—a Being who would be our Friend in a new coat; because in my way of thinking such a dear one would be a Friend in exactly the same way as Maharaj Ji in every respect was, and a friend in need, in our utmost need, when family, ordinary friends and relatives were of no use whatsoever. That Friend alone could save us from the sting of death and take us along, without accountability, toward the Lord of Judgment, without being subjected to its domain; and in such a situation, how could wills and documents in support of a dear one to the sacred and elevated position of being that Friend, ever help or come to the rescue? The matter was one of the soul, and one could become a friend only by becoming one with the Oversoul, rather than by possessing worldly and perishable means. What would be the chief attribute or quality of such a Friend, who was supposed to be the same as our Hazur Maharaj Ji—that He would be the fountain of Love, Life and Light, as the Guru was and as the disciple had become by working hard with infinite obedience, self surrender, and self effacement; that He had become the ocean of divine grace and forgiveness, not with the help of any physical or material support, but by dying while living, and by dying in Him Who was the Creator and Sustainer of the world. My eyes were therefore set on seeing something about which the Lord had Himself advised each dear one to look out for, after His departure, so as to benefit by the fire of His life and love, not by taking someone as the Guru, but by taking the guidance and ready-made help of someone who was the right hand of the Guru and connected to Him unbreakably. My problem of finding a Friend was far deeper than most of the dear ones thought it to be, and if everyone had really known what I was in search of, the dear ones would have appreciated rather than deprecated my efforts, and I would have been spared the blame and ill-will showered on me by one and all, but I would definitely have been deprived of the invaluable divine grace, on the other hand, which supported and sustained me through the ordeal.

I would really be failing in my duties and untrue to my self if I do not pay my deep and profound gratitude to all the dear ones who knowingly and unknowingly lent their helping hand by giving me bucket-fulls of slander — because by doing so, they strengthened me, and gave me depth. Both my Guru and my spiritual mentor came to my rescue and helped me considerably.

During this difficult period, I was also aware that Sant Kirpal Singh Ji Maharaj had been entrusted by his Guru with the responsibility of holding Satsang at various places very soon after His initiation; later, after He had reached the spiritual heights and achieved perfection, He was made to initiate 250 persons in the Dera at Beas, in the august presence of His Great Guru. I felt that if these two facts had great relevance with the main issue of entrustment of the spiritual work earlier, when the mantle was to fall on Him, there was no plausible reason that the One Who was to do the work of Sant Kirpal Singh Ji Maharaj should not be prepared similarly — unless one had already received such perfection and dispensation earlier.

But of the persons I knew myself, or most of us knew, none according to our understanding or knowledge had measured up to the broad indications mentioned above, with the result that I continued to pray to the two great Masters inside, as best as I could, soliciting their sympathy and mercy in showing me the way out of the unending and unbearable situation.

I was convinced that in a matter so delicate and dear to each of the Master's children as this, it was necessary for each dear one to go by one's own independent judgment and be not carried away or influenced by the advice, thinking and experience of others; and that as Master had fortunately provided us with His written or spoken words on every single aspect of the matter, there was no reason why, with sincerity and humility at heart, one would be unable to arrive at a sound judgment, without fear, favor or malice toward any dear one.

I was one of those unfortunate people who had faced such a situation once before in 1948, when my Great Guru Baba Sawan Singh Ji Maharaj had departed from the world. At that time, however, we did not have much difficulty as Baba Sawan Singh had, through several indications given in His lifetime, revealed to us in the family and other dear ones, that Sardar Kirpal Singh Ji would continue the spiritual work of Maharaj Ji. Further, our family, especially my respected mother, along with numerous others, had, with the grace of the Guru Power, seen and experienced internally the stature of His spiritual greatness and had no doubts about it. In common with the vast multitude of our brethren in faith, we had at that time incurred colossal loss due to the passing away of our glorious Guru. But we, unlike the majority of Baba

Sawan's disciples, were fortunate to be in contact with Sant Kirpal Singh Ji and received solace and consolation in His company, which made our burden lighter.

The conditions prevailing at the time of the passing away of Sant Kirpal Singh Ji were, however, substantially different, and the disappointment was far more pronounced, as one could not see any divine and disarming personality around, much less someone the same as Master was; nor could one get bouts of love and life from anyone as we often used to get from the Master. Nor was the ever roaming and ever fleeing mind becoming still and motionless, even for a while, in the presence of any dear one, as it used to become in the holy presence of the Master. Tasteless and lifeless, as existence had turned out to be, all inclination to go to any place where Satsang was being held was gone, and I felt like sitting at home, going nowhere and meeting no one, and listening to the few tape-recorded discourses available. But while I was doing so, I felt bad towards none, nor had anything but respect and regard for all the dear ones said to be doing the work of the Master. How could I entertain any grievance against anyone? Everyone was doing what he thought proper and appropriate, and was none of my concern; if I agreed with it, I would lend my services also to him; and if not, I was only to keep away, but with no ill feeling. The million dollar question for some dear ones was why was I keeping aloof, not reposing faith in them, and not giving them assistance and support, as I had had the fortune to do in many worldly matters. While this was the uppermost thing in their mind, it was indeed unfortunate that no dear one ever tried to find out what I was looking for and what was in my mind, which persuaded me to keep away from the din. In those days, the words of the Master about "A friend in a new coat" were very much in my mind, and I used to read the chapters about "Guru" in *Gurmat Siddhant* where He had explained at length what the friend in a new coat is, His attributes, His qualifications, what He should have done with His life, and what His priorities would be, and what He must have achieved before the question of entrustment of the divine work could arise.

I have no hesitation in admitting that unlike many of my dear ones, I was in no search for the "Master's Successor" — for anyone who made a claim and possessed papers and documents to prove it. But I was, in the words of my own Guru, on the look out for a dear one who was connected to Him, was able to go to Him at will and in fact was going daily, cared for the Guru and not Deras and possessions, and who would connect us to our Guru and not to himself. And I never failed to remember that my spiritual mentor cared neither for the

worldly things at Dera Beas, nor for what the worldly people said about Him, and never entered into any dispute or litigation, but kept working upon the words of His own Guru, fearlessly and to the best of His capacity.

#### THE COMING OF AJAIB

While passing life in the mood described above, on a Sunday, in the first week of August 1976, long after I had finished my breakfast, read the newspapers, and was feeling mentally vacant, it suddenly occurred to me that I should go to the Satsang at Tilak Nagar in Delhi, where Sardar Darshan Singh, the physical son of the Master, with whom I had had deep and abiding life-long association, besides distant relationship, and whom I had respected all my life as an elder brother, was carrying on the spiritual work, consequent upon the break-up of the activities at Sawan Ashram. I talked to my wife about the flash idea and she said that it was already late in the day and that the Satsang may be over by the time we reached that place, and since we were not going anywhere, our visit may unnecessarily create ripples in the general climate, which was improving somewhat after weathering storms in which we had had to suffer considerably; and that caution and care, seemed to indicate that we not pursue the idea. The urge in me, however, was strong and forceful, and led by my intuition, I left my place alone; and within minutes of my arrival at Tilak Nagar, the Satsang ended. Immediately on dispersal of the assembly, I came across an initiate of Hazur Maharaj Ji who enquired from me whether I had met Sardar Ajaib Singh Ji, who was in Delhi. On being told that I had not, and on my asking for the details of the place where he was staying, he told me to contact another initiate of Hazur Maharaj Ji, a very good and respected friend over a period of years, who had been to Sardar Ajaib Singh Ji and visited his Ashram in Rajasthan, and also had his Delhi address. Upon my contacting him, my friend confirmed that he had been to Rajasthan, met Sardar Ajaib Singh Ji there as well as in Delhi, and told me of the place he was staying in Delhi.

On my pointed enquiry as to what my friend thought of Sardar Ajaib Singh Ji, he said that he found him to be a very saintly person who had earned a lot of meditation, who was very humble and had attraction and a shining personality. This aroused considerable anxiety within me to meet him quickly and see him for myself. However, I got entangled in some matter in such a manner that I could not get out of it till late in the evening. On reaching home, I told my wife about the details which I had got, and after having a quick bite to eat, the two of us reached G-28 Bali Nagar where Sardar Ajaib Singh was stay-

ing, at about 9:30 p.m. We went up on the terrace, and found him sitting on a rope bed, and we introduced ourselves to him as initiates of Baba Sawan Singh Ji Maharaj, who had had the great fortune of spending the best part of our lives at the feet of Sant Kirpal Singh Ji Maharaj.

He welcomed us very lovingly, and inquired about our welfare. Starting the conversation, we asked him as to how he came in contact with Hazur Maharaj Ji and when he was initiated. In reply, he heaved a deep sigh and said that he was spiritually blind and it was beyond him, having no intellect or wisdom, to go to the feet of supreme Father Kirpal; it was Kirpal, the Lord of Compassion, Who took mercy and pity on him and his soul and found him in the desert of Rajasthan, brought the lowly one to His feet, and showed him the real worth of the human body; that it was the grace and kindness of Lord Kirpal which enabled him to meet the Lord of Lords, from Whom his soul was separated aeons ago; and this was precisely the reason why he constantly sang the praises of gracious Emperor Kirpal as, for him, He was everything—God, *Wahe Guru, Ram, Rahim, Radhaswami*; and that it was Him Who had saved him from the clutches of Kal, the Negative Power, and that is why he often proclaims at the top of his voice, “Kirpal is in the water, Kirpal is on the earth, it is Kirpal Who is existing, and it is He alone Who will exist.” He also told us that when some of his relatives spoke against Maharaj Ji, he gave them a piece of his mind and asked them not to meet him anymore, saying, “By worshiping Kirpal Singh, countless sinners were liberated; Ajaib says that the refuge of Kirpal Singh should not be given up.”

The reply was very interesting to us: and it gave us the impression that it was heart to heart, soul to soul, and that it came from one who had some experience of the Truth and talked from personal experience rather than theories. He told us further that Maharaj Ji had come to His Ashram at Kunichuk, in Sri Ganga Nagar District, and of His own, took his soul which was hankering for Him since times immemorial, in His lap and, bestowing His love, light and life upon it, liberated it.

About our second question, as to what should be done by His devotees after He had decided to go out of sight physically, he said, “What else can a disciple do, after the passing away of the Guru, except remember Him, every minute, every second, and every breath of life, so that one may be lost in His remembrance and love, efface one’s identity and start living in Him? If we start doing that, will we ever forget that He ordered us to respect and recognize each other, to help each other in need and difficulty, to never think ill of anyone much less one’s own fellow disciples? Loving Him and His children, we would forgive and

forget the past, and spend our time in His holy remembrance, and understand that He is gone nowhere, He is always present before us and is waiting for us to come to Him.”

He said that Baba Sawan Singh Ji Maharaj used to say that after initiating the souls, the Guru is never unaware of the disciple; but what will the Guru do if the disciple never cares, even for a while, to direct his face and attention toward the Guru?

In reply to some other questions, we came to know that he belonged to a respected and well-placed family and left much of his huge property and possessions to pursue his search for Truth; that he was a Brahmchari from birth, had no formal education, but knew Gurmukhi and had read the Holy Granth Sahib numerous times and was very well aware of the universal teachings contained therein, as his parents were its great devotees; that he could read and write Hindi also to some extent, and had a very good knowledge of the teachings of the Saints, Mahatmas and Bhagats; had deep knowledge of the spiritual literature and had composed a very large number of poems and couplets in the love and praise of Him Whom he had sought for a very long time, and finally seen Him in His glory.

He specifically and unhesitatingly told us, however, that he had not read the books of Maharaj Ji written in Urdu or English, but was conversant with the book of the human body, and would be immensely glad if someone were to ask him about it, because by reading that book all else became read.

After putting some questions and getting the replies, we felt that he had the art of presenting facts in a direct and straight manner, and gave the impression that having witnessed the Truth, he could present it in simple words, with a beauty and clarity of his own. To be candid, it was the first time, after the passing away of the Great Master that we had come across someone who was able to talk so sweetly, so deeply, so convincingly, and so seriously, that it seemed that the Truth was not lost, that there was a dear and noble one in whose company one felt the impact of His life and personality; and the memory of the two great Masters we had come in contact with was refreshed and revived to such an extent that we felt happy and satisfied, and longed to talk more and more, to keep hearing about the two great Ones continuously – because practically every sentence he said had relevance to the two Master Souls, to whom we were connected.

He told us, during the discussions, that when Maharaj Ji found him in Rajasthan, He gave him unbounded love and limitless affection, for which his soul had been running from birth to birth; and taking him to the top floor of the Kunichuk Ashram, asked him to show to Him

the place where he was living at that time and also the land attached to it. It was a huge three-storied structure, uncommon in that part of the country; and the Lord went up on the top by the staircase, obviously with considerable physical difficulty, and after inspecting it closely, He said that He was very pleased on seeing the property and buildings, but would lovingly advise him to leave it — leave it as it was, without taking anything away from there, not even the cattle which he should give to the daughters and sisters of the people in the area, free of cost. The Great Master also told him that He had organized and participated in a very large number of meetings and conferences, but He did not want him (Sardar Ajaib Singh) to attend any, nor even come to Delhi to meet Him, but to sit underground at Village 16 PS, and meditate continuously, and that He would come to meet him Himself, whenever necessary; and that the next five years he spend in intense spiritual practice and meditation.

Maharaj Ji came to bestow His darshan on him a number of times. He also said that on one occasion, when he did not come out of his underground room continuously for three days, his attendant grew very sorrowful and feared that he had died inside the hut, because the attendant could not go inside against his instructions, to see whether life existed in him or not. Maharaj Ji appeared unexpectedly and alighting from His car, comforted the attendant and asked him to show Him the way to the staircase where His son, Sant Ji, was. But the attendant pleaded with Him not to go in, as the way down into the underground hut was rather difficult. But reciting the following couplet in Punjabi, He went in:

*Oh friends, come, Let us go to the battlefield where the lovers  
climb the gallows.*

*While going up they feel delighted, caring least for death.*

Maharaj Ji touched Sant Ji's forehead and brought His attention down in the body and lovingly enquired about Him and His welfare. Recounting the incident, Sardar Ajaib Singh Ji told us that unerring as the Guru is, He always remembers the ones whom He makes sit in meditation and takes absolute care of them by such means as He may think proper; but we people around Him do not really know His greatness and glory and invariably measure it in a worldly manner.

Explaining this point, he said that in pursuit of his ideal, he experienced no difficulty in leaving his parents' huge property and living a life of near renunciation, after meeting his first Guru, Baba Bishan

Das Ji of the Nirmala Udasi sect, who partially initiated him into the science of Surat Shabd Yoga, with the knowledge of the first two spiritual names, and first two spiritual regions, which he possessed; and who ordered him to meditate fully and devotedly by leading a simple life of purity and piety. He told us that right from his childhood, he had not only some inkling of something inside him, but a great urge and desire to have the Truth, with the result that even though his parents provided him the comforts of life, not available to many people, he had no attraction for them and used to sleep on the floor, on gunny bags, leaving the cozy bed, despite protests and persuasion and sometimes even beatings of his parents, to desist from the habit; they used to say, what had a child like him to do with the worship of God, which was exclusively the interest and occupation of older people like them?

When he reached ten or twelve years of age, he started telling his parents that he would not depend on their property and possessions, and would earn his livelihood; and a few years later, was conscripted into the Army in the Second World War, and visited Germany and Britain, and except for some little personal expenditure, placed all his earnings at the feet of his guru – who also had his own independent existence, and utilized the amount given by Sardar Ajaib Singh for the public good and the holy Cause.

On release from the Army, when he went to Rajasthan under the orders of his guru, he purchased farm land, earning his living from farming and passing the greater part of his time in meditation; many people started coming to him, with the result that he used to provide free meals, accommodation and necessities of life to those who wanted to put in time for meditation unconcernedly and without worry; and had gradually come to have sizeable equipment, buildings and other necessities of life for providing for thousands of persons at a time. He told us that still there must have been some thought of property and possessions clinging in his mind, that Maharaj Kirpal made him leave it and devote full time towards meditation. He told us that the Guru knows the unknown and whatever He does is best and most correct for the disciple, but the mind raises doubts and questions and does not allow the individual to accept the orders of the Guru. He said that his own mind appeared to raise its head and revolt, but that he calmly reasoned with it and told it that if he were to die the next moment, the property and possessions would not go with him and would have to be left behind; and then he understood that at least he would be leaving everything under the orders of His all-knowing Guru, and would have the satisfaction and solace that he was able to obey the orders

of his Guru. And this changed his mind and he was able to leave the property willingly and happily, in compliance with the orders of His Guru.

Carrying the point further, he said the Guru was the wisest of the wise, and knows what lies in the interest of the child soul, and how to encourage it, so as to be able to go ahead on the inner path and reach the destination in the course of time; that the Guru is neither unjust nor unfair, and while on the one side, orders the dear ones to do something, on the other, He rewards those who are able to obey Him a hundred percent, with the highest position and place.

He said that the Guru is always pleased with that disciple who obeys Him completely, surrenders himself absolutely and cuts through the veil of mind, matter, pride and ego, standing between him and the all-powerful Guru, by acting on His word and meticulously doing what He tells him to do; and that only such a disciple receives His pleasure and approval, becomes the most beloved child and gets the most elevated place and position; and that this is a gradual process on which efforts and success go hand and glove with each other and on treading which, one inches to the top, with the result that one is molded in the mold of the Guru, dyed in the color of the Guru, and becomes a part of Him, nay the Guru itself, in the course of time.

He told us that jealousy is a formidable human weakness and affects particularly those who lack something and shirk hard work. The dear ones who become obedient, never bother for anything except the orders of the Guru; and for them, the Guru is the highest Power, and reposing full and complete faith in Him, they proceed with the task assigned to them, without looking right or left, without questioning the order even slightly; and if the child should do so, there is nothing which the Guru keeps secret from such a disciple. But unfortunate as it is, the dear ones suffer under the subjugation of the mind and matter, are dragged by the sensory organs, and under the dominating influence of pride, ego and possessions, cannot even stand the spiritual journey, much less complete it — because gripped by the baser desires and worldly wishes, they run far, too far, from the Guru and His treasure of Naam and meditation, and have no hesitation in entertaining doubts about its efficacy and effectiveness, and start thinking that the work of the Guru can be entrusted to anyone, even to those who have never meditated nor obeyed Him religiously and reverently, forgetting that one has to desire before wishing, and work very very hard, before deserving.

He said that Hazur Maharaj Ji used to say that this path is beset with great difficulty and hardship, and requires a spirit of utmost sac-

rifice and surrender, courage, conviction and bravery; how can those who are timid shirkers do it? — one has to fight with the lionlike mind, mountainlike public shame and slander and foxlike sensory organs; it is a path on which sleep, appetite, passions, property and possessions have to be fought valiantly, ego and pride sublimated and mind controlled and befriended, before achieving success. But the most surprising part was that in the whole world, those who obey even the smallest order of the Guru, aspire for Guruship and make out that they had been entrusted with the spiritual work by the Guru, without ever looking into their own self, as to what they spiritually were. He said that it was a sad development all around and would cause immense harm to Sant Mat. He said that Saints never speak of one place or the other, but talk in general and feel sorry for the deterioration in the sphere of spirituality; as for the Saints, everyone is dear and their own.

He told us that those dear ones who decide, "God first and the world next," live a life vitally different from the life spent by worldly people, because, for them, Guru is the greatest God, and no one is greater than the Guru; and their words are no empty assertions, but a part of life, a way of life, the most important and unforgettable lesson of life, which has to be learned, not with words but by living, so that one can never forget it, because it is only when this lesson becomes one's life itself that we can tread in the footprints of Guru Ramdas and say that Guru is the only one whose intellect is still and stable; and that if He ordered him to make platforms all his life, he would be glad to do so.

He said that such dear ones keep the orders of the Guru uppermost, and care nothing for those who speak against them — because the Guru makes clear in unqualified terms that if the evil doers do not stop doing evil, why should the one doing good desist from doing good? And the dear ones who spend time and energy in making claims or establishing it with the help of testimonies and statements of others without having seen the reality and truth themselves, can unfortunately not bear the sight of the dear ones, even though They extend more than due respect and regard for them; and indulge in criticism and condemnation. He recalled an incident from the Sikh history wherein Baba Sri Chand, the elder son of Guru Nanak, went to the fourth Guru, and asked Him why He had grown such a long beard. And in the meekness and humility in which He was saturated, Guru Ramdas said that He had forgotten to wipe Sri Chand's shoes with it, but it had been grown for that purpose; on which Sri Chand said that it was this sort of lowliness which had taken away the spiritual wealth of their father and deprived and robbed them of their rightful claims.

Similarly, a son of Guru Arjan went to Guru Amardas, and finding

Him giving a discourse, spoke venomously and struck Him with his foot; and the Third Guru said that He was sorry that His body, being old and bony, had caused him pain, sought his forgiveness, and gave him everything which He possessed. He said that this was the humility and meekness of the holy and high Ones, Who step on to the place and position of the Guru under His orders; and in the course of time, going up and up, stage by stage, They also carry on His mission and message in a small, sincere and sweet way.

Sardar Ajaib Singh told us that the dear ones who reach Sach Khand, the region of eternal bliss and peace, overflow with humility and meekness, are so lost in Him that they take every human being to be His creation and love them in His Name, and never care a bit for worldly power and possessions, nor think ill of anyone — because for them, the distinctions of high and low, friend and foe, cease to exist, and they see the Power working in each sentient or non-sentient being, and knowing fully well how big a crown of thorns the Guruship is, never in dream even want to go near it; but as the Guru orders them to do this work, they cannot say no to their Lord and have to yield. He said that the Guru does not accept a penny from the disciples for His personal use, and was the biggest Giver in the world; and when someone is able to give his heart or soul to Him, then what He gives to the disciple in return, is the highest place and position.

He said that without seeing the inner treasure of the immense wealth of the Guru, we cannot really understand the exact import of the word of the Masters; and that in the house of the Guru, there was no dearth of anything. But the biggest question is: “Where are the takers?” — Because Baba Sawan Singh Ji Maharaj distributed the treasure of divinity for nearly forty-five years, and how many takers came up? And so also gracious Lord Kirpal gave Himself out for over twenty-six years, but were there many takers? If one could become a taker by word of mouth, it would not be difficult; but as the Guru Power considers one to be a taker only after one has been through a process of self transformation, the number of takers has been very minimal.

The circumstances created after the passing away of Sant Kirpal Singh Ji Maharaj also came up for discussion, and Sardar Ajaib Singh Ji enquired from me as to whether members of the Managing Committee of Sawan Ashram, of which I was one, were keeping the spiritual diary that had been prescribed by Him for the disciples; and on being told that none of them kept it, he remarked on it in the following words:

“What a great pity it is that the dear ones who do not have the understanding to keep up one of His comparatively easier commandments — keeping a diary — should have claimed to know His wishes, and

proceeded to act for Him, as if He was not aware of His going away and was not concerned with the arrangements for its continuance. As He knew everything — past, present and future — why did He not make arrangements so that His work could continue after Him, without confusion and chaos? The main impediment and obstacle in the process was the people near and around Him. What were they after — Him or themselves? Was there anyone amongst the near and dear ones, the chosen ones, who was really after Him? Where is the dear one who has sought Him all his life, obeyed Him unquestionably, surrendered to Him completely? and in this process sacrificed his self? because without doing all this, we remain attached to our family and children, relatives, property and possessions, and live in pride and ego so irresistibly that even while living near or around Him, we are really very far from Him.

“What do you think of Sant Mat? Do you think you could ignore its basic and essential principles and still climb up the spiritual ladder or become His beloved Son without surrender or obedience? Has He ever appeared to those who have not vacated their heart of the world? And if He refuses even to make an appearance so long as one does not shine in purity and piety, how do you think He will manifest Himself in such unclean hearts and make them instruments for spreading His message and carrying on His mission? Does Sant Mat permit followers of the same Perfect Master to carry on malicious talk and propaganda against each other, to paint each other black, and to act against each other so heartlessly as to cast a reflection on the name of the Master and His mission? God help such a body of disciples, who do all this by themselves or allow it to be done by others, because this is nothing but *undoing* what the Perfect Masters come to do; it cuts at the very root of the mission.

“How little do we know what meditation, upon which our Master laid great stress all His life, is! Is it a dry and dreary drill, limited to sitting cross-legged, without a pinch of sympathy, and fellow-feeling? If it is not, then all that we have done after His passing away is a hindrance. What will our meditation yield, unless we make it wet by constantly shedding tears in His love, seek His grace and forgiveness for all the malignity which penetrated into our thoughts, words and deeds, into every nook and corner of our mind and heart. Have we ever taken time to reflect on what we did to each other only a few days after He left the world, in our anxiety and earnestness to carry on His work? Having seen us behave the wretched way we did, throwing mud and dirt on each other, will He ever show Himself among us? Not till we repent so that the dirt which has gone deep into every particle of the

body can be removed, to make it fit for Him to appear and pull us out of the dilemma of life. Do you think that by our conduct, character or condition, we deserve to be called His children and members of His spiritual family? And will that inner power which He always said was unerring and incapable of making mistakes, ever open the way up for us, howsoever high, near or dear, we may think we are, till we correct ourselves, and, begging before Him, ask for His forgiveness? Then, moved by our entreaties, He may take pity and show mercy upon us. For He is all forgiveness, and when such a high and holy One, our Father, sees us moaning and bewildered, He is bound to feel for us. Moved as He may be, we may be forgiven. The reverse process will begin when we start admitting our lapses, privately and publicly, direct our attention toward Him, and pray earnestly and eagerly with all sweetness to earn His forgiveness."

What Sardar Ajaib Singh had told us was electrifying. It sank deep in our hearts instantaneously. He admonished and rebuked us, in the same gentle and firm way, as our spiritual mentor, Sant Kirpal Singh Ji Maharaj used to do, and poured out affection and grace in exactly the same manner. What he said was correct and clear, bore the stamp of self-experience, was expressed in simple and soft words, and was inspiring and encouraging – even though at times bitter – because it is difficult to admit one's shortcomings and gulp down one's errors of commission, especially when pointed out by someone else.

We immensely enjoyed every minute of our presence with him and every word of what he said. The joy and happiness we got by talking to him and by being in his physical presence, was not superficial but lasting and enduring; identical, in fact to what we had been used to getting from the two great Masters of excellence Whose refuge we had sought and Who had pulled us to them. We got satisfaction, and our agony began to ease; we felt as if we had gotten something which we were accustomed to since early childhood, but of which we were deprived upon Master going away; and the huge interval in between made it seem immeasurably fragrant and fresh.

Our first meeting went on a very long time, running into the early hours of the next day till 3 a.m.; when somewhat unwillingly, we thought it proper not to disturb him any longer, and took his leave apologetically. He showed no signs of tiredness or strain; and thanking the Supreme Father Kirpal for arranging the meeting, said very lovingly that we were welcome to come and meet him, whenever possible, and that it would be a great pleasure to meet and talk about the Great Master.

Coming back home, we talked over the points discussed and reflected

on them deeply, and we felt that every word of what my friend had told us about Sardar Ajaib Singh Ji stood proved and was correct. Additionally, our own feeling was that, even though not so learned—“illiterate,” as ignorant dear ones might be tempted to call him\*—he was full of inborn wisdom and perception, and every word which he spoke was meaningful and convincing, and coming from the depth of His heart, went deep into ours.

To us, it seemed, that having suffered from the burning desire to find God all through his life, and having meditated boldly, he attached optimum importance to it—He had brought the discussion to a halt by saying that all that we did to the mission of Hazur Maharaj Ji after His departure from the world, was the result of lack of meditation on our part; and the way out of the present mess was meditation alone. According to him, our unworthy behavior, irresponsible conduct, absolute disregard of the teachings of the Master, and downright failure in obeying His commandments, were all the result of our failure to devote time and attention to meditation; and most irreparable damage having been done to His mission and message, we should meditate hard, caring little for all the rest, if we wanted to be excused and if we wished Him to dwell in us; because but for meditation, there was no remedy for our affliction.

His words cooled our hearts, and his glances cooled our souls and spirits. But what of the mind—the trickster who is never inactive and does his duty exceedingly well? Who has the resourcefulness to misguide the most proficient? The mind played his part, raising his eyebrows, said, “Who is this gentleman who is not even known to the people around the seat of spiritual power, and yet advises us like our Guru?—who is talking too much of meditation, making a show of it? Even if he *had* himself meditated hard, is he not trying to pose and make efforts to impress us? Why was he underrating the value of books or worldly knowledge? Were our Guru, Baba Sawan Singh Ji, and mentor, Sant Kirpal Singh Ji, not well read, and had they not acquired worldly knowledge? Why did he tell us about the hugeness of his parents’ property, and his act of leaving it? Does that not smack of his ego and pride? Why should he say that our Mighty Lord went to find him? Is that not self-glorification? Why should he talk so heavily about what we did after the passing of our Guru? Human weaknesses have always captured people and even though we were to blame, in speaking so strongly about our condition, was he not belittling the mission

\* Sant Ji is of course not “illiterate” at all; He reads Punjabi and Hindi very well indeed. He is no more “illiterate” than any American who reads only English and French.

of the Great Master? And—what limited impact can he make in the intellectual world or upon the Western following of the Master, not being able to read, write or converse in English?”

These discussions kept roaming in our mind, and ruminating as we were on everything which had come up during the lengthy conversation, our mind played a dual role; while one part of it used all its expertise and skills in raising doubts and apprehensions, another part, decidedly the better, reminded us that his face and forehead were luminous, his eyes were beaming and glowing, his gestures were sweet, his words were simple and soft, his thinking was straight and sweeping and his delivery was convincing; and that what he said was no theory, but living and practical, and that he asked for nothing but infinite and unlimited trust and confidence in our Guru. Because according to him, the Guru is everything for the disciple, and the one who cultivates and completes the art of living in Him and loving Him will never walk in darkness and will reach the realm of His Lord. It also told us that He was a noble soul who had reached the self and the Overself, needed no education or learning and knew how to express the Truth in few words, and through every experience of life; and how to induce and encourage the people to work similarly.

We were convinced of his greatness, and yet we preferred to remain unconvinced—because our mind was still playing pranks on us, and we thought that even though Sardar Ajaib Singh Ji was well dug in His Guru, and was overflowing with love and remembrance, we should see more of him, talk more to him and feel his presence more, before drawing conclusions; as having got the divine Naam from the Great Master, Baba Sawan Singh Ji Maharaj, and having enjoyed the nearness and company of Sant Kirpal Singh Ji Maharaj all our life, what more did we need, except Their holy remembrance and meditation? We were neither in any hurry nor in any mood to look for the spiritual successor of Maharaj Ji; because we were of the view that it was not an easy job to do; and in any case, we had no uncommon insight or any special merit to search and find him out. We knew that the path of caution and care to which we were being pushed, by the cleverness and cunning of our mind, was usually long, but we felt sorry for ourselves; having had an inner and deeper realization that Sardar Ajaib Singh Ji was God-realized and God intoxicated, fully immersed and saturated in the love of his Guru, we still kept ourselves at bay to play safe.

In our second meeting with him, on the next day, we asked him *why* Sant Kirpal Singh Ji Maharaj did not think it proper to tell His children how the mission should be run after Him. Heaving a deep sigh,

he said, "Who does not know that many of those who were around Him occupying positions and power, and who were having a hand in the management of the affairs of Sawan Ashram, were interested in getting His place and stepping into His shoes? In such circumstances, where a Saint is surrounded by unattained persons, who have never cared even a little bit to live on the lines drawn by the Guru for His children to tread upon; and who, instead of making any effort worth the name for obtaining the pleasure of the Guru, had simply set upon the garden path of desiring His place and position, how can the Saints do something which is not only against their wishes, but which is likely to provoke them to act wildly and spoil the atmosphere further? — and create disputes and dissensions while They are still in the body? Baba Sawan Singh Ji did not do so for this very reason, and this is what stood in the way of Maharaj Ji doing this." This brought home to us the words of the Master said to me, specifically and clearly, a few weeks before He left us.

As the contending groups were still active then, we asked Sardar Ajaib Singh Ji as to how it was and why it was that some very decent and well-behaved persons also had thought of becoming a guru. He said that this was nothing new and had always happened, because pride and ego are the greatest enemies of those who are unusually good. We were reminded of the saying that these were said to be the infirmities of noble persons. He explained that, having not conquered the mind and desires through meditation and continuous hearing of the celestial music, we human beings remain under the influence of 'I'-hood, which makes an easy prey of the decent; as such dear ones have come to believe that being better equipped mentally and educationally, than most of the following of the Master, and having enjoyed a place of prominence by virtue of their nearness and dearness to the holy One, they were most fit to carry on the spiritual work; forgetting, unfortunately, that the real work and mission of the Perfect Masters has always been meditation and giving its secret and touch to the seeking souls; and that this could be done only by those who were adepts in this science, had earned it all their life by continuous hard work, and can pass on its experience to others under the explicit orders of their Guru, given in the lifetime of the Guru, despite their unwillingness and absolute disinclination to take up this role. Only an educated person can give education to others, and only the one who has done meditation himself can help others meditate. A jeweller alone can give pearls — they will not be available with the one selling grain; and how could a person become a graduate by sitting in the company of an illiterate all his life? A lighted candle alone can light other candles. He concluded by remind-

ing us of the story of Prithia, the eldest son of Guru Ramdas, which we have referred to above, and recited for us the hymn that we quoted there:

*Son, why do you quarrel with your father, who has given you birth?*

*It is a sin to quarrel with your father.*

*The wealth and possessions of which you are proud, will not tell you themselves,*

*But one repents when one leaves this poisonous matter, within no time.*

*If you had made the Lord your Master, then you would have worshiped and meditated on Him,*

*Nanak advises you; and if you take heed, your repentance and regret will disappear.*

#### WHERE HE HAD COME FROM

In the beginning we went to him every day, at about 7:30 p.m., after finishing our meals, and stayed with him until 11 p.m.; but a few days later, we realized that we were taking undue liberties and troubling him too much, especially during the night, and consequently, made efforts to reduce and shorten our visits. By then, most of the points requiring discussion were settled. In the meantime, some other initiates of Maharaj Ji, in contact with the Bagga family, started coming to him regularly, after a few exploratory and experimental meetings. It was therefore felt that, instead of people coming and disturbing him every now and then, a fixed schedule might be kept. As a result, it was decided to have short sessions daily, morning and evening. Gradually, these sessions took the form of Satsang, as Sant Ji thought that, instead of discussing individual points, Satsang could cover all aspects.

During the numerous subsequent meetings we had with Sardar Ajaib Singh, day after day, we became increasingly aware of his depth and greatness in matters of spirituality, and came to know of more events of his life, especially the continuing search for God carried on in wide and varied ways, and the meditation done at various places, in underground huts and caves. We found to our surprise and happiness too, that after he was initiated by his first Guru, Baba Bishan Das Ji, he meditated continuously for seventeen years, below the earth; and after meeting Sant Kirpal Singh Ji Maharaj, for almost another five years similarly, but with great zest and enthusiasm, as it was enormously satisfying to have come finally to the feet of a Perfect Master, and have further way up from Him; but for Him, life would have continued to

be useless and incomplete, subject to the hold of Kal, the Negative Power.

We also came to know that he had met Baba Sawan Singh Ji Maharaj when he was a grown-up lad in the Army at Nowshera and went to Peshawar on hearing from some Pathans (Muslim tribal residents of North-Western Frontier Province of undivided India), that though they had no idea about Baba Sawan Singh's spiritual heights, He was beautiful to look at. And years later, he had innumerable opportunities of going to Him with a number of army colleagues in the company of their commanding officer, who was His disciple; and had seen, met and heard Him in private interviews, public audiences, and small group meetings, and had an inexhaustible treasure of incidents, stories and gems of spiritual wisdom, picked up then and preserved very lovingly in his heart—with the result that whenever Sant Ji talked about Him, he recalled such sweet memories that we were irresistibly reminded of the past, His infinite glory, His divine dispensation and His unforgettable glances and sense of humor, with the result that our hearts used to well up and tears flow uncontrolled like streams and rivulets.

For the devotees of the Great Lord, what else was needed and what more was necessary? In the process of remembering Him, we had the opportunity of reliving the marvelous past and enjoying the same bliss and pleasure, which we had gotten almost three decades ago at His feet, and then at the feet of Sant Kirpal Singh Ji Maharaj. It must be said in fairness to him, that even though he is an initiate of Sant Kirpal Singh Ji, he has such fresh, gracious and delightful impressions and memories of Baba Sawan Singh Ji's love, that one is struck with amazement—because except our mentor, Sant Kirpal Singh Ji Maharaj, no one else in our knowledge was ever able to describe Him so lovingly. When once we asked him what role He had played in his life, he wept, and said, "What role did He not play?"—because without initiating him formally, He put him in that furnace by passing through which he moved forward to the last leg of his spiritual journey. And this he said very forcefully, with eyes gleaming indescribably: "The confused and baffled might say that Baba Sawan Singh Ji and Sant Kirpal Singh Ji were two different entities; but those who have peeped inside, will all tell you in one voice that They were faces of the same coin, made of the same metal and possessed of the same merit; and being Guru and disciple, were lost in each other."

Describing the magnetic personality of Baba Sawan Singh Ji Maharaj, Sardar Ajaib Singh told us that brave were those who could look into His eyes, because the radiance was blinding, and anyone who had this mystic experience once was finished. He recalled the time when he took

his Guru, Baba Bishan Das Ji, to Maharaj Ji at Beas; and after talking with Bishan Das for a short while, He graciously told him that he was old and would be leaving the world soon, and that he need not worry: He would take him up from inside without formal Initiation.

About his own self, he told us that on their first visit, he, with other colleagues, wanted to give some money for the langar, but while the donation of the others was accepted, his own offering was returned by Baba Sawan Singh, saying that a lot of seva would be taken from him at the appropriate time. He told us that he felt dejected and made a similar request again, in private, simultaneously asking if the contribution could be raised; and Hazur Maharaj Ji told him very lovingly that he need not bother, and that he would have to contribute a lot both financially and physically. He said that similarly, while a large number of his colleagues obtained Initiation from Baba Sawan Singh Ji, he was told to wait: that the holy One Who had to give him the further way up, would come to him, of his own, at the appointed time.

He also mentioned that when Baba Bishan Das talked to Baba Sawan Singh Ji of the severe penance, austerities and outer practices done by Ajaib Singh, He called His disciple, Baba Somanath Ji, who had also done similar austerities, and introduced them to each other, and that he remembered that meeting quite vividly.

Recalling the period of search, he said that fortunate were those who went to Maharaj Ji without seeking Him for there was nothing on this Path which He did not do; He went to the holy Gurdwara at Mukatsar in his childhood, barefooted, trekking seventy miles each way, on coming to know that the hawks of Guru Gobind Singh Ji made appearances there, if one went there devotedly. He kept a miniature Holy Granth in a tin casing on his back for years, and worshiped and recited it with full faith and devotion; he went to numerous holy places, covering long distances in his search; served several sadhus and mahatmas and did all that they wanted him to do, without caring for his prestige and position, including collecting food for them from door to door, wearing torn and tattered clothes, living a very humble life, taking food on the palm of his hand, without using crockery or utensils; and he did *Panch agni tap*, "the austerity of the five fires," by sitting between four fires under the hot noontime sun, in the hottest month of the year. And yet he was nowhere near his destination.

As we had further discussions, heard him speak on different matters and events of his life, and came increasingly more in contact with him, our innermost feeling was that he was really great, much above our understanding; that he had meditated all his life, and persuaded others coming in contact with him to utilize the precious opportunity by earn-

ing Naam meditation; and was fully equipped with the love of his Guru. He was no doubt, bodily and in some other respects different from his Guru, but we saw the form of Baba Sawan Singh Ji Maharaj from his face, and the portrait of Sant Kirpal Singh Ji Maharaj from his appearance. In fact, to be more exact, we must add that as we spent hours, days and nights with him, we experienced every now and then that we were looking not at him, but at our two Great Masters—because the resemblance and similarity was at times so deep, that for a moment we mistook his body to be that of the Great Masters. Similarly, we have seen that some of those people who were nearest to Sant Kirpal Singh Ji Maharaj were taken aback on seeing some of his photos at our house and were quick to remark, “Oh, what a beautiful photo of Maharaj Ji! When was it taken? I have not seen it before.” And later when they were told that it was the photo of Sardar Ajaib Singh Ji, they expressed surprise and could not make out how they were led to the visual impression so as to speak in that way. We realized often that even a small look was sometimes very uplifting and charging and every pore of the body felt the impact of happiness and satisfaction hidden in it. On numerous occasions, when he laughed heartily, very similarly to the way Baba Sawan Singh Ji used to do, we saw the expression and contours of his face changing to that of Baba Sawan Singh Ji, and later very abruptly to that of Sant Kirpal Singh Ji. As we had read and heard many people mentioning what they had seen and experienced about this aspect at different places, we did have lurking doubts initially and used to look at the words of others quite sceptically. But when we had similar experiences we verified and checked it ourselves, in different ways, to eliminate the chances of mistakes, but we must admit, to be honest to ourselves, that this experience continued growing, and became a general phenomenon sometime later.

On deeper reflection, we came to feel that just as there were some seeming differences between Baba Sawan Singh Ji and Sant Kirpal Singh Ji, similarly, there were some between Ajaib Singh and his Guru, and that as that great soul lives in the garb of different human beings, the outer things of life like upbringing, education, environment, family background, social climate of the area and the times, the profession of self and of the family, and the traditions prevailing in the family and in the place of residence, have their own impact to make, and carry a marked visual bearing and stamp on each Master soul, and are responsible for the obvious differences. Baba Sawan Singh used to talk, laugh and behave quite heartily, without much reservation, in a rural person's way; but Sant Kirpal Singh Ji did all this with the distinctiveness of urbanity; and while the former exhibited the touch of His peasant

origin, the latter carried the imprint of the class and climate of His family, and this made the seeming differences. It must be added that Sant Kirpal Singh Ji always planned His living expenses with a marked degree of calculativeness, and kept Himself always within means and resources. But Baba Sawan Singh did all this instinctively with the intellect, understanding and initiative of a peasant who had to rely very much on the ravages of nature, and used his imagination to arrive at conclusions.

During the ministry of Baba Sawan Singh Ji, the words "Radha Swami" were used extensively for the purpose of greeting or well wishing, but it was not so in the dispensation of Kirpal Singh, and while Baba Sawan always spoke in Punjabi, wherever He went, even though He knew other languages, Sant Kirpal did change His language according to the needs of the audience, to the extent possible. But despite these obvious differences, both were essentially the same, each one being the Friend with a new coat, and it was for the seekers to have that eye to see them.

As we had passed through a period of great agony and affliction, we used to read and reread the pregnant words of the two Great Masters very often, to recheck and verify that what we thought, saw and did was not out of tune or nonconforming, and that we were not going adrift and away from them. Weeping, we used to pray to the Great Masters that, despite the fact that we carried no malice toward anyone, much less those dear ones with whom we had spent the best part of life very intimately, to our misfortune, we had been grossly misunderstood after the departure of Hazur Maharaj Ji from the worldly plane; and since we were true to ourselves and knew, even if others did not, what regard and love we had for the dear ones we were supposed to be acting and proceeding against, that we might be helped to maintain our objectivity and good sense, so as to put up with all the acts of ill will, without rancour or hatred; rather willingly and happily, so as to have the satisfaction that even if we had failed in abiding by the word of the two Masters in devoting time toward meditation, we would be able to observe at least one small commandment of the Master, to our great advantage.

We also used to pray with intensity of feeling and humility of heart, that we were absolutely incapable of finding the human pole on which His continuing light was to shine and work in a new vesture, and had no means of recognizing Him in the new coat, so He Himself would have to take us to Him; otherwise we were bound to be misled. As this was uppermost on our lips and deep in our hearts, we looked to our own Scripture in the form of the words and sayings of the two Great

Masters, before taking a final view on any matter. We therefore started going through the most precious treasure of the spoken and written word of the two Great Ones, after meeting Sant Ji a few times, and came across the most striking words of our Guru, Baba Sawan Singh Ji Maharaj, spoken at the time of His going away from the world, for the guidance of His disciples, so that they would not go astray: that whosoever had a desire to find Him, could reach Him through One Who was linked with Him; one will not find Him in the company of those who were after the possessions of the world, and that we should not be deceived by such people; that He did not live in the midst of mayaic insects (those who attach themselves to wealth and worldly pleasures); that we should go to some selfless being who was after Him, and not after possession of Deras; and if we wanted to gain knowledge of spirituality, then we should go and sit by some adept in spirituality who was practically skilled. The last and parting words of our Guru were crystal clear, and applicable for His disciples for all times to come, and as we checked again and again, we found that all that our Guru had said was abundantly available and perceivable in the life, personality and being of Sardar Ajaib Singh Ji; and we had nothing else to do except to apply ourselves increasingly to meditation and the holy remembrance of our Guru, by making use of the inspiration and encouragement so abundantly available in His company.

As we had absolutely no desire to locate the so-called successor of Maharaj Ji, nor guide others in this regard, we kept far away from the din of the people, although we did not fail to extend respect and regards to all the dear ones who professed to carry on the spiritual work of the Master after Him. At the same time, we felt an inner satisfaction and pleasure in getting something we had been praying and looking for, because in His presence we were helplessly reminded of our two Great Masters, and by His persuasion and presentation, we felt induced and encouraged to do the most real and personal work, which was to stand by us in the most difficult hour of death. In the recesses of our hearts, we developed a sense of insulation and felt no necessity to share our new treasure with any dear one, because for one thing, we had seen and experienced the new-grown cults of the so-called dispensations of the new ministries; and on the other, knew well that few in the world can look discerningly beyond their self to appreciate the Truth.

We were, however, sure of one thing: that while every dear one had the right and discretion to go to anyone of one's choice, if one developed hatred or animosity toward anyone who thought or did something different than what one was doing or thinking himself, then the

conclusion was obvious: that one had gone away from the Truth and from the teachings of our Master, Who urged us to love even our enemies, what to speak of our fellow initiates and brother disciples.

#### FURTHER MEETINGS

Sant Ji said that Kal deceives the people so much that he keeps them tied to various places run in the name of the Perfect Masters, and the numbers keep swelling and take on the shape of fairs. He asked how one can forget that as explained by the Gurbani and all Perfect Masters, "It is He who pulls, He who brings and He who gives," and one should not keep pressuring people to go to Masters, unless they exhibit keen interest and feel the anxiety to go to them; and in such cases also, there was no place for exaggeration and one should only state what one has witnessed by first-hand experience.

Talking, sometime in 1982, of the days which he spent in search of the Truth and later in meditation, Sant Ji told us that the human mind is incapable of comprehending the difficulties; the similes used in describing the arduous journey say that just as a camel has to pass through the eye of the needle, or an elephant has to pass through a hole smaller than an ant, one has to make oneself small and humble in the Godway. The mind plays hundreds of tricks, and one has to go against it. Similarly one has to face hunger, thirst, sleep, lust and passions, and involve oneself in meditation and in His holy remembrance day and night so as to succeed with the grace of the Guru.

On our questioning as to whether every disciple has to suffer like this, Sant Ji laughed heartily and said, "No, the process for the dear ones who will ultimately have the responsibility of passing on the Truth to others is undoubtedly difficult; but the other dear ones do not have to face that much hardship and have a comparatively easier course."

He asked, "How can poor people who have never suffered that way, understand what cleaning processes the Guru takes the soul of such dear ones through?" He told us quite seriously and in a mood of reflection, that if he had the slightest idea that after manifesting the Guru Power within Himself he would have the responsibility of giving out the Truth to others, he would have never worked so hard – because he had seen and known the burden which the Guru has to carry, and the thorny bed on which He has to sleep. He said that having spent all his life in a carefree existence, in a semi-renunciate way, far from the constraints of family and worldliness, how difficult it was for Him to lead the life of a big family man, looking after every disciple and even every visitor coming to Him, as a child and much more than that, loving them and mitigating their suffering.

On another occasion, he told us that right from childhood, he had no inclination to have a family, but had a positive aversion for it; but what an irony of fate, that he is continuously surrounded by seekers, each one of whom is a son or a daughter. He also told us that as a child he used to sit with closed eyes, and this being an unusual scene, people used to call him a "Baba," much to his distaste; but what an irony it was that he was now being addressed as such continuously.

Some dear ones, who knew of our meetings and contact with Sant Ji, asked us about him. And we told such dear ones, with all love, that instead of asking us about him and being influenced by hearsay, it would be proper and necessary for them to meet him, and hear his Satsang. However, when some dear ones insisted on having our opinion about him, we said that we did not feel concerned about the matter of succession, nor had any anxiety to find its solution; but we had found Sant Ji to be saturated in the love of Baba Sawan Singh Ji and Sant Kirpal Singh Ji, and He talks about them in such glowing terms that we become filled with their memory and love and feel exceedingly happy; we said that His Satsang was appealing and convincing, with the result that one longed to hear more of it; meetings and conversation with him were marvelous, one was irresistibly drawn towards him and sought his company and words to the greatest extent; and that since we looked for nothing more, we were satisfied and contented to the core and availed ourselves of all opportunities to be with Him. To avoid all complications, we have all along avoided talking about him to any of the initiates of Maharaj Ji, unless we were asked—to the extent that we have never talked about him to any of our relatives, including our only daughter and son-in-law, all of whom, except one, are deeply inclined and attached to Master's physical son, and who have never opened the subject with us. It would be a failure on my part not to add that Sant Ji has, time and again, advised, nay, impressed upon us to keep away from pinching talk about any dear one, and much more about ones who were carrying on the work of the Master; persuade no one to change his belief, nor make efforts to draw disciples of Maharaj Ji to him or anywhere else; to invariably show proper respect and love to all those with whom one had come in contact in the mission of the Great Master, irrespective of his belief and thinking, and absolutely disregarding what any dear one thought, did or propagated about or against us, after the departure of Hazur Maharaj Ji; and do our very best to act upon the teachings, sayings and words of the Great Master, so that we both reform ourselves, and also help towards the improvement of the filthy climate which came to exist due to our disobedience of the commandments of the Master. He told us that if we wanted to obtain the grace

and forgiveness of our Master, and to see His Radiant and refulgent Form, then we would have to have a climate of love and forgiveness and forgetfulness of the past, and devote time and energy toward remembrance of Him and meditation, so as to turn inwards and gradually get nearer Him.

For the few dear ones who started going to Him regularly, He used to find time daily and punctually to explain the teachings of Sant Mat in His simple and sweet language—particularly His own, but very similar to that of Baba Sawan Singh Ji. He used to impress upon each one of us visiting Him, that despite the abundance of worldly worries and works, we must find time to sit in the sacred remembrance of the Lord of Lords—our own Perfect Master. Another point of great emphasis used to be that Hazur Kirpal had not gone anywhere, but had disappeared from our eyes to induce our love through separation and absence; to inspire and encourage us to do better than we had done in His lifetime; to seek Him impatiently and imploringly.

A dear one once asked Sant Ji as to how to increase our love for Master Kirpal; and He said, “Constant, unceasing and uninterrupted remembrance, because Hazur Maharaj Ji used to say that if you think of someone, he comes and resides in your heart; if therefore we think of our Holy Master and leave all the other thoughts with which our mind and heart usually overflow, then why will He who loves us infinitely more than we do Him, not come and sit amongst us, console and comfort us, and guide us to His own feet?” He said that a Perfect Master neither needs nor accepts anything from the disciple except single-minded devotion and unalloyed remembrance, as these qualities are the most effective cleansing agents and make the heart a suitable container and vessel of the unlimited wealth of Naam.

Every time we went to Him, we felt satisfied and happy; everytime we talked to Him we felt cheerful and buoyant, and everytime we heard His Satsang we felt inspired. This was the barometer which we checked and rechecked to make sure that we were proceeding soundly, this was the thermometer with which we tested and retested ourselves; for us, what mattered most was the dear one who was connected to our Guru, could go to Him at will, and in whose company we could get the inspiration to do the same within ourselves. Our anxiety was to solve our own problem of life, and not the problems of others. We could not forget that what we had said and done was our shame, and what was needed was to atone for our misdeeds, and that could be done only in seclusion, by keeping the words of the Master uppermost and by acting on them.

We were often reminded of the words of Sant Kirpal Singh Ji Maharaj:

“They are the lighthouses which give light to the whole world. When They leave, another light replaces Them, in an unbroken chain. So there is always food for the hungry and water for the thirsty. The Master gives the light, and when He leaves, whosoever became attuned to Him, continues the work, when the Master hands over that precious gift to him. One bulb fuses and another is put in its place, and when that fuses, another is replaced, and so on. But the light remains the same, the light is the Guru and not the body, although the physical body is respected because the light is working in it and shining from it.”

And we felt that He had shown us the way Himself, and it was for us to understand, to appreciate and to proceed on it.

Now that we have been in contact with him since July 1976, we can say, in retrospect, that it was the utmost mercy and kindness of the two Great Masters that we came to know of Sant Ji, met Him and were attracted toward Him, and have continued to be in close and continuous contact with Him since then. In His company, we are able to revive the teachings left us by the two Great Master souls, by increasingly remembering them and living up to them. We have no words to express our gratitude to the two Masters for so arranging that we continue to remain in contact with One Who is connected to Them and helps us to remember Them, so as to establish our contact with Them. In His presence, the divine remembrance of the two great spiritual stalwarts of the present age is increased and strengthened, and one is irresistibly drawn to and lost in one's own Guru and one's own Lord — which is the one and only lesson of Sant Mat, and which is to be learned every single second of earthly existence.

It is in a sense of utter gratefulness that we say that having got this, we do not need anything more, except to live in this atmosphere for the rest of our life. But who can do so, unless He showers His grace continuously? Mind — the cheat — misses no opportunity, and it is the protection of the Master souls which provides help and acts as the sheet anchor.

#### IMPORTANT MATTERS

He recounts that once when he started taking food only once every twenty-four hours, Baba Bishan Das told him not to do so, saying that he should observe lifelong fasts instead of a twenty-four hour fast, explaining that one should eat less than we think we need, to be successful; but one should not take any step which might impair sustenance,

as the body needs food and should be given it, though to a controlled and reduced extent.

On another occasion, recounting the days of his discipleship with Baba Bishan Das Ji, he said that it was he who commenced the process of making and molding his life. He said that he used to place most of what he earned from the Army, keeping very little for his pocket expenses, before him, to be utilized the way he liked. He recalled that this was an easy and simple affair, but in the formative years, his guru used to inflict insult, humiliation, and sometimes even beatings in return, and how can the poor ones who have always lived in comfort and luxury imagine how difficult the process is of making one's life; but that it was the kindness and mercy of the Guru that he was always able to put up with it cheerfully, thinking that there must have been some deficiencies in him, due to which he was not able to obtain the pleasure of his guru, and instead of feeling negative, he made greater efforts to weed out his faults and continued on the path with faith and confidence. He said that if the milk of the lioness cannot be kept in a vessel other than that of gold, how can the most precious wealth of Naam be placed in a heart that is not transformed?

He therefore urges all the dear ones to let the process of sacrifice start in a small way, by sacrificing a part of one's sleep, appetite, thirst, lust, passions and time, and let it be spent in weeping for Him; and decide not to sleep until He shows Himself, even a little of Him, by any indication he prefers, and see how it works—how one begins to self-introspect willingly, without anyone's persuasion, and how one begins to love everyone. He said that it was never too late, and we should make a start, the earlier the better.

Once we asked him that as the Grand and the Glorious Lord had ordered him to show the Truth to the seeking souls, why was he keeping his activities so limited? He sighed and said that when he presented his own deficiencies and disinclination to take up the work which the Lord was entrusting to him, and said that he wouldn't be able to do it, He told him lovingly that what He had asked him to do was the order of the inner Guru Power itself, and as it was the wish of the Sat Purush, it would definitely happen; and on hearing this, he could hardly do anything except weep and do what he was ordered to do. He said that Supreme Father Kirpal had also told him that those who were seeking for Him and the Truth would come to him, despite any difficulties involved in reaching Him; and that he need not go to places unless the aspirants have great longing and love. He therefore explained to us that he continues to give out the Truth to those who want it, in a small and sweet way in and around the area where the Ashram is situated, as he

was doing during the lifetime of the Lord Himself, and was not going anywhere in India except Delhi and Bombay—which too he would rather not do, but under the pressure of the few dear ones whom the Lord had Himself sent and the prompting of the inner power, he had no escape but to yield and submit.

He said that the rivalry and competition going on in Delhi and around, in the name of the Master's work, were unhealthy, not in line with the traditions of Sant Mat, and not bringing credit to the Master's mission; and that Truth can be passed on to those who aspire for it, in His name and remembrance, without thinking or speaking ill of any dear one. He asked why was it necessary to start the work at Delhi, enter into unnecessary controversies, and let people know what was going on between the members of the same spiritual family? This would be a cause of unworthy mention of the Great Master's name and cause.

He said that the Ashrams, Deras, and property which come up in the course of time in the Holy Cause, for the convenience and comfort of the visiting aspirants, are the greatest villains and bones of contention, after the Saints leave the world; if they did not exist, who would have fought with whom and for what?

He said that each dear one was free to carry on the spiritual work of the Great Guru, but let each one of us see whether all that we think, say and do is in conformity with what He advised us, and is a source of elevation of His Great Name, or whether it is only glorifying our interest. He said that it was on this account that, except for visiting Delhi about four times a year, for not more than three days on each occasion, and Bombay once a year, and that too under the orders of the glorious Guru and by the force of the requests of the dear ones, he had not set up any establishments or arrangements at any place in India, other than Sant Bani Ashram in Sri Ganga Nagar district (Village 16PS), which exists in his own land, away from the noise of cities and without the usual conveniences such as electricity, gas for the kitchen, etc., so that it does not become a place for people to spend time on vacations but will continue to be a place where, leaving all the world, we devote ourselves single-mindedly and single-heartedly toward His remembrance and love.

He said that the agricultural lands, which he owns and cultivates, yield enough for his personal requirements, and in addition, with the grace of the Supreme Father Kirpal, meet the bulk of the needs of the visiting children of the kind and compassionate Lord, with the result that by consuming the food grown in His name and remembrance, and the milk and other bare necessities of life secured in His thoughts and commemoration, the process of thinking becomes clean, words and ac-

tions pure, and one is induced to think of the most important task of life and spend time towards it.

He enjoined upon us to lead a simple life, by simplifying our thoughts, ambitions, and it was with a great purpose and not for nothing, because simplicity, sweetness and softness are great aids on the Path we have to follow to reach our Lord, Who is waiting impatiently for His children to reach Him. He added that he has found out for himself, and was also told by the Great Guru Himself in confidence, that the people who come to the ashrams of the Saints often for lending help in the holy cause and begin to stay there permanently for this purpose, usually become insulated and immune to the words of the Masters, as nearness takes away much of their anxiety and eagerness to see the Form of the Master and enjoy His glances and glimpses; their attention towards meditation reduces gradually, giving way to teaching of others; and as they gradually start utilizing the facilities, favors and food of the holy places, the mind and the sense of discrimination begin to become coarse, with the result that arrogance takes no time in sprouting up, and sooner or later, they assume positions and powers, and do what was done during the last years of the ministry of the Great Guru and much more so, after He went away from us. He said that, after seeing all that happened after Baba Sawan Singh Ji left the world, and hearing and experiencing what happened after Hazur Maharaj Ji decided to leave us, he had no inclination left to have a permanent set of volunteers or sevadars at His Ashram, and it was due to this that most of those who work for the holy cause come there only during the days of the monthly Satsang, or when the groups of Western brothers and sisters come every month for a ten-day stay for spiritual practices and the holy remembrance of the Lord, from September through March each year; or when the group of Indians from various places is allowed to visit him in September. All of those sevadars are pursuing their respective avocations — farming, business, service or pension — were settled and came there as other visitors did, but with the added responsibility of managing the work whenever it comes up, with no involvement whatsoever in any other pursuit or activity; and that he himself is able to look after his farm, earn for himself and for the spiritual family of the Great Master, and also pass on the Truth and science spiritual to those who seek it.

On one occasion, while we were discussing the various factors which are usually responsible for creating disputes and dissensions among the followers of Perfect Master, after Their leaving the body, He said that wealth, property and passions cast a great debasing effect on human beings, differing in degrees, but so long as we continue to be slaves

of the mind and the outgoing faculties, we cannot remain uninfluenced by them and it is only those dear ones who control and subjugate them who can free themselves from those foes.

#### FINAL COMMENTS

He once remarked, "Despite the great stress which complete Masters always lay upon Their disciples, to lead a life of meditation and remembrance of the Guru, we ignore this advice and remain away from the life of the spirit; we don't see the beauty and glory within. But later, when we become gurus, after the departure of the Mighty Ones, and people start flocking to us in great numbers, we come to think that our Gurus were also like us, bereft of meditation and inner access, and that the stories of inner ascent and merging in the Radiant Form of the Guru within were coined only to impress people to be on this Path; what else could they be? For many times more people flock to us than to the Guru, and whatever Power was working during the time of the guru, was working with many times increased intensity and strength in our mission! So it seems to us, but such is the time when Truth and Reality start to disappear, and it is on this account that Perfect Masters, in Their anxiety to keep this Science and system working, advise Their followers and disciples to ensure that the sacred teachings and the secret remains alive. Baba Sawan Singh Ji Maharaj, while asking Sant Kirpal Singh to carry on the work, told Him to make sure that this path of life, personal experience and self-observation continued; and similarly, Hazur Maharaj asked this lowly one to keep this Science going.

"The question therefore is, how can we act upon the words of the two Great Masters and ensure the continuance of this divine path? My submission and brotherly advice is that each one of us on this Path give maximum priority to the words of the two great Ones, start cleaning ourselves by earning an honest living and leading a life of piety and chastity, in an atmosphere of simple, straight and sweet behavior; and water this plant with holy remembrance and strong meditation, so that the harvest becomes rich and plentiful, not only to benefit ourselves, but others too; as this is the only method whereby the science can continue. Let us rest assured that whatever meditation and remembrance of the Lord we do secretly, hidden from the eyes of the people, becomes fragrant in the fullness of time, despite our efforts to confine it; and it will reach the people when unwittingly and inevitably one is prompted by the inner Self to appreciate it, and this is how the Science continues.

"It is therefore, necessary that each one of us should respect and love

each other, help the needy, and share the sufferings of others, so that the rigidity of the heart gives way, paving the way for the grace of the Guru to flow through. Let us always be in His sweet remembrance, and adopt the method of Supreme Father Kirpal: 'Be good, do good and be one.' How often did He tell us that Love knows sacrifice and service, and if we love each other, we will help each other, and create an atmosphere which will ring with the message and mission of the Guru, and this would mean that we will really be taking His mission ahead.

"We are children of such a great and glorious Father that it is necessary for us to walk in His footprints. That way we will improve our own lives and help Him carry on His mission, too."

## 2. *In His Own Words*

Many important events and aspects of the life of a Perfect Master or Saint pass unnoticed, unless the divine soul decides to share and give out some of it Himself. This is equally applicable to Sant Ji's life, as no one knows the details or depths of it, except for some incidents known to those dear ones who have been in His contact for twenty-five years or so, and that only to the extent they are visible to outer eyes. Accordingly, His own words, spoken from time to time, narrating events of His life which have great relevance, have been gathered and are presented in the pages that follow.

### IN THE REMEMBRANCE OF KIRPAL

Right from childhood the desire was within me to realize that separated Kirpal Who was separated from me for ages and ages. I did not know Who He was or where He was living, but still that desire for realizing that hidden Power was going on within me. Nothing looked good to me—not even bed gave me any comfort. My parents were afraid and worried about what had happened to me—because this was at a very young age. I would try to sleep but I was not able to. My parents thought that maybe something had gone wrong with me; maybe some ghost or something had control of me. They used many amulets and other things to remove the fear of that ghost or spirit. But there was nothing like that. When I was trying to sleep and the sleep would not come, I would think, "What is that thing which is lost from me?" I always felt some loss, because that unseen Power would not come before me; He sent restlessness within, because I was not one with Him and I had not realized Him.

So to that Power, day and night, this request was going on: "Even though You do not know me and regardless of whether I know you or not, today or anytime, please come to my door and please show me where You are and Who you are."

There was a Baba living in the *gurdwara* (Sikh temple) of our village and he was not liked by many people, especially by my father, because he used to drink wine and smoke tobacco. But I liked him, because I thought – at that time I was nine years old – this man has left his home and everything, and he has colored his clothes, and he is sitting here in remembrance of God. I thought that that meant that he had realized God. So I had respect for him. Even though he was not liked by other people, I used to go to him. Whenever I had a chance to get some money from home, I would bring it and give it to the Baba; and he would buy intoxicants with it. Father was very strict and I couldn't ask money from him; but mother was very soft and whenever I would ask her to give me money she always would, because she knew that I had that desire. I thought, maybe this Baba will give me something of God; and maybe he can help me. But he didn't give me anything.

Once it so happened that I was sitting with him in the night-time. My father came there and caught me, and he was very displeased that I was sitting there. He used to ask me, "Why are you going there?" But even though he would rebuke me, still I had faith that someday maybe that Baba would teach me about God; and I was not afraid of the rebukes and beatings of my father. That night when he caught me sitting there, he gave me a very severe beating and took me home. I was not upset with him for the rebuke and the beating; I was very happy that at least I was getting a beating for the sake of God! And that desire which was burning within me didn't stop until I realized God; until I got the real knowledge of God. So even though my father stopped me many times, even though he gave me beatings, my desire went on and on and I searched for many other people also who might give me some knowledge of God.

When I was eighteen years old, I was in the army. Some people came to entertain the soldiers. And among those people there was a man who was wearing the clothes of a woman, and he was dancing and making people happy. I thought, "She is very great." I was so innocent that I didn't know that this could happen in the world: that people would even change their forms for getting money and making other people happy. I thought he was a woman. In those days it was very difficult for a woman to come and dance among the men. I thought, "She is very brave and I should also give her something," because other people were giving. So I asked one man, "How is it that she is so brave

that she is dancing here among the men?" He said, "Oh no, she is not she. It is a man who has changed his clothes and is dancing there; it is not a girl." I was very surprised, and I gave ten rupees instead of one rupee to that man. I learned a very great lesson from that: I thought, This man has changed his clothes and has become a woman only for the sake of money — for one rupee. And we don't even know how valuable that God is Who is separated from us. If for getting rupees, people change their forms — a man becomes a woman — so also one should become something to realize that most valuable God. In this world, what people will not do for the sake of money! So if we change ourselves — if we become something — to realize God, only then can we do it.

Again the desire to realize God started within me, and I continued to search. I met many Mahatmas, and they were gracious to me because I served them. But whenever they taught me anything, it was only about outer things—to tell fortunes and other things like that. I was not satisfied. Once I came across a Mahatma who knew how to change the human body into the animals, birds and other forms of life. He told me he could teach me that. But I told him, "No, I don't want that. If you know anything about how to realize God, teach me that." But he said, "No, I don't have any knowledge like that. But I can teach you how to change your body into that of a snake, or a tiger or other animals." But I told him, "No, I want to go above the human body; I don't want to go into the lower bodies." But I told him, "I am pleased with you." And after serving him, I left him also because I was searching for God and nothing else.

Kabir Sahib says, "Those who are doing that which is false, definitely they will go to Hell and definitely they will wander in the wheel of eighty-four lakhs births and deaths." So He says, "Beware of these false people. If you have got to get anything from them, first think deeply and be careful how you learn from them."

Once I knew a broker who failed in his business. He lost one and a half lakh (150,000) rupees and his heart failed, and he left the body as soon as he knew that he had lost that money. When I heard about that, again I was very sad; because I felt that his heart failed and he left the body only for the sake of those rupees. But my heart never failed even though I had lost that most valuable and precious God. Whenever I saw an incident like this—that people were losing in the worldly things and becoming sad or detached—I would always relate that incident to my own life because I was still feeling the loss of God.

There was a merchant in the town of Shergarh who lost his son when he was very young, and he went mad because it was his only son. Al-

ways, day and night, he was calling his son's name, and he was weeping and all that. My father came to know about that man; and because I was very much detached from the family, because I wanted to do devotion, and because I had told my father, "I am not your man," he wanted to show me what that pain looks like—the pain of the father when his son is not with him. He wanted to show me so that I would change and become attached to him. He brought me to that person and told me, "You see, his son left the body twenty years ago, but still he is remembering him and he is suffering so much that he is calling his name day and night and waiting for him to come. Do you see how much pain a father experiences when he has lost his son?" He did this only to teach me that he also had that pain. I told him lovingly, "Father, there is something more precious than a son which a man has to realize and which is separated from him for ages and ages; and that is Almighty God." When my father heard this reply, he didn't have anything to say; he understood what I meant.

In that way, although I had not seen that Power and I knew nothing about that Power, still I was waiting for that Power to come. I did not even know whether or not that Power was manifesting in this world or not; but still I was waiting for Him to come. Always, day and night, this request was going on before Him: "Whether You know me or not, whether I know You or not, still please come to my door and quench my thirst." And just as children play with toys, and in the temples people worship idols, I also used to make some doll-like thing, thinking, This is my God. In those days there were no plastic dolls or anything like that in India; so I made a doll or idol or something like that from left-over pieces of cloth, and I would bring sweets and other things in front of him and request him, "O God, first you eat this, then I will eat." But nobody came to eat there; and when people found out about that, they laughed at what I was doing.

So this was the request and the prayer which I made in my childhood; I requested that unseen Power, that God, to come to my door, and I told Him, "Whether You Know me or not, whether I know You or not, please come to me. I will sacrifice everything—my whole being—for You, if You will come to me." Now we people have the yearning to realize God, and we say that we want to realize God. But we are not ready to give up the desire of the worldly things. We yearn for them also. We never see whether we have decreased lust, or anger, or greed, or egoism, or anything like that. But we are always expecting our vision to open, and expecting to realize God. And that is not possible. Both these things cannot go together. First of all we have to become a man if we want to realize God. Hazur Maharaj, our Master,

always used to say, "God is in search of man. If anyone becomes a man, God will come to him by Himself."

*For me there is no one like You. I have searched for you in forests, seashores and deserts.  
I have searched for You in the whole world. Come into my courtyard.*

All night I would beg Him, "O Unseen Power, come and meet me. I have wandered here and there, in the forests, to the ponds, to the rivers, to all places, but I have not seen a hint of You." I didn't wander here and there in India to see sights; but as soon as I came to know that there was some Mahatma, some beloved of God, living anywhere, or whenever I came to know even that there was someone who was talking about God, putting everything aside, I went there to see. In that way I traveled a lot in India, but I didn't find any trace of that hidden Power.

In 1947, when India and Pakistan were formed and the war happened, we were fighting on the borders of Kashmir and it was very cold and snowy. Because we had spent a lot of time in the cold, the doctors recommended to the government that we should be kept in some hill station for a year, so that we could maintain our good health. They thought that if we went suddenly into the hot parts of the country, there would be danger of sickness.

So we were given orders to stay one year in the hill station of Shimla. But the desire for God was still within me, and somebody told me about one Mahatma. I went to him and I requested him to tell me something about God. So, because he wanted to get rid of me and he didn't want to tell me anything, he told me, "You can only realize God by performing austerities." That is the hardest of all practices, and he thought that I would not do it. So just to get rid of me, he told me, "Until you perform the austerity of the five fires, you cannot realize God."

On one hand the government had told us not to go in the hot parts of India because there was danger of getting sickness. And they had given us many conveniences and comforts to maintain our good health. But on the other hand, the fire which was burning within me — the desire of God — was so consuming that I did not find any comfort in that hill station, and I went to that Mahatma who taught me to do the austerities. And I have told many times how that austerity is performed. One has to sit in the middle of four fires, under the fifth fire of the sun. From noon till evening, when the sun is the hottest, one has to sit, for five or six hours, repeating some names. This is done for forty days continuously, in the hot season. I did that because I had the de-

sire to realize God, and I thought that if I could get God by sitting in the fires, then I would understand it as the cheapest bargain. I did that austerity, but I got nothing from it except the burning of the body. And the desire which was burning inside me again started burning in its full force, and again I was disappointed; because I didn't get anything from that Mahatma regarding God.

*His Parents call Him "Pal," people call Him "Sant Kirpal."  
You are my faith and morality: Come into my courtyard.*

So when that Ocean of Grace saw this yearning. He couldn't stop Himself, and He came to quench my thirst. His parents used to lovingly call Him "Pal." And people of this world used to call Him "Sant Kirpal." But when He came to the ashram. I told him, "It is all right that your parents used to call you 'Pal,' and people are now calling you 'Sant Kirpal.' But for me, you are my religion, my morality, my everything. So please come in my door." I requested Him, "I have waited for You and now You have come. Please come in my eyes so that You will not go away from me and I may not see anybody else."

People say that love is very easy. But it is not; it is very difficult. Those who are shot down by the bullet of love, only they know what it is like. They become useless for this world. Mahatmas say, "People are understanding love as easy, but it is very difficult." Once the poisonous snake bites, the person who was bitten loses all the consciousness of this world and enters the next. When the tiger grabs any animal, one grab is enough: the animal is killed. The love of the Mahatma or the love of God is like the bite of the snake and the grab of the tiger. Once the Master gives His Love to anybody, He makes him useless for the world. Towards the world he sleeps; towards the Master he wakes up. And he within whom the love is coming up, he is not aware of the world; always he has the inspiration of love, and always from his tongue the name of his beloved comes out and nothing else.

*Leaving my parents I have caught hold of you, O Emperor  
Kirpal, my beloved  
Maintain the honor of those who are attached to You, and  
come into my courtyard.*

At the age of seven I told my father, "I am not your man. I have not come into this world for you, I have something else to do." I did not have any attachment for my parents. So when Kirpal came, I requested Him, "I left my parents and now I have taken refuge in You. You are the Emperor of Emperors, You are my Giver, You are my everything.

And now that I have taken refuge in You, You should take care of me. If you will not take care of me, what will people think? People will call me mad, because I left my parents and property and everything. If after doing that, I still don't get you, people will think: 'For whom has he left all this, if he is not getting anything?' So I requested that Emperor of Emperors: "You are my everything, You are the Giver: please take care of me because I have come to You and taken refuge in You. I left everything and now I only have You. You are my husband and I am your wife; please take care of me."

So here it says, "Leaving my parents, I have taken hold of You. And because I have taken refuge in You, You must take care of me and You must please come to my door." The opportunity was given to me by Hazur to sing this hymn to Him, before getting initiation. I used to sing this hymn whenever He told me to sit with Him on the dais and to say something. So this is what I requested from my Master.

*I have searched for you in all the cities; which messenger  
should I send?*

*My heart is throbbing as I have climbed onto the sedan chair  
of love.*

*O husband Kirpal, catch hold of my hand.*

So I begged that Kirpal, "Searching for you I went to many cities, many forests, many rivers. But I didn't know what Your address was or where You were residing, so how could I write You any letter? How could I send any message to You? Now You have come here." When I read in the bani of the past Masters, how sitting in the sedan chair of love, they went to Sach Khand, my heart also throbbed and I also felt the same yearning. But I used to think that I had used up this man-body, because a lot of time was spent in His search but still there was no hint of His coming. So I requested Him, "I am afraid that this man-body has gone. Hearing that people could sit in the sedan chair of Love and go to Sach Khand, I am very much afraid that maybe I will not be able to do this. So I am requesting You, Kirpal, that now that You have come, You take care of me and You hold my hand and in that way You make me cross the ocean."

*We want Your darshan always—by any means.*

"O Kirpal, O Emperor, I am not asking any worldly thing from You. I only want Your darshan by any means. And I want Your darshan always—I want You never to go away from me."

*O True Emperor Kirpal, the Lord, You are my support.*

“You are Emperor, and people call You ‘Emperor Kirpal,’ and there is no doubt about that. You are the only support, the only way, for me to realize God. You Yourself have said that You are the only way for me to realize God. But I do not understand You as the way; I understand You as that Almighty God. And tonight I will sleep, because today, when You came, I found peace. I was separated from You for ages and ages and I haven’t slept; tonight, when I have found You, I will sleep a very deep sleep. Now all my worries are gone.”

*Poor Ajaib has met beloved Kirpal, and I thank Him millions of times.*

That Almighty Kirpal was the only way for me to realize God. And when I understood that I had found God, then I became grateful to Him and thanked Him thousands of times. I was very happy because that Kirpal, Who was separated from me for ages and ages, today had come and had come into my courtyard, and now I was seeing my God. Master used to say, “If anyone becomes poor, that Giver, that God, is always ready to fill his bags.”

We are full of “I” and “Mine.” There was a fakir named Suthra. Somebody asked Him, “What is the best way of making a building strong? Suthra replied, “Pillars will make a building strong.” So that man started putting pillars in the house. He filled up his house with pillars and he didn’t have any place to stand. It started raining, and Suthra came there and asked him, “What is the matter? Why are you not going in and standing inside? It is raining.” But the man said, “If this house had any room I would have put one more pillar there.”

In the same way, this is our condition; within we are full of “I” and “Mine.” We say, “This is my wife, this is my community, this is my family, this is my property.” And, “I am this, I am that”—like that. Our within is full of “I” and “Mine,” and if we have any little bit of room within us, then also we try to fill up that place with something else of this world. In this way, how can we develop that poverty and humility in which we can make some room for God to come and reside within us?

Once Prophet Mohammed asked his disciples what possessions they had. Hazrat Omar stood up and started counting, saying. “I have a camel, I have a wife, I have a grandson, I have this much money in the bank, and I have loaned this much money to people; I am the owner of this thing, I am the owner of that thing.” He took one hour to count

all those belongings. But when Hazrat Ali's time came, he stood up and said, "I have only two things in this world which belong to me; one is You, O Master, and the other is Almighty God."

That was Prophet Mohammed's way of explaining this to his disciples. He wanted to show them who was desiring what and who was deserving what. So when Hazrat Ali replied, "One is You, O Master; the other is Almighty God," Prophet Mohammed was very pleased with him and he gave him his spiritual power.

*Remembering Kirpal Singh, many sinners got liberation;  
Ajaib says, "Do not give up the hold of Kirpal Singh."*

So after showering Grace on me, when Master went back, He gave me the duty of keeping quiet and doing meditation. He told me, "You are not to worry about the world. You are not to come out in the world, and I will come by myself to see you. You should not even come to see me; you should do the work which I have told you to do." So, because I was in His refuge, I dug out one cave there and I started doing meditation without caring about the people. He had told me that He would come there by Himself, and He showered Grace in that way also. He used to come to see me in His private time. He used to say, "The owner of the cattle knows what the cattle need. Whenever a cow needs water, or anything, He comes out by Himself and gives that. The cattle do not have to ask for it." So in the same way, because I also was tied up at the door of the beloved Kirpal, He was worried about me, and He used to come to take care of me. I relied on Him and He kept His promise—He kept His Word—He used to come to see me. So I was doing meditation, and this was a sudden change; before that I used to see people and talk with them and do all kinds of things. But suddenly when I started doing meditation, I was cut off from all the world. So those dear ones who were having sympathy for me—worldly sympathy—they thought that maybe I had gone mad, and that Kirpal Singh who came, maybe he put something in my head; "That's why this wise man who was doing well before he came, now has gone mad." And because they were having real sympathy for me they thought of giving me shock treatments and medicine to remove my madness. But I used to tell them only one thing; "Dear ones, I have not gone mad. I am telling you that repeating the name of Kirpal Singh, many sinners have got liberation. That Almighty Kirpal, who has given me His Naam—doing His Simran, many sinners have got liberation, and this has come in my experience. That's why lovingly I am advising you that you should not give up His company and you should trust Him. That

means that you also should have faith in Him. And taking initiation into Naam from Him, you should also meditate and you should also get liberation.”

And now also, my message is the same for all the dear ones: Doing His Simran, many sinners have got liberation. Those who were full of faults, they also have become good men. That’s why Ajaib says, “You should not give up the company of Kirpal Singh. From within, He is always calling us and He is waiting to welcome us, so that He may take us to the higher planes, to our eternal Home.”

#### THE FIVE FIRES

I also performed austerities before coming to the feet of Baba Bishan Das and our Master. One sadhu told me that performing this austerity is good for realization of God. He told me to sit in between four fires burning on four sides and under the heat of the sun overhead. In the month of June it is very hot in our country and he told me to perform that austerity for four hours a day from twelve noon onward, and he told me to repeat the name “Ram” twenty-four thousand times. Despite the June heat and the heat of the fires, still dear ones sit in love because they want to realize God in any way they can. He told me to do the simran, the repetition, of that name twenty-four thousand times; but I was doing it forty-eight thousand times, and instead of sitting for four hours, I was sitting for eight hours in between those fires. But my mind didn’t get any peace or happiness from that; my soul didn’t get any peace or happiness in that. I only got ego in my mind, saying that I have also performed an austerity and I am also something. No doubt people were giving me respect, saying that I was a good mahatma because I had performed that austerity. But I was feeling ashamed within, because people were calling me “mahatma” but I didn’t have any qualities of a mahatma. And when I went to Baba Bishan Das he asked me what was the need of burning the fires outside when the fires are burning within?

The fires of lust, anger, greed, attachment and egoism, the five fires, are burning in the body. Then what is the need of burning the fires outside? How will you survive when within and without, everywhere, the fires are burning? When he showered grace on me, then I realized that those five fires were burning within me. He gave me some assurance about life and he opened the way of spirituality to me. It was his boon and blessing that he told me that what remained would be given to me in my own ashram: that the Giver Himself would come there to give it to me. And according to the boon foretold to me by Baba Bishan Das, Hazur Kirpal, my long separated Hazur Kirpal, came into

my ashram, gave the bread of life to this hungry one, and gave me that nectar for which my soul was thirsty.

#### TO SOLVE THE MYSTERY

I was feeling that I had lost something. And I was feeling this lacking always, in the days, and in the nights also. When my attention first went towards that, at that time I was seven years old. I was thinking, "Where does a man go after dying?" Sometimes I would meet one old man who was sitting on the way. He was always sitting in this position, leaning forward. He was very old. So I asked my mother, "Why is that old man leaning forward?" So my mother replied, "This stage comes in everybody's life. Everybody has to become old some day." And that effected me very much. And I thought, "Why is man always changing? Why is man not remaining permanently in one position?" Then I felt sorry for my own body also, for when we cannot maintain our body for a long time, then what is the use of being attached to this body? And I saw that old man sitting in that way for one year, and after one year he left the body. And again when I saw that he was not there, I asked people, "Where has he gone?" So my mother told me that he had died. And I asked my mother, "Where does a man go after dying?" My mother replied, "I don't know." And in that state of innocence, I questioned myself: "When a man does not know where he goes after death, and when a man does not know whether he is coming back in this world or not, then why does a man like to be attached to this world?"

This mystery of death troubled me always, day and night. My father had provided many facilities for my convenience, and he tried all his tricks, because he wanted to trap me in this world. Because I was troubled by this mystery of death, I was always sleeping alone, so that I could think over this problem very deeply. But because I was a child, my mother used to come into my room, early in the morning—two o'clock, three o'clock—and she would find me sleeping on the floor, instead of in the bed. She rebuked me many times, "Why are you not sleeping on the bed?" She used to tell me that children should not think about devotion, that that was the work of old men. But the day before I had been thinking that when fires burn, the smallest sticks caught on fire very soon, and the bigger ones later. So I told her, "I understand that maybe I am going to die before you," and I was afraid that I should die without solving this problem of the mystery of death.

Because I was thinking about this question so much, I lost my sleep. And I didn't like any worldly pleasures. Only to solve this mystery, I

started off in search of Saints and Mahatmas. There was one brother-in-faith of my mother, who was living in our home; and when I asked him about my mystery, he told me to contact any Saint or Mahatma, because only they could solve that mystery. That's why I went to see many Saints and Mahatmas in India. I went to see all the Sikh so-called "Mahatmas," and many different types of Sadhus.

At that time I was understanding that God was residing only in the holy temple of the Sikhs, which was a very costly building, and at that time I was understanding that the priest of that temple was very much respected by many people who were going there, so I thought that he would have met God or known God. But I was not satisfied with him; I was very much disappointed. Then someone told me about a mahatma in the Punjab who could transfer from his body into the body of a lion or tiger or any animal, and he could fly also, after transforming his body. I spent six months with him and I served him daily with my whole heart and being. And when he was pleased with me, because of my *seva*, he wanted to teach me his skill, without my asking; but I knew his real state. I told him, "I want to rise above the human body; I don't want to change my body into the bodies of animals. If I don't make the best use of this human body, then naturally I will come back in a lower body; but I want to rise above." So I didn't like the skill of transforming the body, and I didn't learn that. After that I was going to see another Mahatma, who had some knowledge of higher consciousness. And to whomever went to him, he would tell what was in that person's heart. But there also I was not satisfied, because I thought, "What is the use of doing the practice from which the soul gets no peace?"

After that I went into the refuge of Baba Bishan Das. Baba Bishan Das had many qualities. He was very strict; not everyone could go and stand in his refuge. And many times when I went to him, he did not treat me well; but when I came out of his room, feeling sad, I would see an old man sitting outside, who would sing a shabd about the diamond hidden within each of us. He was always telling me, "Maybe he will shower grace on you."

Baba Bishan Das didn't allow me to wear any good clothes and he didn't allow me to eat any good food, because in those days I was a young man.\* And when the Second World War started I joined the Army, with God's grace, because at that time people were not happy joining the army, and the government was putting them in the Army

\* At this time, Sant Ji would have been in his late teens.

by force. But even after joining the army, I didn't like to go into cities, and I didn't eat any meat, or drink any wine. And the duty of the Army was very strict. But there also I had the same problem, that is, the mystery of death. I met a Mahatma there who told me that if a man dies in the Army, he goes to the heavens. That is why, even though I was not ordered to do so, I gladly accepted the offer to go into battle—because I wanted very much to see the heavens.

But when I again came to Baba Bishan Das, he asked me, "What is there in the heavens?" He told me very clearly that in the heavens, birth and death are there also; fighting and enmity and love are also there—everything is there in the heavens. And whatever money I was getting from the Army, I was giving all that money to Baba Bishan Das and he was giving me only five rupees for my personal expenses. And whatever property I had of my own, from my family, I was giving that also to Baba Bishan Das, and he was making an Ashram of that.

When we came back after fighting, after the war was over, we were posted in the hills of Simla for resting. One night, I felt a great longing to see Baba Bishan Das, and I started out at midnight to see him. At that time I was feeling that I was doing a lot of work—I was doing the work of bravery for Baba Bishan Das. And in the village in which he was living there were many relatives of mine living also. In order to get to his ashram, I had to go through that village, after getting off the train. Because I was a Sikh gentleman, and because I was a military man, and in the military they have orders that you have to fix your beard and mustache very well, using some fixer, because of all this I was well-dressed and I had fixed my beard and mustache; I was looking just like a gentleman.

So when I was going to see Baba Bishan Das, and the villagers, because they knew how Baba Bishan Das was going to treat me, were very curious, and started talking with each other: "Look at this man! Now he is well suited and booted and when he goes to Baba Bishan Das, let us see how he will treat him." And when I went to see Baba Bishan Das, and I bowed right down to him, he pulled my beard and mustache down, and he removed all that fixer I had. My relatives who lived right there felt very sad, and they rebuked me. But my heart was not affected by any public shame. I understood this: "I am lacking in Karmas. My Karmas are not good, that is why the Mahatma is not gracious to me." And after some time, he gave me all he had, with very much grace.

After showering grace on me, he told me, "The Ashram that you have paid for—you have no right in that Ashram." He told me, "You are not to get attached to this place, because you have to travel a lot.

Your goal is a higher goal." And he told me, "The One Who has to give you the rest of the thing He will come to you by Himself."

Before getting initiation from Baba Bishan Das, I had the confusion, the problem of solving the mystery of death, and I was not sleeping much. In the same way, after Baba Bishan Das told me that my goal was higher, I was always waiting for the Person Who was to give me the rest of the thing. For that reason also I didn't sleep very much and I built a big Ashram in Rajasthan, and spent lots of rupees. When I sold my property, and started building the Ashram, many people were upset with me, but I was building the Ashram with full enthusiasm. Day and night people were working there, because I was telling everyone that a Maharaj would come there. But I did not know who the Maharaj was who was going to come. But that God Kirpal was gracious upon me, and He Himself made up His mind to see me. And showering much grace, that God Kirpal, my God Kirpal, Who was separated from me from ages and ages, He came into my Ashram by Himself.

When He came, I didn't put any question to Him, I didn't even ask Him, "Who are you?" Once Master asked everybody: "Do you want to see God?" And everybody raised their hands and said, "Yes, we want to see God." Then Master told them, "Those who want to see God, close your eyes." Everybody closed their eyes. But I didn't close my eyes. There were some dear ones who complained that I wasn't closing my eyes. Hazur smiled, and he told them, "Yes, he has understood." Because I said, "You have told them that those who want to see God should close their eyes, but I am seeing my God with my open eyes. Why should I close my eyes when I am seeing my God walking and all other things?"

Once I was sleeping in the room with Master Kirpal, and we were both lying down, and I was looking at Master Kirpal and Master was looking at me. Suddenly He asked me, "Are you awake?" and I answered, "No, I am sleeping from ages and ages." Then Master called me near Him. He told me, "Come on, come here," and He sat on the bed, and He told me to sit on the chair. And then He looked into my eyes, very deeply. He awakened my soul with that one look only.

#### MY DIARY

When I was initiated by Master, I was initiated in a separate room; and in the other room where the other people were being initiated I saw that they were given diary forms. So I requested, "Give me the form so that I can also keep the diary." But Master replied, "Your life is your diary."

## EVERYTHING IS KIRPAL

When I was searching for God, I made a rosary, and people told me to repeat some name for twenty-four thousand times a day. But, in the love and pain of separation from God, I did double; I did forty-eight thousand repetitions. And I got blisters on my hand; and I did many other practices to realize God. And when I was searching for God in such a difficult way, then God Kirpal, He also could not bear my pain and that is why He came to my ashram and, giving me a drop of His love, He extinguished the fire of separation which was burning within me right from my childhood.

Suppose anyone loses a great amount of gold and is wandering here and there outside his home like a homeless wanderer, getting nothing to eat or drink. But, if someone who knows about his wealth, and who knows the secret about his hidden treasure, comes and helps him to regain that wealth which he had lost, and after getting that wealth again, if that person makes a good residence, and if he lives his life comfortably, then whom do you think he should thank? Should he thank the gold which was lost? Or should he become thankful to that person who helped him to regain that gold?

In the same way, my Lord was also separated from me for ages and ages, and that God Kirpal came and helped me in regaining my God, Who was within me. And that is why I am always thankful to Hazur Kirpal. That is why now I am saying that on the land there is Kirpal; in the water there is Kirpal; there was Kirpal, there is Kirpal, and there will be Kirpal. Kirpal is the creator, Kirpal is the destroyer. Everything is Kirpal, and those who remember Kirpal with love, they will be liberated by Him. Hearing our request, that God came in the form of Kirpal in this world, and He extinguished the fire which was burning within us.

Hazur Kirpal promised me, "You don't need to come into any society, or any conference, or any meeting. Whenever you will need, I will come to pay a visit to you." And Hazur Kirpal kept His word, and when He was doing meditation, many times, He would come physically in His private time to see me. That was a distance of three hundred miles, but many times, in His sickness even, He came to see me. He used to come there by Himself to take care of me, to see how I was sitting in His remembrance. And in that period of seven years, when He told me to do meditation, I left all the world, and I was not meeting anybody from the world. I made an underground room in an orchard to meditate in.

So this is my personal experience; that Master knows everything with-

out requesting. To ask Him anything or to tell Him anything is just like shining a little lamp to the sun. Guru Nanak says, "Without knowing, He knows everything; to Whom are you praying? If He doesn't know anything, then we need to tell Him."

Now what is the separated soul doing? She is making her heart as "Kasmandal" or Sadhu's begging bowl; and tears are constantly coming out of her eyes; and what is she begging for? She is asking for the darshan of her beloved. She says, "Your darshan is everything for me; it is my food, it is everything." Very often I say this thing: "I asked only love from Him, and I got only love from Him." Because, "except for you whatever we will ask, O Lord, we are asking for pain." Whatever we will ask from the Master, except Him, is going to give us suffering.

The love which my Master gave me, I was not able to love Him in the same way. I had the veil of egoism in me. When Hazur came to my ashram, He planned to stay only a few minutes, because He had to go further. But He was there for five or six hours. When Master told me that He had to go, I told Him, "You have pulled me using the hook of love. Now where are you going to go?" I told Master, "Just look out there." There were nearly five thousand people waiting for Him, not one of whom was initiated. When Hazur saw the yearning of those souls sitting there, He felt very gracious and He showered much grace on them, so that everybody saw Light instead of Hazur there, and everybody said that it seemed to them that Master was talking only with them. That was very great grace that Master showered on them all.

#### THE SUPREME FATHER

I told Master Kirpal, "I do not believe in any Sat Naam, I do not believe in any Almighty Lord, I do not believe in any Supreme Being, because I am not seeing any of them. I have seen you and I take you as the Supreme Being; I like You as the Supreme Father and Almighty Lord."

#### THE POWER OF SIMRAN

Once one English retired major came and he was sort of a magician. Before coming to our group he had performed many shows in front of other troops. People were very impressed; they said that he could even put life into a dead bird, and like that. So when he came there, he said, "Okay, I will show you a very great thing." He held a bird in his hand, and invited one person to come and cut off its head and someone did that. People saw the blood was dropping down on the earth and that the bird was dead. After some time, he just joined the

two different parts of the body of the bird, and he made that bird fly, and everybody was very impressed. Then he said, "Okay, you bring some sawdust and I will turn that into sugar, and I will make tea and give it to you." There were many high officers there who wanted to see this trick also. So some sawdust was brought and he turned that into sugar and tea was made and the officers were given that tea to drink. When they took their first sip he asked them, "Is it sweet?" They replied, "Yes, it's like regular tea." But then, when they took a second sip, they found that there was no sugar there—it was all sawdust.

He showed many tricks and afterwards he said, "I do all these things only because of my flute. (He had a flute with him that he played.) All my power is in this flute." He wanted to play that flute, but at that time I also had some concentration of mind, and I used to play with people, and I used to—I had this habit of just harassing such people, so . . . when he started playing his flute, I used my concentration and he was not able to. He was very surprised, because nobody up until then had done that. But no matter how he tried, still he was not able to play the flute. And he was not able to do the rest of his show, either. So he was worried, and he said to my commander, "There is somebody in your troop who has some power and who has stopped my flute. So I request him, I beg of him, to please release his power so that I can do my work." So that was released.

Then he said, "You should not understand that this is real magic; you should not think that I can really put life into a dead body. If I could, the people from England would never have allowed me to come here. The Queen or the King would have kept me in their service, because nobody wants to die. I do this only to impress people, and I can do it only because I have concentration of mind. Because my mind is concentrated."

I had concentration because I was also doing meditation at that time. I did not have charged words; but still I was doing repetition, and I was doing it constantly. That why I had concentration of mind. Simran has many powers in it, and if we practice it constantly, we can become the masters of it.

Simran is the only way by which you can do that. That's why, do Simran.

In the army I had to work as a radio operator. Whenever there is a war, the enemy also has radio operators, whose job is to create disturbance in the radio messages between the people of the other country—"jamming." If two people are communicating on this side, there

would be another person with a set whose work would be to cause a disturbance so that the first two cannot communicate well. But radio operators know that this disturbance is from the enemy; so they change the frequency of their set and they pay no attention to the disturbance; and they go on communicating with each other.

In the same way, mind is working like the radio set of the enemy. His work is always to cause disturbance. He doesn't have to take any message, he doesn't have to give any message; his work is just to cause disturbance when we are communicating with God. When we are sitting for meditation, he works more than he works at other times, because that is the time he causes much disturbance. But the wise meditator pays no attention to the disturbance mind is causing; he changes his "frequency" of doing Simran, but he always keeps himself in Simran. In that way he casts off the disturbance of mind.

Sometimes in the war the radio operators of the enemy side will speak friendly words when they are causing the disturbance and will try to talk with the people of this side; they ask "what's happening?" and "what do you need?" and like that. In that way they try to find out the situation of the other side. If the operator on this side is not wise, and doesn't recognize the voice as that of an enemy—then, this side is defeated; because he tells him how they are marching and where they are going and like that, and when the enemy side knows these things they can attack.

But the wise operator always knows how to differentiate between friends and enemies. He knows how the operators of his side sound, and how the other side sounds. He has the full knowledge of that, and he works according to that.

Our mind works in the same way. When we sit for meditation and mind is causing disturbance, he will often come as a friend, and using very sweet words, he will tell us, "do this" or "do that" or "get up from meditation"—like that. And we feel that he is our friend, and we do not even think that what he is telling us to do will lead to a negative thing. You obey him and you do it; and when you have done it, then you realize that it was your mind.

So that is why, whenever you sit for meditation, no matter if the thoughts come in your mind, you should not pay any attention to them. Thoughts always lead to action, and we have to suffer the consequences of it. Whenever mind brings any thought in you, you should be very careful and not pay any attention to it. You should be able to recognize whether it is the voice of Master or whether it is the voice of mind. Your Master will always pull you upward, and if there is any good

thought which makes you sit for meditation longer, or which makes you have more devotion for Master, then you should understand that it is from Master. But if any thought comes into your mind which makes you get up from meditation or which brings any bad thought in you, you should understand that it is from mind and you should not pay any attention to it. When you are sitting for meditation, you should be very careful, and act like the wise radio operator.

#### THE REAL YEARNING

Master Kirpal Singh Ji used to say in the Satsang, "Those who are living very far from the physical presence of the Master, they always gain a lot. But those who are living nearby become blood suckers." Because when they are always living near the Master, the yearning to get His darshan goes away from them, and they cannot progress. Because in this Path, only yearning and love works. So those who are living afar, they can create more yearning and love for Him; they can get much.

Kunichuk Ashram was in such a place where highways and roads were coming from all directions and there were good means of transportation. So many people used to come there. But I left that place and now where I am sitting, 77RB Ashram, there are no good roads or good means of transportation, and not everybody can reach that place easily. So the dear ones who used to come to Kunichuk Ashram write me letters, or sometimes when they see me they tell me, "No matter if you make an Ashram thousands of miles away from here, it should be on the road so that we can come by good means of transportation." But I tell them, "You feel very far, even though you are living in India. Just look at the Americans and other people, how far they are coming to this place. But still they don't complain like that."

So the real meaning of saying this is that only those who have the real yearning can get the full advantage.

#### EATING THIS MAN

Once, a dear one in Ganga Nagar requested Master to tell me that I should do Satsang. Master replied, "Now I am looking forward to eating this man, and you are talking about Satsang? When the time comes, he will give Satsang; but now let me eat this man." That is why Master told me, "First of all you have to do your meditation, and there is no need to go and see other people." So when the dear ones come and tell me that Master told them to meditate for two hours or four

hours, "You are fortunate; Master told you to do four hours of meditation, but He did not tell me that, He has given me twenty-four hours for meditation."

#### SOME WERE CALLING ME MAD

At the time when Hazur came to Ganga Nagar, I had thousands of people who were my admirers and followed me. Many people taunted me when I became a disciple of the Master. They told me that people believed me to be a good man but could not understand why I had become an initiate of Master Kirpal. They said, "Before you were free and now you are bound," because after initiating me, Master gave me the duty of meditating for five years continuously. So I always remained in one room and meditated for five years. Master Himself was showering grace upon me and would come to the Ashram to give me darshan. Thousands of people came to me and told me that they felt sorry for me. Some people were calling me mad. Others said, "Kirpal of Delhi has done some magic on his head and that is why he has gone mad and changed his position." Laughing and smiling I would say to them, "Doing the Simran of Kirpal Singh, remembering Kirpal Singh, millions of sinners are liberated. Ajaib says, You should also follow Kirpal." When I said this they would leave without any other argument.

#### WHAT MEDITATION IS

I myself have spent a large part of my life away from other people, underground; and I know what meditation is.

During the second world war, when Hitler was advancing everywhere, in India nobody was ready to join the army, because everybody was sent to fight with Hitler (his armies) and everyone was sure that those who go to fight with Hitler would never come back and death was certain for them. But I was happy in giving (volunteering) my name to go there. At that time I was very young and those who were seeing me were very surprised, looking at my courage. They would say, "Look at that young boy. He is so young but still he wants to go and fight and is ready to sacrifice himself." Before going to the front, when we were sent for the medical check-up, the doctor asked our commander who should be recommended for having milk. The commander felt very sorry for all of us and said, "They are all the goats of sacrifice and they will all be sacrificed, so it is better if they can have milk in their last days."

So that was such a time when nobody wanted to go to the front.

I was feeling very good about going to the front and I was very willing to do that because I was very courageous. And I was feeling proud of that also, that I was going to fight. I was going to the front when nobody else wanted to do that. At that time, people would accept imprisonment for twenty years but would not go to join the army. But I said it was a very easy thing to do. But later on, when I went inside, underground for meditation, I knew how difficult it was for me to meditate, and how much easier it was for me to go to the front and sacrifice my life. Because when we meditate, the mind comes and stands in front of us like a tiger and tells us, "Now I will not let you go within." Mind is such a strong enemy that you have to fight with him daily. Meditation is just like inviting your mind to fight with you. Those who have stayed up in the night and have suffered a lot of pain, those who have given much pain to their body for meditation, they know how difficult it is to meditate. One would rather go and stand in front of a cannon than sit for meditation, because meditation is a very difficult thing to do. Tulsi Sahib says, "To fight in the battlefield may be the work of a day or two, but to fight with the mind is a battle which you have to do always with no sword or weapon." Kabir Sahib said, "By enjoying and laughing, nobody has ever achieved the Beloved God. If Beloved God could be achieved happily, then what would be the use of suffering all these pains?"

So we should be courageous, we should work hard and we should never become lazy in our hard work.

#### NO PROBLEM FOR THE GIVER

My Beloved Satguru Kirpal never allowed me to bow down to His feet. Always He was embracing me, always He was making me sit on His lap. I had never gotten such love and I can never get such love again in this life. He would not make me sit on His lap when alone only, but in front of people, and the people who were standing there, they would sing the hymn, "Blessed are the souls whom the Guru embraces, very blessed are those souls whom Master allows to touch His body." Hazur Maharaj Ji was the ocean of love and according to the capacity of their vessels, every one received.

Hazur used to say this also, "There is no problem for the giver. The problem is only with the receivers."

#### REST IS ILLEGAL

When I was meditating in 16PS Ashram, I had a sign put outside the Ashram saying that those who want to be crucified while living, only those should come in this Ashram. There was one more sign board

there: "Rest is illegal. Those that want to rest, they should not come in the Ashram." Those that wanted to stay there and meditate, I had told them to sign a paper that they had to be up before three o'clock, some agreed to get up at two o'clock (at that place we were not ringing any bell. Because it is our responsibility to get up — why should we ring a bell? — we are getting up for God). According to his promise, if one was not keeping his promise — not getting up at the scheduled time — he was not allowed to sit for meditation. He was not even allowed to come into the Ashram again. Nobody was allowed to sit after taking tea. We were throwing out their bedding saying, "You are not the lover of Hazur. You only know how to talk."

#### MASTER IS PRESENT

Whenever we are doing Satsang, we should understand that we are doing Master's Satsang. And this is my personal experience, that in all Satsangs, Master Himself is present there.

In 16PS Ashram, some dear ones were meditating with me. In those days many dear ones meditated with me, worked very hard and became practically successful. Each one signed a paper saying that he would get up at twelve or one at night. Once it happened that they asked me, "We are getting up early in the morning and we are staying up all night and meditating and doing so much hard work and we do not know whether Master is aware of this or not." I said, "This is my personal experience, that Master is looking at what we are doing. He is aware of every single minute that we are spending in His remembrance." They said, "How do we know that He knows whether we are meditating or we are sleeping? Who do we know that He is always present here?" So I said, "All right. If you want to have this experience, you will have it tonight. At your particular time, Master will come and wake you up. And then during your meditation, you will know that He is present with you." So they asked me, "How will we know that He is present there and that He has awakened us." I told them, "That depends on your truth and your purity. Whatever amount of truth and purity you have within, according to that you will feel His presence and you will see that He has come and awakened you."

So that night everyone sat for meditation; I was underground and the other people were sitting in meditation in another room. At whatever time they had fixed, Master came there and called them, "Now get up." When they got up and sat for meditation, whenever they felt drowsy and their head would tip forward, Master would bring their head back. If anybody was falling over, Master brought him back in the right position. In that way three or four hours passed during the meditation

time. Master was always present there and always bringing them back to the right position, whenever they were feeling sleepy. They were tired of all these changes, because whenever they meditated before, if they leaned forward, nobody was there to bring them back, so they were at rest and very comfortable. But on that night because Master was there and Master was always bringing them back, they got tired, because they had to sit straight and could not sleep in their meditation. When they got up from the meditation, I came up and asked them, "Dear ones, tell me: did you feel the presence of the Master here? Did Master come and do anything for you?" And they said, "Yes, Master did come and He helped us in our meditation. But if He is going to come like this, then we are going to leave this place because we cannot do the meditation like He wants us to do."

It is my personal experience that whenever we remember the Master, He is always present here, helping us. . . . It is because we are lacking in love for the Master that we do not feel His presence in the Satsang and other places. If we grow in love and devotion for Him, if our love becomes greater, then He will take responsibility for us and will definitely come in the night and wake us up; and in the Satsang also, He will make us feel His presence. If we had that much love for Him, He would work for us always. He has the order to give us the means of livelihood, and He takes responsibility for all the dear ones, who completely surrender to Him. So if we completely surrender to Him and if we have much love for Him, He will come and wake us up and He will always make us feel that He is present. In our worldly work also, He will help us, if we completely surrender to Him. Moreover, whatever responsibility we have, He will help to carry that one.

Many times, I have said about Baba Bishan Das, that He was a perfect Mahatma, who had attained the position of the second plane. The great thing about Him was that He knew that there was something beyond the second plane. Many times, Mahatmas who have attained the position of the second plane, consider themselves the complete God. That is why they do not teach the people about the other planes and they always think that there is nothing beyond what they have achieved. They think they are all in all. But He knew that there was something beyond, and that is why, when I came to His feet, I lived in Simla (Hill station) and He lived in Punjab, but I don't remember any night when He did not come to me and wake me at the time when I was supposed to get up.

We should create love for Him within. We should always feel the presence of the Master. Definitely He is always present, because when Master initiates us, He resides within us in the form of Shabd. He is always present within.

## THE REALITY OF THE MASTER

Once I was suffering from a very high fever and Master Kirpal was supposed to come on the next day; but before He could come, some dear ones came from Delhi to the Ashram, and when they saw me suffering from fever, one of them cabled Master about my sickness. He did not ask me, and he did not tell me that he was going to cable Master, and without my approval, he went down to Sri Ganga Nagar and cabled the Master Kirpal. The next day Master Kirpal was supposed to come, but He did not come, because as soon as He received that cable my fever went away, and I was better. Master Kirpal started having it; and it was a very high fever. Next day, that dear one came to me very happily, thinking that he had done a great thing by sending the message to the Master. He told me, "I cabled Master about your sickness, and now you are free from it." I became very angry with him, because I knew that Master Kirpal had taken the karma which I was supposed to pay off, and He was suffering from that fever. So I became very angry with him and asked him, "Why did you do this? I did not tell you to do it." And I was very upset with him. I told him, "Now Master Kirpal will not come today, because He is paying off karmas which I was supposed to pay." And it happened that Master Kirpal did not come on that day. The next day also he did not come, because the fever was very high, and the third day, Master did come but His face was very yellow because that fever was very high. In fact, it was a very big karma which He was paying off.

And when the Master Kirpal came there, because I had told the dear ones that He was not going to come on that day, but He would come after a few days, the dear ones thought that I was all-conscious; so they went to Master Kirpal praising me, "We knew that You were not coming because he told us." Master Kirpal was tired and sick and said, "He was telling you that I was not coming since it is only because of him that this happened." I apologized to the Master; I told Him, "I did not want you to carry my karma, but this man went and cabled you." But Master Kirpal said, "No, it is all right."

So Sant Satgurus are free from all suffering and disease, but because they are in love with their disciple, whether the disciple wants the Master to take the karma or not, They reduce the karmas and take over the karmas of Their disciple.

Masters are not bound to the body as we are, They are not prisoners in the body. Whenever They want, They can fly out of the body as long as They want. They are not in the control of death, but truly speaking, death is in their control. Those who say, "Master has died," are in very deep illusion. They should think, "If Master is really subjected

to death, then what is the use of going and taking refuge in such a Master?"

We see that He only changes the body and goes and works at some other human pole. In fact, "The light which was burning within Him is the same, the practices which He was teaching are the same—the body is changed."

Guru Nanak said, "My Satguru is always residing, always existing, in this world. He never comes, He never goes; He is the immortal person in the world. He always remains here."

#### MASTER AND MY FAMILY

In the beginning, when I was starting my search for saints and mahatmas, and when I was visiting many Mahatmas . . . my relatives came to me and gave me a very hard time. They told me, "By going to saints and mahatmas you are bringing disgrace to the family and you are giving a very bad name to the family. What do you have to do with going to the saints?" Once I went to Punjab to do the Satsang, and sitting in that Satsang was one of my uncles; but I did not know that. He was hiding himself, and he came only to see what I was doing there. So after Satsang, when he saw that I was not collecting money from anybody and that people were coming and going after hearing my Satsang, he felt very sorry for me that I was unnecessarily doing service for the people without taking anything from them. So he came to me. He could not bear that people were using me without paying me anything. So he asked me, "Without getting any payment, you are working for the people?" I told him, "Uncle, now I am not taking anything from the people, if I did, then you will say, 'You are begging; you are bringing a bad name to the family.' How can I please you? Because from either side you are not pleased. You tell me the way in which I can please you." Later when my foster parents were leaving the body, I was cabled; this uncle, who was present there, saw that Hazur Kirpal came to take both of them. Then he said, "Now I believe in you; you are doing a good thing and your Master is perfect."

My father was ninety-five years old when he left the body, and his body had become very weak. But a few days before he left, he started believing in our Master, because Master came to him many times. So when I went there, he told me, "Tomorrow I am going to leave the body at twelve o'clock." At eleven o'clock, he called me and told me to sit with him. After that, he took me in his lap and caressed me and told me "I made a great mistake. In the beginning, I told you not to do the devotion, but now I am seeing that your path is the true one and whatever you are doing, that is the truth, because your Master is

here. I am seeing Him in front of me, moreover within me also I am seeing Him." So I was very glad that at least at his end time, he had accepted his mistake, and now was believing in our Master. So when he left the body, Master took care of him; Master came to liberate him, even though he was not an initiate. The other people of the family who were present there, they also praised the Master, and said, "He is a great Master," and they got Initiation from the Master.

#### THE FORM OF THE MASTER

I was born in a Sikh family, and I used to believe in the Sikh Gurus. . . . In whatever family, in whatever religion, a man is born, he is devoted to the line of Masters or holy men of that religion. So I was devoted to Guru Gobind Singh very much, and even though I had not had the opportunity of having the darshan of Guru Gobind Singh, still I knew, looking at pictures and other things available, what Guru Gobind Singh looked like. I knew that He wore a special type of turban and He used to have a bow and arrows, and so forth. I had that picture of Him in my mind . . . The mind is very tricky and never lets an opportunity go out of its hands without utilizing it. So the first time I went to see Baba Sawan Singh, my mind at once told me that I will believe in this Mahatma only if He will appear to me as Guru Gobind Singh. So at once I thought of Guru Gobind Singh, and after some time I saw Baba Sawan Singh turn into the form of Guru Gobind Singh. Even though Baba Sawan Singh was not wearing that kind of turban, still I saw His form turn into Guru Gobind Singh, and He was wearing all those things which I had in my mind about Guru Gobind Singh.

Later on, our troops were stationed near Beas, so we had many opportunities to see Baba Sawan Singh. I asked Him, "How come I saw Guru Gobind Singh in You?" He replied, "One sees the form of God according to the feelings he has for the Mahatma in his mind." So I mean to say that whatever feeling you have for the Mahatma, Who is sitting in front of you, if you are remembering your Master, having the form of your Master in your mind; if you are looking at Him with full love and devotion, and if the same power is working in that Mahatma, You will see the form of your own Master in that Mahatma.

#### SEPARATION FROM KIRPAL

There was nothing of this world which my father could not give to me for my comfort. When I left any property in Punjab it did not affect me; I was very happy to leave it. When with the Master's orders I left my property in Rajasthan, then also I did not feel sad, even though it was worth lakhs of rupees. But there was one moment when I did

feel sad, and I did weep. I wept so much that it became an important part of my life and it is written in the hymn, "Being separated from Kirpal, I wept." Guru Angad also wept when Guru Nanak left from His physical vision. He said, "It is better to die before the departure of the beloved. Curse on the life lived without Him." When Hazrat Bahu's Master left, He also wept and said, "This pain will always remain with me and I will die weeping."

No doubt the Master Power gives you whatever you ask from Him. Some ask for name and fame, some ask for wealth and things like that; but the lover asks only for His darshan. He says, "I want only you and nothing else." . . . So we should make such a request to our Master in His love. In the separation of beloved Hazur, our eyes should always remain wet; until He Himself comes to console us, we should go on weeping for Him. . . . So we should ask only Him from Him instead of requesting for worldly things. Have we ever shed a single tear in His separation. Have we ever left sleep even for one night in His separation.

I was always weeping for my Kirpal, since I was six years old. For thirty-five years my search for Him was always going on. . . . That God Kirpal came to me by Himself, to quench my thirst. But when He left the body, when He left me alone in this world, at that time not even this earth gave way to let me go and dwell in it.

#### THE FIRE OF SEPARATION

In the heart of Ajaib the fire was burning, of the separation from Kirpal. You know that if by mistake we step on a small spark of fire, how much pain we feel. In the same way, so much fire, so much heat, was burning in the heart of Ajaib for his beloved Kirpal.

When Hazur left the body, people were very concerned, not about His death, but about His property. Everybody was asking, who is going to be the successor? Whose name has Master nominated? But the real lovers are not concerned about wealth or successors; they are in the love of their Master, and they only sigh and weep because they have been separated from their Master.

When Hazur came to our ashram (in Kunichuk), at that time I owned that property. I offered Him all that property and land, and told Him, "Please accept this." He told me, "No, I have come here only for you and not for all these things." And that property is now deserted; nobody goes there. Now I am living in one small hut. Those people who have visited me in India know what kind of place I am living in now.

Now when I was weeping in the pain of separation for my Master, I was understanding myself as the only one whose condition was like

this, as the only one weeping in the pain of separation. But my Master had told me that when His Master left the body, He left his own house in the ashram, and how He was weeping; and when I remembered this, I realized that everyone in this world whose Master leaves the body has the same condition.

Hazur took two hours to tell me about His condition when His Master, Sawan Singh, left the body. And at that time, I felt that what He was telling me was ordinary; I didn't understand its real meaning. But when the same thing happened to me, and I went through the separation and all the things He had told me about when His Master left the body, then I realized how difficult it becomes for the disciple when his Master leaves this world; how difficult it becomes for him to bear the pain of separation.

On the day when Master told me about the pain of separation which He had when His Master left the body, I had this in my mind: that I should not go with Master at that time because He had given Satsang and time to many people and He had worked hard all day. I thought that maybe Master should go alone in the car so that He could rest on the back seat. I could go in some other car. But Master called me and said, "I want to talk with you about something important." I told Him, "Master, please rest because You have given so much time to other people for these two hours. You should rest." But He said, "No, you come. I want to talk with you about something important." What was the important thing He talked about with me? For the whole two hours He talked about separation and what His condition was when His Master left the body. And when He left the body, I realized that I was experiencing that and that Master wanted to tell me then, "This will come on you also and you will also have to bear this pain."

Those who have real love for the Master here, only they will be able to have real love for the Master in the beyond. Those with whom Master is pleased, only they can enter This Kingdom; only they can enter Sach Khand; only those souls can be happy.

The body in which the Master is not talking with the soul—in which Master is not manifested—is empty, because the owner of the body is not there.

I have only one request to Hazur Kirpal, "Just as you were coming before, now also you come into my ashram. I have laid down my life as your bedding. For the road I have laid down my life, so that you may walk on that and I may have a courtyard of my heart for you to come and dwell there. You are my God, my Master, my everything."

Now how can we find anyone like Sant Kirpal, who could give us so much love, and assure us? We received only love from our Sant Kir-

pal. When I came to know that Master Kirpal had left the body, one police inspector was sitting with me. All thoughts were gone and this thing came out of my mouth, "What fault did I have that you have left me? As your servant I did not ask any worldly things of you. So why did you leave me?"

Only this sigh was coming out of me: "Who is there except you for me in this world? Do not stab my heart, and again come into this world for me."

There were no Satsangis of Rajasthan who went to visit Master without Master first of all asking him, "Have you seen him before coming here?" Master was concerned about me from within, but outwardly also He was concerned about me very much. That is why when Master left the body, all the world became empty for me, and only this thought came, "Now who is there who will ask about my well-being or pain in the world?"

In India it is a custom that when any girl is married, she is given jewelry and fine clothes. I told Hazur, "My condition is like the bride and I am wearing the ornaments, the jewels of Shabd Naam. I have not even satisfied my desire for this and you have left me in between."

From within so many times this sigh was coming out: "My husband has left me and all my ornaments are dead. If any woman's husband leaves the body, how the wife weeps, carrying the vessels and the jewels. My condition was like that wife whose husband had died. At that time there were many people who were reasoning with me, and they were saying, "Once you are telling us, it is not a wise thing to weep after anyone leaves you and now what is happening to you? Why are you weeping so much?" So I told them, "I know that my Master has not left me, but physically He has put a veil between Him and me, and now I cannot see Him physically; only this voice was coming from the heart, "Did you not marry me? Did you not become my husband? Am I not your wife? Now you have left me, making me a widow."

### *3. His Life and Mission*

The important events of the life of Sant Ajaib Singh Ji, contained in the previous paragraphs, indicate some aspects of His earthly existence in His own words, spoken during conversations and discourses from time to time. The idea behind keeping his words in separate paragraphs and not merging them in a continuous narrative, is to maintain their beauty in their original form, though at times it may give an impression of discontinuity. I hope the readers won't mind.

The life of a Master soul is difficult to describe fully or even fairly. Numerous aspects of Sant Ji's life do not find mention in the previous paragraphs, and accordingly, an effort is being made to cover them in these pages. But it must be added that there is always so much about the lives of Saints that, within human constraints, it is not possible to know. I therefore express deep regret for presenting an incomplete picture of His life, but I am confident that however incomplete it is, it will do its job of provoking encouragement and good sense in us, to follow its implications as best we can.

He spent the major part of His life in search of the Truth and the Godway. He went to numerous places and innumerable persons in pursuit of His objective, and never shirked even slightly to take whatever He was told to be a step toward the mansion of the True Father; but to His dismay, did not get inner peace and satisfaction, and drew the inevitable inference that He was still far from His destination. Constant and uninterrupted reading and recitation of the Sikh and other scriptures, observance of numerous rites, rituals and outer practices, carrying a miniature gurdwara with the Holy Granth on His back, even in the battlefield, and reading it with devotion, trekking long distances barefoot in sandy ways full of thorns and thorny bushes to see the countenance of the past Gurus, and performing the austerity of the five fires in the scorching sun at noon for five hours in the hottest month of June, were but some of the deeds which He performed at great bodily discomfort, but with no solace or relief whatsoever; and He was forced to His deeper realization that the goal of life was eluding Him. As He continued His search with determination and with power, every fault and failure in His life strengthened His faith inwardly and accelerated His longing to find Him, with the result that He came out of every such ordeal with redoubled energy and the determination to succeed.

Recalling the past, He told me that at times He traveled miles and miles at a stretch, and on foot, sometimes in extreme climatic conditions, without food or water, just to get disappointments. Most of the persons He came in contact with were deceivers and cheats, though pretending to be accomplished; they were serving their stomachs instead of serving the Lord. Bewildered, he lost huge sums of money, costly clothing and linen, domestic goods, vessels and utensils, in becoming the victim of a large number of self-seeking, so-called men of God; but instead of nursing any resentment against them, He was satisfied that what he had given and donated was with sincere and honest intention; what was it to Him if the other persons misutilized His faith?

He had an unusually bright and sweet face with an attractive and impressive bearing, right from His younger days, which coupled with

His sincerity and yearning for Truth, made Him a very lovable personality, and people felt drawn towards Him. They usually showed love and respect towards Him, despite His obvious young age and lack of worldly experience.

During the days He was in the make, at the hands of an Udasi renunciate, Baba Bishan Das, who had access to the second inner plane, He passed through an enormously difficult, rigorous, exacting process of learning. Bishan Das used to treat Him harshly, with rough and foul language, pull His hair and beat Him and sometimes torture Him physically, cause Him humiliation and disgrace in ever-changing ways, and not allow Him even the usual facilities made available in his Dera to other visitors, despite the fact that Sant Ji used to devote the bulk of His monetary earnings at the place and under the orders of Baba Bishan Das. Sant Ji told me Himself, very happily, that just as every dark cloud has a silver lining, had it not been for the harshness of Baba Bishan Das, He would have been nowhere near what He finally achieved later, at the feet of Supreme Father Kirpal, because the makings of Baba Bishan Das were in the nature of foundations for the edifice of spirituality. And as the foundation was strong and solid, the structure could be raised on it, with comparative ease and elasticity. He once recounted that the people who saw Him being treated harshly at the hands of Baba Bishan Das used to wonder what a person of His family background, which was not only wealthy and high-placed but enjoyed respect and reputation in the entire area, was up to; and while feeling a vicarious pleasure at His suffering, used to have some realization that He was bound to secure something not available to most of the people; and that he might reach the heights of the spiritual ladder of which He was an ardent and tenacious seeker.

Baba Bishan Das was a "hard nut to crack" (like Baba Kahan), but hats off to the toiling young man who won him over, and impelled him to travel about twenty-four miles on foot at the age of over ninety years, just two days before his death, to transfer his spiritual treasure to Sant Ji. At that time he instructed Him to engage Himself in meditation and give maximum possible time to it, at a place removed from His family and friends, so as to suffer least disturbance and distraction, and simultaneously earn His own living; and it was under these orders that Sant Ji left His unusually large parental property and possession, went to Rajasthan, purchased farmland with a sizable amount of money He had received sometime earlier on His release from the Army, settled at Kunichuk, and started farming.

He told me that during His service in the Army, he had had the rare and good fortune of meeting Baba Sawan Singh Ji at Peshawar for

the first time, and then at His Ashram at Beas later, when His army unit was stationed there; and spent long hours at His feet and drank deeply the everflowing nectar from His glittering eyes. He recalled that their unit held a big gathering on the conclusion of uninterrupted and continuous recitation of the Holy Granth, and invited Baba Sawan Singh Ji to attend. When He came there, He spent a lot of time with them, and when requested to speak, said, "I am happy that you are devoted to the Gurbani. I have always held it in the highest esteem. This bani speaks of another Bani, which is ever-existent, continuing to ring without the aid of any instrument or operator, at all places ever since the world came to exist; it is the Guru of the whole world, and is supporting and sustaining it. And this outer bani urges us to go and get in contact with that Bani, as by hearing it alone all our sins are washed away, all impurities are removed, and the soul shines in its glory.

"I am very happy to meet you all, because you carry the same religious label of Sikhism as I do. Consider me to be your own and not an alien.

"It is absolutely necessary to obey the commanders, as the Highest Commander in the world is God Almighty, and discipline is the most essential requirement on the way of God also."

He helped them by allowing the use of His tents and other requirements free of charge, and donated some cash towards the expenditure they incurred, and gave them parshad; and so won over the hearts of most of His colleagues by His love, humility and concern. A large number of Sant Ji's army colleagues obtained the divine gift of Naam from Baba Sawan Singh Ji.

While managing the farm and doing the worldly obligations to earn His livelihood, Sant Ji spent long hours in meditation, in an underground room, and devoted Himself mostly to the task assigned to Him by His guru, Baba Bishan Das; and progressing step by step, reached the stage up to which His guru had reached, and the secret of which he had given to Sant Ji. While speaking of the seventeen years He spent in regular and deep meditation, He told me that He kept Himself quite aloof in the formative years, restricted His activities to the minimum required to enable life to exist, and pursued His objective continuously and single-mindedly; with the result that the Guru Power showered grace and beneficence upon Him.

I have had the pleasure of meeting several gentlemen who have been associated with Him since He settled at Kunichuk, and was glad to learn that, while He was progressing inwardly and covering the important milestones on the spiritual pathway, His loving conduct and countenance improved constantly, becoming purer, cleaner and more shin-

ing; and struck by His increasing divinity, service and sacrifice, and His love and concern for the people, He came to be known as “Sant Ji,” and hundreds of people started pouring to Him. The power which made Him meditate inside the underground room, hidden from the gaze of the people, did not keep Him hidden after He progressed along His spiritual journey, and rewarded Him inwardly as well as outwardly, as the produce on His farm, which was used for the visiting people, turned out to be disproportionately more and better – with the result that He had no difficulty in providing free food to the ever increasing number of people coming to the Ashram.

He helped the needy and the poor, encouraged the persons interested in the God-way to come and stay with Him in seclusion and spend time in the remembrance of the Lord, undisturbed, for as long as they wished; and his ever-increasing resources and will to help others made Him throw open His place to ever-swelling numbers like an Ashram, providing food and other facilities to every visitor, without any charge whatsoever.

Dear ones of the area told me that He felt greatly concerned about the parents who, being poor and without means, could not marry their daughters, as it entailed heavy expenses, according to the customs and traditions of the area, and He often contributed liberally and substantially, with the result that by now He enabled about forty girls to be married with His own earned money.

I also came to know that in those days, numerous persons asked Him to put them on the inner way and guide them; but He declined to do so, making it clear that He could not, as He Himself was still in search of the further way up, and had not reached the stage by reaching which alone the question of entrusting anyone with the spiritual work can arise. But He did tell them the theory and the lives and teachings of the Saints and seers Who reached the stage of perfection, and the valuable records of their experiences left in the form of their writings.

A dear one who assisted Him intimately in those days told me that after He reached the stage which His first guru had strictly enjoined Him to work for, He started meeting people gradually, and under their insistence and pressure, gave them the basic principles of Sant Mat: earning one's livelihood by honest means, abstaining from non-vegetarian diet, living a simple and pure life, not harming anyone in thought, word or deed, remembering the Lord, and constantly praying before Him to bring one in contact with a realized Soul, Who is Himself liberated and can liberate others. He made it amply clear that He Himself was not liberated, and was in no position to give the secret

to others. And for this purpose, He had purchased His own loudspeaker and some other requirements, and went from place to place, to make them know and understand the philosophy of the Sikh Gurus, and all Saints and Perfect Masters; and lead honest, amicable and hard working lives. Some dear ones explained to me how thousands of people, who were given to drinking, meat-eating, theft, and numerous other social vices, left it under the impact of His words and company, and reformed their own selves, their progeny and the climate of their family life. They also said that it was an eye opener for many, that not asking a penny from anyone, He used to go from place to place—even far-flung places—at His own expense and discomfort, even taking the loudspeaker and other equipment with Him, just to make the people familiar with the teachings of the Saints, and urge them to mold their lives accordingly; how could the people restrain themselves in showing respect and regard for His and selfless concern for them?

At the time when He started farming at Kunichuk, He met a very devoted disciple of Baba Sawan Singh, Bhai Sunder Das by name, who came to be His very close associate and spent the rest of his life at Kunichuk Ashram, even though he was a big landlord and belonged to a well-to-do family. A number of incidents of his life have been given separately below, as the same throw light on some vital aspects of Sant Mat.

During the period of search, Sant Ji had the good fortune to come in contact with Mastana Ji (known as Baluchistani Mastana amongst the followers of Baba Sawan Singh Ji), who was a God-intoxicated sadhu, had infinite faith in his Guru, Whom he used to call “the greatest power on earth,” became a Perfect Master in his lifetime and distributed the wealth of Naam in the area of Baghar-Desh, which was very poor and backward, under the orders of his guru, who told him in one of His Satsangs that He had made him the King of Baghar; and the people around Baba Sawan Singh Ji could hardly realize what the sage of Beas meant—because Mastana Ji, in the eyes of the people, was a wayward, heedless sadhu, unaware of the good things of the worldly order. How could the poor, unaware, unaccomplished souls, suffering from the pride of being near to Maharaj Ji, know that the Great Guru laid open the spiritual treasure to Mastana Ji, even though outwardly he had a very humble existence and way of life?

Worldly people, caught in mind and matter, often suffer pride of education, family, elevated position, resources and connections, and spare no efforts in belittling the realized souls and consequently render themselves liable to punishment—because even though the realized souls

never utter a word against those who are unjust to them, Mother Nature never spares them and, in accordance with its inexorable law, makes them suffer.

Mastana Ji had tremendous regard, love and respect for Sant Kirpal Singh Ji Maharaj, and when he used to see Baba Sawan Singh Ji and Sant Kirpal Singh Ji together at Dera Beas, he would dance with trinkets, and proclaim loudly that the former was God and the latter was God's Son. In later days, when after the passing away of Baba Sawan Singh Ji, Sant Kirpal Singh Ji started spiritual work at Delhi, under the orders of His Guru, Mastana Ji used to talk very sweetly and lovingly about Him and say, "Those who want to see the grace of Baba Sawan Singh Ji may visit here, and those who want to see the great power of meditation under Baba Sawan Singh Ji may visit Sant Kirpal Singh Ji at Delhi."

When Sant Ji went to meet Mastana Ji, he told him the prophetic words of Baba Sawan Singh Ji—that the holy One Who was to give him the further way up would come to him of His own at the appointed time—and asked if Mastana Ji was that holy One. He told Sant Ji, "No. A very high and holy One will come to you to give you the further way up; He is so powerful that if He wants a firing cannon to stop, it will instantly." On another occasion, Sant Ji asked Mastana Ji if he had no orders to guide him further, and he told Sant Ji that he need not bother, as the Guru Power was fully conscious and would do what was necessary at the appropriate time.

Sant Ji has very sweet memories of His meetings with Mastana Ji, and often recalls incidents with respect, love and deep remembrance.

Sant Ji told me of another disciple of Baba Sawan Singh Ji, who met Him in the days of His meditation at Kunichuk; and on the first meeting, put a blunt question to Him, as to whether He was a *sadhu* (one who had reached the third spiritual plane) or a *swadhu* (one who is given to sensual pleasures and taste); and was told in reply, that he was neither: not having reached Daswan Dwar, he had not become a *sadhu*, but he was not a *swadhu* either; for if he were, he would have gone into the worldly life, and made efforts to enjoy it, under the influence of taste.

The farmhouse of Sant Ji, used as an ashram, became the center of attraction for a very large number of people residing in the areas around, with the result that He had to extend the arrangements and buildings considerably. People used to pour into His ashram, day in and day out, for seeking His advice and assistance in all matters; and He reached out to every dear one to the extent He could.

Recalling the events of the period, Sant Ji told me once that when-

ever a dear one starts doing something for the Master and in His Name, without the influence of ego, solely for His sake, He comes to the rescue and extends help. He said that people started coming to him in large numbers, arrangements had to be expanded, involving huge expenditure, and Nature provided for it by increasing the productivity of His farm to much more than what the adjoining lands were producing. In that day, cotton grew up in that part of His farm which depends only upon the rain and had no canal water supply. The officials of the Agricultural Department of the Government were surprised to see the unbelievable phenomenon and asked Him for the reasons. He told them that it was the gift of nature; for whereas the crops grown in the other fields were for the use of its owner and family, the produce in his farm was for the children of God, and who, other than Nature, would provide for them?

His Ashram came to have all reasonable requirements for serving thousands of visitors. At this time, a year before Sant Ji met Supreme Father Kirpal, He started seeing a Radiant Form in His meditation inside; to start with, this was in the physical Form of Swami Shiv Dayal Singh Ji Maharaj (the Guru of Baba Jaimal Singh) which later changed to that of Sant Kirpal Singh Ji; but He could not make out who the Form was and mistook it to be that of Guru Nanak. At that very time, Harnam, a laborer at His farm, had a stroke while working, and told Sant Ji that a radiant Master Soul, Whom he had seen sometime earlier while He was riding in a car at Abohar, about forty-five miles from that place, had come to take his soul; and that the same Master Soul had told him (Harnam) that He would visit Kunichuk about a year from then. Harnam, therefore, pleaded with Sant Ji to make use of the visit and presence of that Master Soul at the Ashram.

While telling this incident, the eyes of Sant Ji brightened up, and He told me that He had been waiting for a very long time for that day, and as it was at last in sight, how could He not be excited? He immediately began enlarging the structure, employing a large number of persons, so that the work was completed well before the day on which the Holy One arrived to take care of His soul. He had been passing His life, for so long, in the cherished hope of meeting that mighty and most holy One—waiting for the day when His parched heart would get a sprinkling of His divine love. For the meeting with that holy Being would be the harbinger of his further spiritual upliftment and ascent to the zenith of the spiritual path. The occasion was of extraordinary consequence as it was a union of his self with the Over-self, and would set him on the last leg of His spiritual pursuit. In reply to the questions of the dear ones who were helping in the extension

of the building, Sant Ji used to say that all that he was doing was in preparation of the visit of the Holy Maharaj Ji. And when He was asked who that Holy Maharaj Ji was, they were in for the biggest surprise of their life: because he told them that he did not know who He was — but this much he knew, that He was most holy and most high, and had the responsibility and assigned duty of taking him up to the pinnacle of his spiritual journey.

Talking about the condition of His mind at that time, Sant Ji told me that He used to weep incessantly, due to the pain of separation from the Lord Whom He had sought all His life; and He used to think, that the Great Lord was the spouse of his soul, his better half, and that He was bound to come, to wed her in a union which would last to eternity. Sant Ji thought that when the High and Holy Maharaj Ji came and married his soul, the life-long taunts of his family, friends, and relatives would come to an end, and he would be able to lead a settled and peaceful life.

Finally the day drew very near. The Lord of Compassion, Supreme Father Kirpal, was moved by the imploration of this soul, who was giving out the teachings of Sant Mat to a large number of people and talking to them about the impending visit of the most high and holy One Whom he had never seen; and He made inquiries about that seeking soul known as Sant Ji in that area, and He sent word saying that He was coming to meet him. On hearing the happiest news of His life, Sant Ji's soul danced with joy, and he went ahead with extensive arrangements for the occasion. He sent word to all those who visited him often to come and see that Maharaj Ji for themselves, in Whose remembrance He had passed days and nights for many years, and partake of the feast of divinity. People flocked to Him in thousands.

Sant Ji brought sweets and fruits with thousands of rupees, made arrangements for a very large number of persons, and spread costly embroidered linen right from the entry point where the car of the Lord was to park, up to the place in the middle of the courtyard where He was to sit on the dais and give Himself out to the dear ones who had collected there. To see Him there as it looked to the one who had been seeking Him for so long, can only be described by him who has reserved his heart exclusively for the most holy and high to tread upon. He told me once that his soul was to meet her husband — the Oversoul; and observing the age-old Indian custom, he felt shy and kept away from the entry point where the Lord of Lords was due to arrive; he requested Sardar Rattan Singh Ji to receive and welcome Maharaj Ji at the gate. The most holy and high One came and inquired on His arrival as to where Sant Ji was; and on Sant Ji being called to Him,

overpowered him with His love-filled glances. The torrents of love made him motionless — mind, body and soul — and he felt as if there was nothing left in his body; then the Master gave him a wedding ring, a token of the wedding of Sant Ji's soul with the Lord, the oversoul, for which he had been hoping for years. The parched sandy dunes were much watered by his overflowing kindness and grace, as did the human hearts assembled there. It was one of the rarest moments of earthly existence.

Initial rejoicing and celebrations over, the holy One addressing him as Sant Ji, asked about his welfare; and in reply, Sant Ji told Him, "My heart is pining for You; it is empty; it has nothing in it except You and Your remembrance; and I don't know what questions to ask You." And Hazur Maharaj Ji remarked in reply, "I know it. I have traveled three hundred miles and come to you only because I have seen that." The holy and mighty One spoke to his soul, comforted it and caressed it, and gave it that which cannot be measured. Who has the capacity to know Him or recognize His greatness? The soul which was seeking Him and smoldering in His remembrance, became fresh and filled, the one who was constantly in search found Him; the one who was weeping for Him felt happy and satisfied; and he must have thought that as the Beloved of his soul had at last met him, he would let him bask in His love, legend and lore for the rest of his life. But who knew that the Lord had already decided the future course of Sant Ji's destiny and disposition?

Hazur Maharaj Ji was scheduled to leave Kunichuk Ashram after about one and a half hours, but this time went by without the Master having a chance to meet the Sangat. Compelled by the constraints of time and His itinerary, Hazur Maharaj Ji prepared Himself to leave; but Sant Ji caught hold of the feet of the Lord, and said beseechingly, as to whether the large number of people, who had flocked to that place on hearing about His visit in order to have a look upon Him, and have public audience with Him, were not entitled to His love and if so, how could the mighty One discard their feelings and go away? Appreciating the love and cries of the souls of those who had collected there, the heart of the Lord melted and He decided to extend His program. How could He not? He dealt with the heart and not the head. He stayed on for five hours, distributed very freely from His treasures, and capturing everyone present there by His looks, by the sweetness of His speech, and by the majesty of His being. The Lord left after drenching all the dear ones in His affection-laden rain.

What must have transpired between the soul who was seeking Him and the Oversoul Who found him, is beyond my reach to describe, even after picking up some hints here and there by Sant Ji. If worldly love

is beyond the comprehension of worldly people, how can real and spiritual love be within the means of people like me who are caught in mind and matter?

I have met many people who were physically present at the blessed occasion when the Lord of Compassion Hazur Kirpal visited Sant Ji's Ashram at Kunichuk, and saw personally this meeting of the Lover and the Beloved; I have heard many accounts from many dear ones and some bits from Sant Ji Himself. But I personally feel, and Sant Ji has confirmed this indirectly, that despite what has been said, the real part of it remains unspoken, as Love is inexpressible. All accounts which I had the privilege of hearing, however, do converge on one point: that as a result of the long awaited meeting, the heart of the dear one who was waiting for the Lord of His soul was quieted; the spiritual color on Sant Ji became deeper, and the humility became intense. The effect of the meeting was consuming and the people in touch could easily observe it.

Thus ended a long and frustrating chapter of His life, giving place to the blissful union with the Lord, a period of honeymoon with Him and later of happy married life. Filled with joy, recognition and fulfillment, His soul was put to another long spell of implicit obedience, unwavering faith, exacting spiritual discipline and self surrender, so that by sacrificing His own self, He merged himself in Him, became one with Him. The two became one, they became Father and Son, and entered into an everlasting partnership with each other. The new chapter of life which started for Sant Ji now was an ancient story, spoken of by all the Perfect Masters, and yet was new and fresh. Hazur Maharaj Ji Himself remarked that initiation of such an evolved soul, who has already gone through a process of preparation, is similar to bringing dry gunpowder before a spark of fire, because it takes no time to ignite. It is understandable only to some extent, because when a dear one who has already completed the process of collecting the scattered thoughts and traversed through the thousand-petaled lotus of cosmic energy, the powerhouse of both the astral and physical universes, and goes up to the causal region of "unalloyed light" after passing through the "areas of wondrous gardens, where vibrant flowers are arranged in symmetrical patterns everywhere, in a symphony of color and sound," and is then put on the higher way, is a phenomenon we who have not reached that far are unable to comprehend or understand fully.

#### THE POWER OF THE GURU

Talking to Sant Ji is a great delight and revelation, because in His own sweet way, He brings out the most intricate points with marvel-

lous ease. It seems as if thoughts and words full of wisdom come to Him without any clutching or attempt to grasp them, and the simplicity of His style adds to the beauty and depth of His words. He told us once that on hearing the stunning news of Hazur Maharaj Ji's passing away (about which He had started getting indications a month and half earlier), in His grief He left 16PS and went out to 77RB. In His torment, He decided to go to some place in the wilderness, where nobody knew Him, and He would be able to pass the rest of His life unrecognized. But how differently had the Guru decided it! He impelled Mr. Arran Stephens of Canada, who did not know Him and indeed later refused to follow Him, to go to 77RB, facing many hardships, to see Him, question Him and publish an account of Him which went to the whole Sangat of Mighty Lord Kirpal all over the world like a flash. Until then He had been totally unknown among them, except in the areas of Rajasthan where he had spent the major part of His life. It has to be recognized, however, that the Guru is a very great Power, and does whatever It wants to, whether one, a hundred, or a thousand, do not want it to happen.

I have been in contact with Him for the last seven years, and I have heard Him say many times that He is a simple, unlearned peasant, who has seen the Truth eternal in the physical body, with the utmost grace of Mighty Lord Kirpal, and has the responsibility of giving out that Truth to those who genuinely want it; that this is the work and mission of Lord Kirpal, and that He is only His dog, meant to look after His dispensation; and that He is not interested in the size of His following—as long as Truth does not disappear, self-experience which is the *sine qua non* of Sant Mat stands unimpaired, and there is some oasis for the spiritually thirsty souls. Such being the nature of His work, He needs no secretaries, no attendants, no army of volunteers, except a few people who may continue to work for their own selves and families and earn their means of existence, and snatch some time out of their busy life for the holy cause, and for the strengthening of their own life and character.

#### THE FIGHTING AMONG MASTER'S CHILDREN

In His contact, I have had the opportunity of meeting a very large number of persons who have been connected with Him for the last three decades, and are lending a helping hand in the spiritual work being carried on by him, in a small and sweet way, undisturbed by all that goes on mightily in the world of mind and matter. I have come to know that even long after Mr. Russell Perkins and other disciples of Supreme Father Kirpal were able to find their Friend in a new coat—after con-

siderable effort; initiative, and risk — and groups of Westerners started coming to Rajasthan to meet Sant Ji, and spend time in meditation and conversation at His Feet, He was still deeply unhappy over the constant fighting between groups of Master's children and the efforts to malign each other and carry on malicious propaganda against each other, and He had virtually decided to stop work, go underground or disappear from the eyes of the people, so that this activity and inclination of Master's children may somehow come to an end; but under the submissions of the Master's children coming to Him, and the inner order of the Master, He had to continue, helplessly and unwillingly. He often reminds us about the words of the Master, "A bad dog brings a bad name and abuse to its Master," and he observes, "What have the children of such a Perfect Master as Lord Kirpal to do with shameless fighting amongst His following for the sake of property and positions? Our Lord was so High and Holy that even if His name alone is taken with trust and confidence, the Lord of Death dares not come near; if that is the greatness of our Guru, will He not give property and possessions to those dear ones who meditate on His name themselves, and put others coming in their contact to nothing but meditation? Would He not like to give to all the dear ones what they need to run His mission? If we have not gone in and seen His position and power, all that we say about Him is theoretical knowledge without the force of life behind it."

He told me that during the last few years, some interested parties had spread a falsehood and canard about Him, in an attempt to prove Him and the small work He is doing to be false. The dear ones had made out that He had no means of income, and lived by depending upon charity and donations. He said that it was for the dear ones who wanted to know the truth to dig deep into the matter and keep their own eyes open and hear with their own ears — not on the basis of what others say or write, but with their own observations. He said that however small Truth may seem to be, and however serious efforts may be made to keep it hidden, it had the inborn and God-given attribute of coming out of itself, with the result that those who have witnessed it never make efforts to prove it, but wait for time to make things open. He said that we are brother disciples and fellow travelers on the path of Spirituality and must understand that, according to its basic principles, unprovoked criticism and condemnation of any human being is not only a sin, but a great impediment on this path and deprives those who indulge in it not only of spiritual progress, but of the good deeds to their credit. Baba Sawan Singh Ji Maharaj used to say, "The evil of condemning others is great and pervading, and besides being taste-

less, it takes away the good deeds of those who do it and credits them to the balance of those who are spoken against; still we human beings do not stop doing it, because till we meditate on and earn the Naam of the Great Guru, we cannot free ourselves of this vice.”

He said that what pained Him most was, what were we, the children of that Great and Grand Father, doing? We were doing damage not to ourselves alone, but to His glorious Name and mission. Still, what was being done was nothing new—it had always happened, and every Perfect Master had had to bear it. If we look into the past history, we will find that Baba Sawan Singh Ji Maharaj, Who belonged to a respected and reputed family, and retired from an elevated position in the Government, was accused of purchasing private agricultural lands from the funds of the Satsang; whereas the truth was that He purchased it with money which He got at the time of His retirement from service. When was that kind and compassionate Lord Kirpal spared when vested interests against His guruship allowed nothing to remain unspoken, even though He occupied a high office in the Government of India? Going to the distant past history of Sant Mat, we find that neither Kabir nor Guru Nanak nor any other Saint was shown any mercy—because such is the way of people under the influence of mind and matter, doing things against the eternal principles and practices of Sant Mat. But He was at pains to explain to me that even though it was an ever-continuing process, yet to see the work and words of one’s great Master being disregarded in such a flagrant manner, was heart-rending and it is the duty of each one of us to stop it.

He said that the inner Shabd Guru was a great Power, Who can do anything It likes, without any support from worldly people; and if that is so, why should we who profess to carry on His mission, allow wretched practices contrary to the teachings of Sant Mat, to creep in? If ever we find that some dear one who was not well versed in the theory of this Path, had, under the influence of misguidance or misunderstanding indulged in this slandering of others, then we should go all out to stop it—not for the sake of any one of us, but for the sake of His work and His Name. If we are His children, we should care more for His teachings and reputation than anything in this world—certainly more than for our own interests and positions.

#### THE IMPORTANCE OF MEDITATION

On one occasion when He was explaining the importance of meditation on this path, He said that practitioners have always found it difficult to obey the words of the Guru and meditate; but those who proceed with determination, face the mind bravely, give no quarter and with

abiding faith and confidence in the Guru, do succeed. He said that besides conquering passions, possessiveness, and ego, and living a life of simplicity, one has to face public shame with a strong heart, when one starts travelling on this Path, our family, our friends, and the world, start taunting, ridiculing, and criticizing us. Who is it on this Path who has not to face hardships and privations? But there are those who have succeeded, and it is only after doing so courageously and boldly, that they tell others to do so; otherwise we would point out that if the Guru Himself had not done it, why should we?

“If we go into the lives of those dear ones who acquired a name in the science of the soul and are accepted as pioneers on this Godway, we will find that all of them, without exception, worked hard on meditation, made it the most important task of their life and called it ‘food for the soul,’ without which the soul cannot become strong. Guru Nanak meditated for twelve years on pebbles and broken stones; Guru Amardas tied His hair to a nail; Swami Ji Maharaj spent seventeen years in a dark room at a young age; Baba Jaimal Singh Ji worked for it on the banks of River Beas, where no facility was available—He used to take enough bread for seven days at a time, and satisfied His controlled appetite by taking it bit by bit, soaked in water, and He used to whip His body to ward off sleep; our Great Master, Baba Sawan Singh Ji, used to meditate standing with the help of a wooden stand, called *bairagan*; and Supreme Father Kirpal did it by meditating standing in the flowing waters of River Ravi on cold winter nights. It was this which compelled my first Guru Baba Bishan Das to make me sit in an underground cave for seventeen years, and later, Hazur Maharaj to make me leave my property and possessions and sit below the earth for nearly three years.”

We people constantly suffering under worldly desires, are sometimes misled to believe that the Guru is perhaps of our own dispensation, and does not know whom to prepare for His work to be carried on—that He needs our help. But this is a defective angle of vision, as the Guru knows the disciple, inside out, right from the first day he comes to Him. He spots those who can come up to his expectations in the course of time, and having found such promising dear ones, the Guru induces and encourages them to devote themselves ever increasingly toward this aspect of life. Those who thus meet the requirements are put to the crucible, and become entitled to further assignment, as the Lord may think proper. This is the process and the grinding mill, by coming out of which successfully, the dear one earns his entitlement toward such assignments. This is the way Lehna became Guru Angad, Amroo—“the placeless”—became Guru Amardas, Arjan, the younger son of

Guru Ramdas, who was little known and not associated with His arrangements and establishment, became Guru Arjan Dev in preference to Prithia, the eldest son, who managed most of the affairs of the Court of the Guru, and was held in esteem by the following of the Guru.

The Guru is never unaware of what goes on inside every disciple, and knowing everything, makes decisions, which we may find fault with, but which bear the stamp of the inner Shabd Guru. Mind is a great deceiver, and outward learning is specially misleading, because it creates pride and ego, it prevents people from recognizing the real value of meditation and misleads the learned ones to think that meditation is useless without learning, and that it is only the learned ones who can carry on the mission of the Master. After all, how will the mission run with those who only know how to meditate? — who do not know the ways of the modern age, nor possess the art of management or public relations, who are unaware of modern trends and inexperienced in modern living?

But the paradox is that as a dear one becomes one with the Lord, the Creator of the Universe, and gets the authority to do as He likes, all necessary wisdom and proficiency come in its wake and there is nothing which He needs to know which remains unknown. The one who has witnessed the Truth in its full glory and refulgence needs no assistance of anyone, either for presenting the theory of the Path or for managing His mission, because the Power Who is at His beck and call will take recourse to such means as may be necessary for making it run and succeed. History bears out that Kabir had no education worth the name, and Guru Nanak did not go to any school; yet what they gave out was unmatched.

Baba Sawan Singh Ji used to say that to succeed on this Path, a learned one had to become unlearned, like a four-year-old child. Sant Kirpal Singh Ji used to often quote, "Intellect is a help and intellect is a bar," clarifying that after one had understood the theory and principles, one had to work on this Path by rising above the intellect.

All Saints have spoken or written about dear ones who do not obey their Guru, nor meditate as He wants us to, and remain under the influence of mind and outgoing faculties, ignorant of the inner wealth of Naam and the greatness of the Guru; but who nevertheless become infected with the desire to occupy the place of the Guru, without realizing the inner truth of how and why one gets it, and with no understanding either of the furnace through which one becomes purified or of the extent to which one has to sacrifice and surrender oneself before the Guru.

However unfortunate it may seem to be, and however unjust we who

do not meditate and suffer from the antics of the mind have always been, to those who abide by every single syllable of what the Guru says, it is one of the greatest ironies of this Path that those who are realized, achieved and attained, always suffer at the hands of their own unaccomplished and unaware brothers in faith, who spare nothing to damage them and their simple work, which they have to carry on under the orders of the Guru. Such realized ones, carry unending reservoirs of forgiveness, and continue to show love and respect for their misinformed and misled fellow disciples. They keep presenting the Truth, without speaking ill of any dear one, not to attract crowds to them, but to ensure that the Truth reaches at least those who want it, however small may be their number, and however "unimportant" they be themselves, because what matters is the soul, which is of the same essence as that of God.

The heart of such dear ones who become one with the Truth is no less than that of a mountain, and that is why they care little for insults and humiliations; forgetting and forgiving as the Lord has made them do, they feel no reluctance or hesitation in welcoming those who oppose them or torment them; They extend their sympathy and assistance towards them, with no hatred or malice, because such is what they are. They understand very well that evil is in the mind and not the soul which, being a particle of the Oversoul, is worthy of respect and recognition, regardless of which dear one it belongs to.

#### SANT JI'S CIRCUMSTANCES NOW

As I have lived for some months at the Ashram at 16PS, after my retirement from service in November 1982, I have had the opportunity of meeting a large number of persons who have been associated with Him for the past twenty-five years or so, were initiated by Him in the very presence of Lord Kirpal, or afterwards when the Guru was still using His physical body; who actually witnessed the scene when Maharaj Ji came to find Him for the first time; and who participated in the continuous three-hourly sessions of meditation continuing for forty-eight hours at a time, held by Him at a time when He had not come in contact with Hazur Maharaj Ji. And I have found that even those who were inimical towards Him in the first instance, but when gripped by some affliction went to Him for help, were so won over by His love that the question of remaining out of contact with Him never arose. As individual experiences, to my mind, are primarily for the guidance and assistance of the person concerned, I am not including any, even though I know and possess details of a very large number. However, I consider it necessary and proper to add that I have myself lived in

His Ashram (as have a large number of Western and Indian friends and brothers, who visit Him continuously during the winter); that the Ashram is a part of His self-purchased cultivated fields, and is situated in its midst and roughly at the center. The wheat, grain, pulses, fruits and vegetables produced in it, and the milk obtained from the numerous cows there, are consumed by the visiting Sangat, and so have been consumed by us all, whenever we came here. The Ashram which is the embodiment of a simple life does not have the usual comforts of life, except dormitory style accommodation, with just a bed for each, in addition to a room set apart for meditation, and a place for taking food, besides vast open fields and a lush green orchard for the aspirants to enjoy nature at its quiet best, and to spend maximum time in the work of works—meditation; yet it does not lack anything which people who come with the intention of doing this work need, because only those dear ones will come after incurring huge expense, who can reduce their needs to the minimum, and who long for inner peace and progress in preference to worldly conveniences. In this connection, a standing instruction which has been given to the people who are around Him is that no one should ever think of objecting or obstructing, when He is giving anything to any dear one, however costly or otherwise required for Him or the dispensation it may be; because His habit of giving to others whatever He has whenever He thinks necessary is one of the most precious possessions of His life, and the dear one trying to persuade Him not to do so, or standing in His way in any manner, will only go against His wishes and away from His Path. I have myself seen Him giving His own clothes, linen and blankets, besides numerous other things, to all and sundry, at His will. I have also been to the area of His native place, met many relatives and others from there, and seen for myself how respected was His family, what name and status they enjoyed in the whole area, how vast the lands they owned, and how the people were familiar with their faith and purity. To mention a small matter, I may add that when Sant Ji left His parental property, his mother prevailed upon Him to keep a portion of it in His name, so that its proceeds may enable Him to support Himself or to do financial service on God's way. There was another area, uncultivated at that time that His father wanted to lie as it was in Sant Ji's name until the young man could make a decision of his own much later. He continues to get the yield from the cultivated land, year by year, and spends it the way He likes, mostly for the Holy Cause. Its present return runs to ten thousand rupees annually. The uncultivated land, which He tried to sell after He came in contact with Maharaj Ji, continued to be in His name, as the Great Guru advised Him not to sell, and offered

to give him money if he needed. Much of this land was acquired by the Government some years ago for setting up a cantonment, and with the rapid increase in the price of land, he got compensation amounting to nearly hundreds of thousands of rupees.

One has therefore to consider why, with those means and His very limited wants, He should need any assistance from anybody. Instead what I have seen and observed, by being in contact with Him since 1976, and later by living at His Ashram, is, that He is the only dear one I have seen in life who left such huge parental property and possessions, for pursuing His search for Truth and Reality. And, was it an insignificant sacrifice that for the nine years which He spent in the army, He placed His salary at the feet of His first Guru, after keeping a very minimal amount for Himself – as He was getting all His requirements from the Army, including food and clothing – to be utilized in the way His Guru wanted for the Holy Cause?

Still later, when Sant Ji came in contact with Hazur Maharaj Ji, He was asked to leave His property and possessions at Kunichuk worth millions of rupees, purchased with His own earnings, which appreciated considerably due to sky-rocketing prices, and sit at a quiet, far-removed place, inverting all His attention inside, and not even wishing to go to the Guru, because the Guru Himself promised to come to see Him.

Do we think that a dear being with this background, with this kind of surrender before the Guru and His words, will not please the Guru and obtain His acceptance and approbation? If our heart says so, and we understand that devoted ones like this are rare, then let us immediately stop speaking falsehood and lies. The Path which we are pursuing permits no untruths, lies, condemnation or criticism of anyone, much less brothers in faith. When I say so, I do not, even for a fraction of a second, mean that one should leave one's honest perceptions and convictions; but that by speaking against any one or what someone may be doing, is inappropriate in accordance with the traditions of Sant Mat, and specifically against the teachings of the Great Masters Whose mission is being carried ahead. I personally feel that each dear one is at liberty to speak highly of what each one is doing and has faith in, but let us, *for God's sake* and for the sake of the purity of the teachings of the two Great Masters, not allow this slander to be done anymore.

During my stay at the Ashram, I have had very many precious moments of His infinite love and radiation, as well as discussions on varied topics, and I have experienced that looking into His eyes and seeing the Light in His forehead is far more convincing than anything else. As, however, I was anxious to get as many points as possible for inclusion in this book, I asked Him once how it was that He often quoted

so many couplets from the compositions of many Masters—couplets that I had never heard from the lips of the two Great Masters, even though I used to feel at the time that Sant Kirpal Singh Ji Maharaj cited so many couplets that I had not heard. He said that there was a reason for that. He told me that when He goes to the Satsang and sits there, He bows before the Sangat with the understanding that He is bowing before His own exalted Lord, taking himself to be a sinner and a small child, unable to do anything or say anything; and that he prays to Him to send him only those words which He considers appropriate and proper, as he himself is too ignorant to place anything before His children on His own.

He said, “When the child disciple makes a request from the depth of his heart with all sincerity, how can the father disregard it or say no? When this happens, then the inner Guru Power comes to help and rescue, and brings such great treasure of material that one has no difficulty and keeps speaking in His Name and Holy remembrance as if one were talking to the Guru; and the people present hear and enjoy.”

He has told me that if we minutely go into the hymns written by Him, we will find that He has always referred to Himself as poor, servant, lowly, sufferer, afflicted, slave and tormented—because what else is one, what else can one be, before the Great One Who is the Emperor of Emperors?

He explained that he never thought that the place where he was speaking was his own Satsang; but taking it to be the Satsang and *Durbar* (court) of His Guru, He puts Himself in it as a sinner, and begging the Master’s Grace, He says something at the back of which is the Guru Power, Who does the job the way He wants it. Guru Nanak said that He speaks what and when He is made to speak. And Kabir said that what He spoke was the order and message of the Lord.

In connection with keeping the mission small, He told me that strange phenomena were working in the world. In the name of modernization, the real content of social, moral and religious life was being eroded constantly, with the result that vices and evils had made irremediable dents in these spheres of human life. India, which was considered to be a land of Rishis, Munis, Mahatmas and Perfect Masters, and where the general life of the people had been comparatively pure, had in the name of progress taken to everything which is retrograde; with the result that, with small exceptions here and there, the general population has swung to meat-eating, consuming liquor, and leading an unprincipled and immoral life—with the result that the degradation to which foreign countries had been driven some decades earlier, had finally come to surface in this country.

Another important development worthy of notice is that people given

to extremism and fanaticism are slowly infiltrating the social and religious places. It is therefore an inescapable need of the times that the Mission of the Great Master, which is the essence of meekness, nothingness, courtesy, decency, restraint, humility, respect, and recognition, should be limited so as to avoid the infiltration of extremists and fanatics. For if the cause of the mission is thrown open to people with such tendencies, then the risk of them spreading their extremism and fanaticism to others cannot be ruled out; and if such becomes the ground of the people coming to the mission, what else will grow in it, except that which is being witnessed elsewhere? He thereupon said that He is fully determined to keep the work of the Great Master strictly within the limits of simplicity, sweetness, and smallness; and, "If the Guru wants me to do anything else, then what is it which He cannot get done?" In this connection He said, "Who does not know that after Supreme Father Kirpal left the world, I had decided to go underground, to spend my remaining life exclusively in His remembrance, weeping for Him. But He had a very different future in view for me, and made me, who was absolutely unknown in the Sangat of Maharaj Ji, notorious in the whole world; first by sending dear Arran, and later brother Russell, and other dear ones. How could a poor Rajasthani peasant like me go to the whole world and give out the Message of the Great Master without knowing the language, modern social etiquette, the latest prevailing thinking, and without possessing the developed intellect which people are so proud of, and which undoubtedly plays a part in the worldly order? Who will deny that it was the will of the Guru Power which worked, against which none can dare to stand?" If this is how the Inner Shabd Guru works, then let us all bow before Him, and beg Him to show us the way and give us His love, light and life, so that however idiotic and immature we may be, we will be able to act on His words, and live in His light and love.

#### THE EYES ARE PREPARED IN ADVANCE

Once I was discussing with Sant Ji the matter of the transference of the Guru or Christ Power from one pole to another, when He told me: "As repeatedly said by Hazur Maharaj Ji on many occasions, Christ Power is transferred through the eyes, and not through material aids, like legal documents and wills. But how little are the poor souls like us aware that those eyes which have to receive the treasure of Naam, are prepared well in advance. Have we not heard from Lord Kirpal how we have to proceed, with maximum faith and confidence in the Guru, to develop our Third Eye?"

"Did Baba Sawan Singh Ji Maharaj not tell His disciples, at the time

of leaving the world, that they will not find Him in those who are Mayaic insects, but in someone who was selfless and not after Deras, was connected to Him and was able to go to Him at will? It is only in such eyes that the Guru Power places itself and transfers its spiritual treasure. Sikh history affords numerous instances where people set up organizations parallel to the devoted Gurumukhs, and came to possess bigger property and following, excellent arrangements, with armies of agents and promoters; and they not only spread their own cause, but dishonored the humble and simple work carried on by the devoted ones. Yet those who were devoted and true, having witnessed the Truth and Reality themselves, are still respected and adored even though centuries have passed, and the others are totally forgotten.

“Being the disciples of the Great Guru, we should be true to our own selves and do only that work of which we have experience and knowledge, so that we do not face the wrath of the Inner Guru. Let us all put full and complete efforts in the holy Path, open our inner eye and see Him in full glory ourselves, whenever we wish and then pass on this experience and contact to others for their advantage and benefit.”

#### WHY THE MASTER IS SAD

As I usually found Him sad and serene at His heart of hearts, even though always full of life and vigor, I asked Him one day why this was so. He gave me a reflective look and said, “What is there left in the world to be happy about? The One Who I sought for aeons and aeons has left it.”

He explained that after the Supreme Father Kirpal had left him behind in the world, there was no charm or attraction left for him in it, and he felt orphaned, with no inclination to do anything, to say anything, or to meet with anyone; but only a gripping desire to disappear from the gaze of the world, go somewhere where nobody knows him, and spend the rest of his life inside.

He said, “The mission of the Saints on this earth plane in one of eternal Love and Truth only, and such ones spend every precious moment of their earthly existence in His holy remembrance and in fulfilling His holy task; and so, leading and teaching others by self-example and self-abnegation, they encourage others coming in their contact to do the same; and since they are not after worldly possessions, name and fame, position and power, but are always after the inner Shabd Guru, and remain blissfully unconcerned with what goes on around the world—for they know fully well that beyond minimal simple living, nothing else is necessary, and that the grand material things of life—increased following, spacious arrangements, publicity and

propaganda — are the bane of the spiritual milieu, and will take no time to reverse their life work. The dear ones who have never gone in, do not realize the ways of the accomplished ones who speak to the soul with the tongue of radiation; what role can publicity and propaganda have in His presence, except that of defiling the message and defaming the mission? According to the words of Lord Kirpal, 'It is He Who sends and He Who gives,' and this being the Law of the Guru, what do we accomplish by ever-increasing publicity?"

He told me that He had heard that at some places Satsang was increasingly becoming a place of socializing and meetings of a personal nature, with the result that its sanctity was being sacrificed. This usually happens after Perfect Masters leave the world and the dear ones, having little meditation to their credit and being unaware of what exactly a Satsang should exactly be, allow relaxations and liberties to be taken one by one.

Hazur Maharaj Ji used to say that Satsang is the company of the Truth, and is that place where only Naam, Guru and His divine mission is talked of. It is not a place for unnecessary discussions, useless debates, intellectual wrestling, criticism and condemnation, and should always be kept pure, so that the real seekers can go toward the real destination. But so long as a person has not gone in and witnessed the Glory of the Truth inside, he is still liable to be stung by the mind.

Bhai Gurdas, who occupies an eminent place in Sikh history, and was a maternal uncle of Guru Arjan, used to write glorious poetry. But, as the story goes, he was caught in the web of mind and matter, unknowingly, when the venom of those deadly enemies started acting surreptitiously; and he later realized to the depth of his heart that the deadening enemies had raised the veil of darkness, stripped him of the faith in the Guru, and prompted him to act in a manner which was unbecoming a true disciple. And all this happened because of lack of meditation and non-vision of the Lord and True Reality. We should therefore strive to the best of our ability to live within the words of the Great Gurus we came in contact with; and devote ourselves to the task of meditation so that all that we have read and heard becomes our own self-experience. Then the burden of the Guru becomes lighter, and our own problem of constant birth and death is solved.

#### SEVA

During discussions on the importance of the Guru in the pathway to God, Sant Ji told me that those dear ones who get the invaluable opportunity of doing any type of seva in the holy cause of any Perfect Master, are really fortunate; and they should do so with utmost hon-

esty, humility, and confidence, so as to reap its real advantage. Many are those who, after spending money and time, are not able to make full use of it, because the mind deceives them and creates pride and ego. Sant Ji said that meditation is the hedge, which helps and saves us from this loss; and that we should all ensure that while doing any type of work in the vineyard of the Guru, we engage ourselves constantly in Simran, allow no pride to creep in, extend full respect and regard for each dear one coming to us, assume no airs, permit no ego to color our thinking and behavior, and devote time towards meditation and keep thanking the Lord for allowing us the opportunity.

Sant Ji told me that while making donations, one has to be very careful, as this can lead to the dear one donating into various difficulties. He said that in the days when he had the good fortune to be posted in the Army unit located near Baba Sawan Singh Ji's Dera at Beas, he was once going to hear Maharaj Ji's Satsang, with headphones on, being on duty as a wireless operator, when he met a very old Sikh gentleman over 130 years of age, a member of the Namdhari sect, who inquired from Sant Ji as to whether he was a disciple of Maharaj Ji; when Sant Ji said that he was, the old man went on to say that Maharaj Ji was a very high and Perfect Master and had the authority to do anything He liked; He was deeper into divinity than anyone could imagine. He told Sant Ji that he once gave a cow in donation to a so-called Pandit who was given to heavy drinking, and who, under the influence of this weakness, sold the cow to a butcher, who in turn killed it and sold its meat; and from that day onwards, the old man started tasting and having belches of flesh and liquor, even though he had never taken any of these things in his whole life. The old man said that, he felt terribly upset, as these belches created a detestable feeling within him, and this continued to torment him for most of his life—that is almost a century—during which period he went to numerous holy persons and sacred places, doctors, Gurus, with no avail, till he came to Baba Sawan Singh Ji Maharaj and took food in His langar—and the belches and sensations disappeared. On the first day, he felt that it might just be chance; but when the trouble did not come up on the second or third day, he went to Baba Sawan Singh Ji, fell at His feet and described his story and happening; and the Master humorously remarked that it was the effect of his own action, as he had donated the cow to the priest who had sold it to a butcher, and how with the sale proceeds the priest had bought liquor. The old man also told Sant Ji that Maharaj Ji read the couplet which says, "People rotate the rosary and give donations, but without a Perfect Master, giving donations, etc., is all illegitimate," and told him that a realized One with

inner experience knows with what difficulty family men save their hard-earned money by cutting short even their necessary needs, and He always insures its proper utilization; but what of those who have neither inner experience nor the interest of their disciples at heart, and just fleece them instead for their own enjoyments and comfort? Sant Ji therefore emphasized that the words of the Great Master Emperor Sawan should always be kept in view while deciding where to donate one's earnings, so that one has not to suffer as the old Sikh gentleman had to for almost a hundred years.

#### THE GREATNESS OF THE INNER GURU

He told me that till one sees the Reality inside, face to face, one cannot really know what It is, what its competence and power is, and how It controls the whole universe. He said that the outer Gurus who have yet to become one with the inner Guru allow nothing to remain undone against those with whom they do not see eye to eye.

A long time ago, some dear ones hired some professional criminals to do away with him, primarily because they wanted to occupy and possess his Ashram. The hired people knew him well and had on many occasions enjoyed his courtesy and assistance. When they came to his Ashram, duly armed, he welcomed them, gave them tea and snacks and looked after them. In the meantime, their scheme was to pick a quarrel with him, and then attack and finish him. When they started the discussion, he presented a very different view which was diametrically opposite to theirs; and seemingly getting provoked, they tried to take out their pistols from their bags. Understanding their intention, he told them to do what they intended and see if they could pull the trigger. The criminals became mild, told him of their intentions and said that they had come fully determined to kill him, but had to change their minds, as it occurred to them that he had served them well on many occasions, so why should they be so ungrateful?

Describing this incident, he told me that he was not Rustom (the great Persian hero) or Hercules, but that he had full and complete confidence that nobody can harm him, as long as the inner Shabd Guru does not permit it; and if that Power wishes it so, who could save Him? He said that after witnessing the Truth, one understands that life and death have been predetermined, so why should one be afraid?

#### TAI JI'S VISITS TO SANT JI

He also explained that the inner Naam takes away the attachment to worldly possessions and places. This reminded me of the time in 1976 when Tai Ji, on coming to know about Sant Ji's visit to Delhi, accom-

panied me to Him on a number of occasions, and had begged Him to go to Sawan Ashram with her and spend some time there. It then came up during discussions, that sometime after Hazur Maharaj Ji left the physical plane, she had sent telegrams and messages to Him, asking Him to come there and take charge of the Ashram and the spiritual work. But He did not come. He had begged of the Guru to give him His own self, and nothing else, and as the Guru had been kind and gracious upon him and given him His own Self, why should he cast an eye on the material things which the Guru owned, and occupy His Ashram? Similarly, when Tai Ji put pressure on him to go to Sawan Ashram, when I was with her, he explained the position to her, and reminded her of what he had said earlier in 1972, when Supreme Father Kirpal had visited his place, made him initiate fifty persons in His presence, and ordered him to distribute the Truth, and also manage Sawan Ashram. And he had replied, "I want You, not Ashrams and Deras. If You are not happy at Sawan Ashram, how can I be?" And on hearing this reply, Tai Ji had asked him, "Do you know how much loss the Sangat has incurred by your not going there?" In reply, he had said, "I do appreciate the loss of the Sangat; but how can I go and occupy the place of Hazur Maharaj Ji, when He is Himself fed up with it? How will a small poor one like me ever be happy at such a place?" After hearing him, Hazur Maharaj Ji had kept reserved and not said a word.

Sant Ji had also told Tai Ji, in my presence and in the presence of some other dear ones, that he had no concern with the property and possessions of the Satsang, and could not go to Sawan Ashram, as his visit, even for a short while, was bound to create unnecessary complications and add to the confusion and chaos then existing in the following of the Great Guru. Similarly, when Tai Ji spoke of what had happened after the leaving of Hazur Maharaj Ji, He had told her, "All that we did, after the going away of the Great and Gracious Guru, was nothing but the blackening of our faces and an exhibition of all that was hidden inside our hearts. We have spared nothing to prove our foolishness and lack of understanding of the traditions of Sant Mat, besides making clear that we had not understood an iota of what He said, thought or did. Even worldly people, will do better and never allow the name of their ancestors or elders, and the work which they did, to be smeared. It is time that we wake up, realize our mistakes, and make efforts to repair the damage done, by seeking His forgiveness, by behaving better with each other, by forgiving and forgetting, stopping the fighting and ill will, and by sitting in His deep remembrance and devoting maximum time to meditation. Despite the huge and

unimaginable loss, let us even now be sensible and act and behave as members of His spiritual family, restore the atmosphere and climate of goodness and love, and waste no moment without remembering Him and His words: not give food to the body till food is given to the soul.”

Respected Tai Ji told him also how happy and joyous Sant Ji's Guru would have felt at His visiting Sawan Ashram in His lifetime, and would have made the bands play, as Sant Ji himself did when His Guru went to his ashram. Both talked sweetly of the past, of the infinite love of the Guru and the most sweet and pleasing time spent under Him. She said that Hazur Maharaj was always insisting on simplicity and did not want the new and additional buildings, etc., to be put up, but she did not act on His words, and got things done. We cannot forget His words: “People often ask me what temple have you constructed here; and I tell them that this shed (under which Satsang used to be held initially) is there for the Sangat, to protect them from the rain and the sun; and that the earth below and the sky above is the best *mandir* (temple).”

#### THE MASTER'S CARE

Sant Ji told me on numerous occasions that Supreme Father Kirpal had told him that He was very much concerned about him and would always take care of him, and that he need not worry about *langar* (providing food for the dear ones) as the Inner Guru would manage it. He said that while at 77RB, a dear one once suggested that since some utensils were required for the Langar, and many were lying at Kunichuk Ashram unutilized, why not get some from there? He felt upset about that dear one, and told him that the very fact that he had thought of bringing utensils from Kunichuk meant that he had forgotten the Guru Power who had promised that He will manage everything Himself. On another occasion, the sevadars managing the Langar felt frightened as many things required for the celebrations on the next day had not come. Sant Ji said that as the Langar was that of His Guru, Supreme Kirpal, he was the least bothered, because if the sweets and *jalabas* arrived, they would be distributed to the people; if not He would fold his hands before the visiting Sangat. On the next day, in the early hours of the morning, a truck with sweets and other eatables, came and delivered the same to the sevadars at the gate, and till today nobody has known who sent the truck, and where it came from; so much food was distributed to the Sangat that they could not consume it, despite eating to their hearts' content. Seeing this, some people wanted to discuss the matter with Him, and point out that all this had happened due to Him. Sant Ji laughed, and immediately quoted a couplet, which meant this:

*The Giver is someone else, and He gives day and night,  
As people suspect me to be the giver, I have cast my eyes down.*

He said that we people tend to forget that the Guru is the greatest and mightiest power on earth, and that when It undertakes to take care of us, we are simply exhibiting lack of trust by worrying about ourselves. He said that when Hazur Maharaj Kirpal met him, He had told him that he need not take any initiative in respect of any worldly matter, but only that of meditation, and the rest will be seen to by the Guru. He observed that we blind persons have not seen the inner Guru Power, and so are misled by the mind and the non-believers, with the result that we have to suffer.

On another occasion, Sant Ji told me that wherever a Saint starts residing, spiritual seekers, whose noses pick up the smell, start collecting slowly, even though the Saints may not like it. When people start coming to a Perfect Master, they have to make some arrangements for the food and minimum needs of the visitors, and the inner Guru always provides for them. Perfect Masters never ask for donations nor authorize anyone to make appeals for donations for managing the langar, or for any celebrations or for any such matters; because they are confident that everything being of the Guru and in His remembrance, it is for the Guru to manage the way He likes best; He may come and bring it Himself, or send someone else to bring it, but He always takes care of it in the way He likes the best.

He said, "The langar here (16PS) is that of Hazur Maharaj Kirpal, and it is He Who arranges it and He never makes me worry. Besides the people coming in day to day, many come here at the monthly congregations, for whom everything needed is provided; but we have never felt any dearth of anything which was needed, because it is His grace and mercy which is looking after us, as He promised, and it will continue to do so, as long as we continue to trust Him. He is always gracious, but the problem is we lose faith in Him, and when things go wrong, we commit mistakes and adopt unhealthy practices unknown to Sant Mat."

"ARE YOU PERFECT?"

Once a foreign initiate of Hazur Maharaj Ji, who was trying to find out the truth after He left the body, wrote to him inquiring whether He was perfect, and also whether He was the spiritual successor to the Great Master. He replied to the dear one lovingly that no Perfect Saint while remaining in this body, ever asserted that He was perfect; so how could an insignificant one like him do so? Did Kabir ever say so? Or

Guru Nanak say so? "I am a server or *sevadar*, and a shoe-wiper of Supreme Father Kirpal."

He told me that his whole body and soul trembles with fear and uneasiness if someone ever tries to refer to him as the successor of that great and holy One. He said that how little we know that Mighty and Merciful One, who took the human body and came to us for our liberation: He was God Himself, no other than the Creator of the whole universe. For anyone of us, who are pygmies before Him, to claim ourselves as His spiritual successor, is the greatest blunder and wrong we can commit. It indicates that we have never cared to have a look into ourselves, and see how much dirt and dross we carry. If after this realization also, we have the heart to call ourselves the spiritual successor of the Exalted One, before Whom millions of suns and moons paled into nothingness, then who could be a greater fool than us?

He mentioned that He had specifically told all the dear ones coming to Him never to commit the error of calling him "Maharaj," and that it was due to this that in his presence, no one will ever address Him as "Maharaj Ji." No one can be compared with the two great Masters, Baba Sawan Singh Ji Maharaj, and Supreme Father Kirpal Singh Ji Maharaj; it was only those personages who could be called Maharaj Ji, not people like Him.

#### NO BLAME

He said, "How can worldly people be blamed for confused thinking and actions? The poor fellows who had no access inside and had never seen the real glory of Supreme Father Kirpal, could not fathom what He is, what authority He had come to possess."

He said that that Gracious Giver and overflowing reservoir of kindness and compassion never spoke a word or did anything against the dear ones who spared nothing to harm Him and His work; but that ocean of forgiveness only gave love, respect and recognition in return, for He had nothing other than these qualities of His father, God Almighty in the form of Maharaj Baba Sawan Shah, to offer. And as He had the responsibility of saving the souls who had the earnest desire and compelling wish to be united to their Lord, He took some of those opponents within, after the veil of misguidance heaped on them was removed; and they came to enjoy His company and guidance to their Guru Baba Sawan Singh, in the inner planes where He was and is residing.

#### SOME LIVES ARE DIFFERENT

The lives of the dear ones who spend most of their time in His search or in His meditation, and attach no importance to the world, are in-

variably different from others, patterned in a way peculiar to themselves.

Sant Kirpal Singh Ji Maharaj, who traveled three hundred miles on His own to find Him at His Kunichuk Ashram, seems to have had an eye on Him since long before, much earlier than the physical meeting between the two; sitting on the hilltop and reaching out to the souls seeking Him, He saw His innermost urge, and seized it, irrespective of the apparent distance.

Right from the beginning, Hazur Maharaj Ji dealt with him in a manner seemingly different than with most of the other aspirants coming to Him. Addressing Him as "Sant Ji," as He was widely called in the area, He initiated Him in a separate room, gave Him no theory, nor the form of the spiritual diary, observing that His whole life was a diary. Raising Him to His chest every time He attempted to fall at His feet, Hazur Maharaj Ji used to make Him sit on His bed or on the dais where He was sitting, and made Him sleep in the same room where He did, and ordered Him to take His food always with Him.

On one occasion, when Hazur Maharaj Ji said to the Sangat that those who wanted to see God should close their eyes, Sant Ji did not. On being asked why, He said that as He was seeing His God in the six-foot human body, why was it necessary for Him to close His eyes? He also proclaimed before Hazur Maharaj Ji aloud that He did not believe in God or the Almighty Lord, or anyone else, because He had not seen any of them; He took Hazur Maharaj Ji to be everything. This was His unshakeable faith in His Guru. He was also the blessed one to whom the Radiant Form of the Guru had started appearing in meditation one year before the physical meeting between the two, and was told by one of His farm laborers to whom Hazur Maharaj had come, that that Great personality would come to him at his Ashram a year later.

Further, after meeting and initiating Him, Hazur Maharaj Ji had advised Him to leave the property which He had built with considerable expense and hard work along with all its equipment, etc., which was sufficient to feed thousands of persons at a time, and leaving the world outside, to sit in full-time meditation and open His eyes inside.

He was the only one among the large following of Hazur Maharaj Ji who was made to initiate fifty persons in His august presence and was ordered to distribute the Truth, to the souls sincerely seeking the divine Father — despite His protests.

Speaking of the ways in which the Guru tests His disciples before placing the treasure of Naam in their vessel, Sant Ji told us that one needs a heart of steel to obey the orders of the Guru, because the mind stands like a roaring lion and creates all sorts of difficulties, making it nearly impossible to obey the commands of the Guru. But the Guru

Himself comes to the rescue of the one who is lost in Him, who lives in Him and who reposes full faith in Him; it was the same Supreme Father Kirpal Who gave Him orders to leave his property at one level, but Who helped Him inwardly and gave support and strength to bear that order on the other; but for His abundant grace, how would he have obeyed Him? He told me that Baba Sawan Singh Ji always used to pray to His Guru that no disciple should be put to tests by His Guru; He also used to narrate the story of Bhai Manjh and say that after he succeeded in the test to which his Guru had put him, Bhai Manjh begged his Guru that the disciples in the Iron Age be spared tests, as they would not be able to pass them.

On numerous occasions, He told us, "Baba Sawan Singh Ji used to advise His followers in very strong words that they should keep away from the malady of slander and criticism, and Hazur Maharaj Kirpal also laid great stress on it all His life, saying that we should invariably think well of each other, as judgment of others was one of the greatest impediments in the spiritual progress. But we did not act on it; after He closed His eyes to the world, we jumped headlong into it, and did not leave out any possible invective for those who held a different view than ours." I have seen this happen continuously for years — all possible methods being used by us to paint each other black. An Urdu newspaper used to wash the dirty linen publicly; later another one started doing it too, as if saying, "Here's a good idea — why should we lag behind?" And in the process, we allowed the holy mission of the Great Master and His work to be abused and smeared.

I have also seen and know that till this day, some of the organizations working in the name of the Great Master keep issuing pamphlets and other material, not for publicizing the work their own institution was doing, but for criticizing and speaking ill of others, throwing mud and dirt, distorting events, and do not leave any possible method of belittling and humiliating others untried; and huge sums of money donated by the disciples are being misspent and misutilized for this purpose, against the basic tenets of Sant Mat. To talk of one's faith and put it before the public is understandable; but since when have the eternal and unchanging principles of this sacred science been modified to allow this business of publishing material against others? Experience has shown that in our hot-headedness to write against anyone, we sacrifice objectivity and impartiality and even go to the extent of writing against others who are not known to us personally.

This reminds me of the incident when Mr. Russell Perkins, then the Editor of SAT SANDESH, went to meet Sant Ji in Rajasthan, under inner instructions of His Guru, and Sant Ji admonished and rebuked him

for the part he had played in the controversy among the disciples of Hazur Maharaj Ji after His going away. Sant Ji had said then, "I was surprised to see the letter Russell wrote," and when asked why, He said, "Because it had nothing to do with Sant Mat." Sometime later during the same discussion, Sant Ji had said that He had respect for all those working as Gurus — why was he dragged into it? Similarly, when Russell was to start publication of *SANT BANI Magazine*, which he has referred to as the daughter of *SAT SANDESH*, Sant Ji had stressed strongly to keep it pure and exclusively for the dissemination of the teachings of the Masters, not for publishing anything against any one.

I was also reminded of history: when Guru Hari Krishan died, after saying that He would be at Bakala, twenty-two claimants set themselves up at Bakala, about fifty kilometers from Amritsar, and each one had started heavy propaganda, with the help of agents and resources; but the dear and holy One Who was to carry the spiritual mantle, and who became one with His Guru, was ignored and taken for granted, and referred to as mad. Being disinterested in becoming a Guru, he shut himself up in a dark room below ground, meditating full time. At that time, there was nothing which well-connected and impressive claimants did not do to belittle and humiliate him, to prove that he was illiterate, uncouth and unworthy of carrying on the big burden of spiritual work. Yet that Guru Power in Whose remembrance he had put himself all his life and Whose name he was to revive, adopted its own ways of making him known and recognized among those who cared only about knowing the Real One. The fact is that the human pole in which the inner power and the Guru of the whole world is to manifest itself, *must* be made to work, whether the dear one himself wants it or not, and whether the well-placed and well-connected claimants want it or not. If such is the will of the Guru, then it is for us to see how useless propaganda can ever be in this holy Cause.

#### AT KIRPAL'S PASSING

After Hazur Maharaj Ji found him and gave him the further way up on the inner path, Sant Ji was made to devote full time to meditation, without caring for anything else, not even to come to Sawan Ashram, so that he could cover the remaining stages of the path and witness the beauty and glory of the Lord; and for this purpose the Guru was gracious enough to assure him that despite His age, health and preoccupations, He would Himself come to see him whenever necessary. Strange indeed is the process of "making" and "perfection"—that on the one hand the Guru wants the disciple to put in his best inside, and on the other, makes him suffer the pangs of separation, so

that the process of cleansing and quickening is accelerated. During this period, Hazur Maharaj Ji had gone to meet him numerous times, sometimes in flesh and blood and many more times in His radiant form. But who knows what the Master does? Even those who think they are nearest remain unaware; He does what He does, and does not always bother to consult us.

On hearing the news of the passing away of Hazur Maharaj Ji, he was stunned and left for Delhi. Overwhelmed with grief, he had practically lost his wits; and in a mood of utter despondence, he got off the train to Delhi on the way, not knowing why; with the result that he covered the distance in twenty-four hours which should have taken him twelve hours only. On reaching Sawan Ashram with great difficulty, due to his grief and to the fact that he had never been there before, he met respected Tai Ji, and both wept bitterly, but silently, in the depths of their hearts in the remembrance of the holy Master. In doing so, they recalled incident after incident from the glorious past, and the atmosphere became charged with His radiation and remembrance. While they were deeply engaged in the love and remembrance of the Guru, some responsible and respected persons sitting nearby were engrossed in mundane "matters of consequence," and did not care to share in the emotions to establish fellowship. Tai Ji accommodated Sant Ji in a room of the guest house, made him take tea, almost by force, as he had not taken anything for about thirty-six hours, since hearing the news. Both spent hours instead in tears and shared their heart's grief the best they could.

Mata Sheila Dhir, who knew Sant Ji very well, and whom he always remembers with affection and respect, came up on hearing of his arrival, and shared the burden with him. The distinguished editor of Hindi SAT SANDESH, who had heard about Sant Ji but had never met him, also went to him, and extended love and regards. He told Arran Stephens afterward that he had been greatly impressed by him, and that he saw his eyes changing into those of Maharaj Ji.

Next morning, respected Tai Ji, seemingly under great stress, asked Sant Ji to go back to Rajasthan; and arranged to send him to the railway station earlier than midday, even though the train for Rajasthan departed at ten at night. The gentleman, a nephew of Maharaj Ji, who escorted him to the railway station in his car, under instructions of Tai Ji, told me much later that he had asked Sant Ji, "Sardar Sahib, you came only last evening, and are leaving too soon, without waiting for the funeral assembly to be held!" And He is reported to have told him in reply that he was already in terrible distress, but was further shocked to see that even though the going away of the beloved Master, the Lord

of the Universe, was an enormous loss, the responsible people at the Ashram exhibited little grief and sorrow, and were busy in matters of no consequence, without betraying even slightly the gravity of their loss. He told me, when talking of this incident, that even when a child of six months dies, people seemed more grieved than they had looked to him.

On the way back, Sant Ji was more sorrowful and afflicted with grief, and again got off the direct train on the way at a village station, and walked to the nearby jungle; where, under the severity of His feelings of loss and separation from the beloved Guru, He tore up His clothes and tormented His body. The priest of a local gurdwara, who saw Him in that condition, somehow prevailed upon Him to go with him and take some food. He left the place in a few hours, and arrived at Sri Ganga Nagar, where the dear ones who had respected and loved Him for many years, took care of Him, made Him change His clothes, realized how deeply He was lost in the memory of His Guru, and arranged to send him to 77RB, where He had gone temporarily, about one and half months earlier, from 16PS, on getting indications of His Guru's decision to leave the world.

While recalling that period, He told me that on receiving the indications of the proposed departure of Hazur Maharaj Ji's going away from inside, no amount of begging before the Guru helped, with the result that it became difficult for Him to pass days, and in the intensity of inner feeling, He went to 77RB, lived in a tattered hut, with instructions to the dear ones not to disturb Him from meditation, except in the evening when He met them every day for some time, and sang devotional hymns with them. A reporter who had known Him for years, asked Him why He had moved to a hut, and He told him that no one could realize His inner pain, and He had not the orders to speak out. He told us that earlier, on receiving inner indications, and later on the way back from Delhi, He had made up His mind to go away to some God-forsaken place, and spend the rest of His life there without showing His face to anyone. But very shortly after His return, the Guru Power which had its own plans, sent an initiate of Hazur Maharaj Ji, who managed to reach Him despite serious difficulties. The Inner Power is very potent, and gets done what it wants, whether one wants it or not.

After meeting Sant Ji, this dear one published an account of Him, as mentioned above, which in effect introduced Sant Ji to the worldwide Sangat. The author made it clear, however, both that he was not sure whether Sant Ji was the next Master, and that Sant Ji was not interested in that topic, being concerned only with the passing of Lord Kirpal.

Sant Ji left 77RB and went by tractor to Gajsinghpur, from where He wandered from place to place in utter grief and pain; and after some days unwittingly landed at the same gurdwara where the priest had taken Him from the jungle and prevailed on Him to take food. That priest talked to Him very sweetly, and found to his surprise and joy that He was well versed in the teachings of the Holy Granth, and could explain them with great facility; and he asked Him to stay there for some time and enlighten them on the Gurbani. Sant Ji had not made up His mind, but the priest himself cleaned a room for Him, and begged Him with so much love and affection to stay there. Sometime later some more people of the area, including the village leader, supported the request of the priest, and prayed to Him to stay on and spend some time with them.

As love has great pull, He could not hold out for long, and finally agreed to stay there for some time. Giving the money which was in His possession to the headman of the village, Sant Ji requested him to find and pay some lady who would prepare and serve simple food, without spices or chilis, for Him daily – if she were willing to recite the Jap Ji and think of God Almighty all the time she was preparing His food.

During His stay there, He spent time in the quiet surroundings under shade trees and would not speak nor talk to anyone unless someone asked Him about the Godway. Gradually, people started pouring in, as word about Him spread in the surrounding area, and He began to give out the teachings of Sant Mat, without getting involved in any manner; and when people offered money to Him, He refused, saying that God had given Him enough.

Impressed by Him and His words, which carried conviction especially as they were in accordance with the Gurbani to which those people were greatly attached, the villagers wondered who He was and what He was up to, as He accepted no favors nor money nor anything else from anyone. Some thought that he was a secret intelligence officer, and others had their own estimations. One dear one, who was more inquisitive than others and had some inner urge, asked Him whether he could give him the way on the inner path of Guru Nanak and Kabir; He told him in confidence that He would give him the way, but that he should not speak out to anyone, as He was in no mood for that to happen, nor was the time opportune. He initiated him, and that dear one had good inner experience and was convinced of His real greatness and stature in spirituality.

After He had spent some months there, some people from His native village and area, who had relatives living in that village, came there; and on seeing Him, recognized Him, and told the people of the place

which Sant Ji's family occupied in their area, and the respect which the family enjoyed. At the same time, the government notification announcing the amount of compensation payable to the people of Sant Ji's native village, whose lands had been acquired by the army authorities for setting up a cantonment, appeared in the papers; and as His own land, which He had kept at the pressure of His mother, at the time of leaving the huge parental property, had also been acquired, people came to know that the compensation payable by the government to Sant Ji ran into seven figures. At that very time, the wife of a highly placed officer of the canal department, who had known Sant Ji for years and had tremendous faith in Him, came to that village to meet one of her nieces. Coming to know of a Saint in that village, was led to think that it must be Sant Ji, as she did not know where He had disappeared and the details of the personality given to her tallied with His personality.

She therefore went to see Him, and finding Him there in such surroundings—what seemed to her to be degradation and nothingness—wept bitterly, beat her breasts; and calling a jeep, forced Him to go with her to their place. By then, due to constant weeping, shedding tears in the remembrance of His Guru, Sant Ji's eyes were damaged considerably, impairing His vision greatly. Seeing the condition of His eyes, the family arranged for an immediate eye operation, and keeping His health and need for rest in view, shifted Him to a rest house where greater comfort and convenience was available. It was at this place that Mr. Gurdev Singh, known as Pathi Ji, later found Him, after waiting at 77RB for His return for a long time. Having no news about Him, he was compelled by his inner self to search for Him, and not come home till He was found.

Pathi Ji recalled to me the tremendous difficulties he had to face, because Sant Ji had left no hint of where He was going. Where to search in the vast land was a big problem, but the inner power which impelled him to go, helped him and gave him confidence that his efforts would succeed. Accordingly, when Pathi Ji was led to the place by the inner power, Sant Ji expressed much surprise to find him there, and said that He had had a dream a day before, finding that the Sangat at 77RB was building a place for Him and were doing good seva, but were quarreling among themselves at times. This was exactly what had happened sometime before Pathi Ji had set out. Pathi Ji told me that after seeing Him, Sant Ji had told him to go away, as He was absolutely unwilling to go there; but when Pathi Ji told Him that the entire Sangat was weeping due to His absence, and passing a difficult time, and would not bother Him at all if He returned there, Sant Ji relented, agreed to go

and told Pathi Ji to go back and that He would come there Himself, indicating the date and approximate time when He would reach them. True to His word, Sant Ji arrived there while the Sangat was sitting together and waiting anxiously for Him, and He gave a Satsang immediately on arrival.

A year later when Sant Ji was in America, He saw a vision indicating that the people of that village where He had spent four months incognito were anxiously waiting for Him to come and tell them the inner way, about which He had given them hints. He immediately wrote to them from America, disclosing His real identity, thanking them for the love which they had extended to Him while He stayed there, and the remembrance which they were still having, and giving them the date and time when He would meet them in their village. Accordingly, on returning from America, on the way from Delhi to 77RB, Sant Ji met them all in their village, gave them love and a Satsang, donated quite a big sum for the school there, and promised to initiate those dear ones who expressed a desire for it.

#### WHERE ARE THE TAKERS?

Once, while Sant Ji was in a very fine mood, I asked Him why the Saints keep Their treasure mostly hidden, and few people are able to take the spiritual treasure from Them, even though the people who want to take seem to be keen and anxious. His mood changed instantaneously and heaving a deep sigh, He said, "Where are the dear ones who are keen and anxious to have the treasure of the Saints? All of us are anxious to have worldly wealth and contentment and comfort, not Him."

The angle of vision of persons who are keen to have the spiritual wealth changes, and but for the Guru they don't consider anything their own. Even in sleep, they don't think differently. Hazrat Mohammed, the prophet of Islam, once happened to ask the two persons who were closest to him what their belongings were. One of them started listing his possessions out one by one; the other immediately said that he had only two possessions; one was God and the other his *murshid* or the prophet.

But the question for most of us is, do we wish to have it outwardly or from the depth of our heart? The one who is to give this wealth cannot be deceived. Just as we consider ourselves fortunate only when we find a Perfect Master in our life, so also the Masters think their mission complete only when they get at least one real and honest seeker, who becomes as their own; and when such a true soul goes to a Perfect Master, He keeps him under His care. If such a soul goes to an imper-

fect or so-called Master, the latter will tremble and shiver before him — because he will know what this customer is asking for is not available with him.

#### MY TESTIMONY

I had the rare and good fortune to go to the feet of my Master Baba Sawan Singh Ji Maharaj very early in my childhood, as my respected mother was one of his great devotees. My respected father, who initially was reluctant and indifferent to this Path, as he was under the influence of rigid and closed thinking on religion, gave way at first sight and fell at the feet of the Great Guru, with the result that he remained always attracted to Him, and later to Sant Kirpal Singh Ji Maharaj. As I used to be at the Dera of my Guru, and at other places which He visited, as much as my circumstances permitted, I had ample opportunity to be in His physical presence, to be near Him and see Him closely; but how could an unworthy child like me understand the Emperor of Emperors?

I was also fortunate to be with the ever forgiving Lord of Compassion, Sant Kirpal Singh Ji Maharaj, Who graciously allowed me to be always near Him, ever since my childhood, while He was on this earth. The distant physical relationship was of no consequence to Him, as He treated all dear ones alike — as His children. He showered unlimited love and grace on my parents, my brothers and sister, and me, my wife and my children — the whole family — and poured Himself out in a way which hundreds of parents cannot do. We enjoyed the nearness of the two Great Masters, mainly on account of our parents.

My wife also had the additional fortune of spending her whole life in close relationship with, and under the guidance of, Sant Kirpal Singh Ji Maharaj, as she was from His family and received unbounded grace from Him since her infancy, and had the good fortune to be initiated by Baba Sawan Singh Ji. I must however admit that despite the love and grace showered on us, we did not make full use of the opportunity which came our way, as we did not meditate and act on the orders of the two Great Ones. Despite our failings, however, we were allowed to enjoy Their nearness, divine counsel, and the privilege of putting our shoulders to the Holy Cause.

After Sant Kirpal Singh Ji Maharaj left the body, we felt as if we had become homeless. Our meeting with Sant Ji in July 1976 came as a gift out of the blue and an indescribable blessing, because we found at least one dear one who seemed similar to the two Great personalities we had had the fortune of being in contact with, who poured out love in the same fashion, and gave himself out in the same manner, as He

was lost in the two Great Ones. Since then, our faith, confidence and respect has continually grown.

On 30 April, 1981, our son, Man Mohan Singh, affectionately called Mohni, twenty-four years of age and a practicing advocate in the High Court of Delhi, died in a motor scooter accident. At that time, Sant Ji had returned from the nursing home a few days earlier, after His second eye operation, and was recuperating at Pappu's home. His eye was under green cloth and the doctors had advised Him to restrict His movements and talking to an absolute minimum. As such, nobody was going to Him except the few dear ones attending Him. On 28 April, we received a telephone call from Pappu, very late in the night, saying that Sant Ji wanted a copy of a collection of Maharaj Ji's Satsangs in Hindi that had been published in Delhi sometime before. I told Him that I would get a copy and bring it to Him the next day. I secured a copy on the next day, and asked my wife to bring it to Pappu's house in the evening, and that I would come there straight from my office. She was hesitant and said that since nobody was going to Him, it would be improper for her to go and that I should go there alone with the book. I, however, thought that both of us should have the opportunity of going and seeing Him, and told my wife that I would take the blame if there was any. On arrival at Pappu's house, we found that very book lying on the table—and Pappu's sister told us that Sant Ji liked it to be read to Him and she was doing it daily. This seemed strange; we thought that this must be a way of calling us to Him, as Maharaj Ji used to sometimes do.

He called us up on the terrace and in the course of a loving conversation, asked us about Mohni, and we told him that he was doing fine; and He said strongly and distinctively, "Master will take care of him," and repeated the same words a number of times, even after the subject changed. The words stuck in our minds, but we could not understand their exact implication. Mohni was usually back from the office of his senior at the latest by ten at night; but on the fateful day he did not come when it was long after ten, and we kept waiting until half past eleven, when we grew very restless and started calling the hospitals in the area to see if something had gone wrong. One hospital said no, the second did not respond even after repeated calls, and the third one which we were able to contact after repeated efforts, confirmed that a man of Mohni's description and name had come, and told us to come there without saying anymore. We reached there at once, and came to know that Mohni was dead, and had been brought there in that condition. On inquiring as to who brought him there, the doctor said that an old Sikh gentleman with an extremely white beard, dressed in im-

maculate white, had brought him in his arms. As Mohni was unusually tall and hefty, the doctor was quite surprised as to how the old man could carry him in his arms. He also said that the gentleman disappeared immediately after leaving him with them, and could not be traced despite their efforts.

Leaving the hospital, we went to Pappu's place immediately, and on going upstairs, found Sant Ji stripped to his underwear, his body wrapped loosely in a white sheet, terribly drenched with perspiration and breathing hard, despite a very cool and strong breeze that was blowing at that time. We fell at His feet and told Him about the happening; He said that He was waiting for us, and that the one who had taken Mohni's body to the hospital was not unknown to us. A day later, He told us that even if someone known to you had taken the body to the hospital in such circumstances, he would have tried to show us how much trouble he had taken for us; but has that unknown one told you even once what he has done for you? As He loves His children and does all these things as His duty, He never makes a mention even. Sant Ji told us that Mohni had gone to a place of permanent peace and bliss and we should not worry about him.

After we got Mohni's body from the hospital the next day, we took it home before its cremation in the afternoon. It was unusually hot, and a sunlike hot storm which was blowing made the position worse. Despite awful climatic conditions and the instructions of the doctor, Sant Ji came over to our place, at great risk to His eye, and we submitted that He should not have come there in that condition and weather. He said, "You are talking of sun-hot winds; even if a fire were raging, I would have come."

We went to Him every morning at 4 a.m. daily, during the eight-day period of traditional mourning, so as to be back by daybreak and to be available to the visitors calling on us for condolence. Every day Sant Ji waited for us in the early morning, and consoled us in diverse ways and said that these are all predestined occurrences, about which one can do nothing except to bow before the will of the Lord. He also told us that when Mohni appeared before Maharaj Ji, He asked him to go in, but Mohni said that he had not meditated; on which the Holy One replied, "You have been initiated by a Perfect Master, enjoyed His presence and taken His parshad. What more is required? Go in." This is how Godmen help the dear ones coming in their contact, without any return or reward.

Sant Ji told me that we do not know what the Master does for us, and how He comes to our rescue at a time when none of the relatives of the world, for whom we spend our life and spill our blood, can be

of any help. He said that however difficult the conditions, the Perfect Master will always come to take His souls with Him, because this is His word and this is His promise; and this is His greatness.

#### SOME QUESTIONS AND ANSWERS

Before concluding this section, I asked Sant Ji a number of questions about the inner path and am including replies given by Him to some of them in the following paragraphs; in the hope that they may help some of the dear ones.

*What are the aids to spiritual progress?*

Satsang, faith in the Guru and love for Him.

*How can we increase and develop love for the Guru?*

By His constant and continual remembrance.

*What are "musts" for achievements on this Path?*

Abstinence from passions and vices, inner cleanliness, fellow-feeling, spiritual discipline, sacrifice, surrender and devotion to the Guru.

*What role does Simran play?*

It concentrates the scattered attention at the eye focus and sweeps the soul clean. As long as the mirror of the soul is unclean, the Guru does not allow entry inside.

*Where can the Grace of the Guru be received?*

At the eye focus by concentration where the Guru distributes baskets full of His Guru.

*How can the progress be accelerated?*

By devoting maximum time for Bhajan and Simran.

*What retards the progress the most?*

Criticism of others. While one has even the tiniest bit within oneself, the inner way will not open up.

*What is the preeminence of the Guru?*

Being the most true and helping friend and benefactor. He is always

with His disciple like a shadow and protects at every step, and feels elated when he finds His disciple at peace.

*How can the pleasure of the Guru be obtained?*

By obedience.

*What does the Guru expect His disciples to do?*

To clean themselves of dross, dirt, filth and impurities, and come up to Him.

*How can we increase the remembrance of the Guru?*

By not allowing anyone to come in between the Guru and the disciple and eliminating all foreign thoughts.

*How can we devote maximum time to Bhajan and Simran when mind is running wild?*

Mind is our only foe. We have to constantly quarrel and fight with it, so as to get over it. We have to bring the running mind repeatedly back, so that it stops running and stands still. This is bhajan.

*What are "must nots" of the Path?*

Non-judgment of others—instead we should judge ourselves. No ill will or ill thoughts for anyone, including one's enemies. Not causing injury to anyone by thoughts, words or deeds.

*How can we increase obedience?*

By taking the Guru to be all wisdom and almighty, and considering oneself to be nothing, so as to understand that all that He says is correct and in our own interest. In this way no sacrifice will seem too big, one will surrender before the Guru completely and obedience to Him will increase.

*What will happen to unbecoming and unmeritorious persons like me who have not meditated except for ten or fifteen minutes at a time? Is there any hope for such people?*

Supreme Father Kirpal used to say that there is hope for everybody, provided one mends one's ways. Even in the worldly order, only that son attracts the eye of the father who obeys his orders. This is more

true of spiritual dispensation. If we continue doing mental wrestling, the mind will betray us. We should start acting on the words of the Guru, and see how He helps us.

*How does the Guru come inside every disciple at the time of Initiation, and how does He help and protect at all times?*

At the time of Initiation, the Perfect Master makes such an arrangement that the Word-personified Guru is always with the disciple and he keeps progressing. Perfect Masters have two forms, one of which is inner and Word personified, and the other is outer and physical. Physical form is necessary for giving the way to the Naam, and the Word personified guides inside. By virtue of the body which the Guru possesses, He belongs to one world, but by the power of Shabd, He is present everywhere and always protects the disciples and others who love Him.

*How does the Guru give the contact with Light and Sound at the time of Initiation?*

As Naam and Shabd are manifested in the Perfect Master, He is fully conversant with the inner Light and Sound and gives the contact with it by His competence and commission. It is not enough to see Light and Sound, as Kal has made full arrangements inside, and has created his own highest sound, and hidden the cords of the jivas in the Brahm. The Guru who is perfect and competent, and has become Word personified, secures the cords of His initiates from Kal by His Power and authority, and connects them in Sat Lok.

*How do the Perfect Masters have so much humility and meekness?*

The Perfect Masters manifest God Almighty within Themselves by life-long meditation. They see the Lord face to face and realize how exalted He is and how small is the human being before Him. Just as the sea is very large and gives of itself to form rivers and brooks, similarly, the Master souls are like an ocean of humility and meekness, and smallness is their ornament and asset. The humility of the Saints is true and real, not like that of a panther who picks up its prey by bending and bowing down, nor like the bow which takes the life of others by bending; it is not deceptive.

*It was seen during the days of Baba Sawan Singh Ji Maharaj and Sant Kirpal Singh Ji Maharaj that some people who were very impressed*

*and fond of them at first, later went away and behaved indifferently. Why does it happen?*

The path of Truth is simple and straight, and does not permit self-glorification. Mind, which is the greatest deceiver, keeps a very vigilant eye on those who are eminent in any manner, and makes a quick prey of them, by one trick or another; and in this process, inadequacy of inner access and self-experience, abundance of temptations and pressures of the mind and of the material world play havoc with the jiva, with the result that faith and confidence in the Perfect Master becomes the first casualty, and one starts questioning His words and ways. Saints are Masters of their will, and act in the manner dictated by the inner power – even though they always give due recognition to what respected persons around them may say, and spare no efforts to comfort all the people who need it and put them at ease. But led by their misfortune and bad karma, one is driven away from Perfect Masters, suffering an irreparable loss. However, the Saints never allow such developments to stand in the way of their love for those dear ones, and not only wish well for them, but actually go to their rescue and help, whenever it becomes necessary. Past events show that Hazur Maharaj Kirpal went to the hospital numerous times to see such ailing dear ones, and giving His attention, pulled their souls up, so that the dear ones would admit that the Light and Sound which had been missing for such a very long time, had been restored. The jivas may leave a Master soul, but He does not leave them.

*Some people think that after a dear one is entrusted with the responsibility of doing spiritual work, he has to meditate very hard to be able to take up the karmic burden of others and liberate the initiate. What is the position?*

Saints meditate throughout Their life until their body is put on the funeral pyre, because they meditate in the first instance for manifestation of the Truth within their own self, and later for getting its taste and joy as often as they can, because without it the world is nothing but a land of misery.

*It has been seen and experienced that after Hazur Maharaj Ji left the body, many dear ones stopped hearing the Satsang, the confidence of many in this Path was shattered and there were many more who changed over to some other path and way. Why did it happen?*

The going away of a Perfect Master from the world is the greatest catas-

trophe which can befall the disciples and admirers. When violent thunderstorms and hurricanes blow, even the heaviest trees are sometimes uprooted. As the event is most extraordinary, and exposes the dear ones to very gruelling and testing times, many become casualties of the mind. While there are a lot of pressures at those times, it is the lack of meditation and involvement with the Path which plays hell, and either dampens our inclination or takes us away from the Path. The remedy for all this is devotion to the Great Guru, and the utilization of every breath in His holy remembrance.

*How can we secure the grace and protection of the Guru?*

By reposing in the Guru lovingly, with confidence and devotion, and eliminating everything from the mind other than the Guru in a mood of utter helplessness.

*When do we get some taste of Guru's wealth?*

When we are lost in His remembrance and forget everything, including the body.

*What is the lesson which the Guru gives to His disciples?*

Everything we see with the eyes is perishable, and nothing accompanies us at the time of death nor comes to rescue us. Guru and Naam are the only ones who are eternal and help us at the time of death. We should unite ourselves with them, so that our constant going and coming finishes.

*What should we beg of the Guru?*

Nothing except the Guru Himself, because the worldly things we may be tempted to ask for will firstly, perish, and secondly, who knows whether they will be to our advantage or not. One who gets the Guru, gets everything.

Before ending this chapter on the life and events of Sant Ajaib Singh Ji, I must add that all sages and seers have been unanimous in saying that to be in contact with a living human pole on which the light of the Guru Power is manifested is a rare and exceptional privilege, and one should draw maximum advantage from it. For the dear ones who have already had the rare fortune of getting Initiation from a Perfect

Master, the real advantage can be reaped by sitting in the company of such Holy Ones, to obtain inspiration from them to do our most private and personal work, which is entrusted to us by the Guru at the time of bestowing the riches of Holy Naam; and His continual remembrance, by doing which the riddle of life and death is solved and the uncertainty about the future is cleared.

I cannot, even for a moment, forget that but for the company of Sant Ji, which I have fortunately had in plenty, I might have continued to be entangled in unnecessary affairs of the world. It was in the utmost grace of my Great Master Baba Sawan Singh Ji Maharaj that after He left the world, He kept me at the feet of His dearest Son, Sant Kirpal Singh Ji Maharaj, and later brought me in contact with Sant Ji, Who has remembered the two Great Masters with every single breath of His life. Obviously those who go to Him, are also able to make efforts, though failingly, to live on this Path sincerely; because for Sant Ji, developing receptivity with a Perfect Master by devotion to Him, and by ceaselessly thinking of Him, are the precious and primary requirements of this Path; and if one lives up to it, success is fully assured.

Sitting with Sant Ji and talking to Him is pleasurable and rewarding, and practically every talk, short or long, is concluded by Him by relating it to spiritual life, and by enjoining strongly to live a simple, sweet and straight life, without ill will for anyone, much less criticism or slander, honesty of means and living, and immersion in the love of the Guru and His constant remembrance, by keeping one's impending death in view. Himself removed from the tumult of worldliness, He tells others by self example that solitude and inner detachment are great accelerating factors on the spiritual path, and help the aspirants greatly. He believes in no grandness of arrangements or equipment, because for Him, these aspects are responsible for creating complications, entail dissensions, and lead to degeneration of the Cause after the Perfect Masters leave the world; and it is on this account that there is no electricity, telephone, gas cooking, or other amenities of life, which have become "necessities," at His Ashram; even though they are available in the area around the Ashram, and if obtained, could be helpful in looking after the groups of Westerners who visit Him every month from September through March, every year since 1976, and spend ten complete days with Him in meditation, discourse, question and answer sessions and devotional singing. How sweetly they come! What unearthly gifts they get from Sant Ji! How hard it is for the dear ones to leave for their hearths and homes, spread in different countries of the world. Their parting from Him is heart-rending and cannot be described.

#### 4. *Reflections and Reminiscences*

Ever since I came in contact with Sant Ji in July 1976, my connection with Him has grown, as has my faith and confidence, and the anxiety to meet Him and learn more of the two Great Masters Whom He remembers with every breath and action. During this period, I have had the great fortune of having long meetings, in which numerous aspects of spirituality were discussed.

As I have already said, I have had the abundant good fortune to spend my whole life under the guidance and at the feet of Sant Kirpal Singh Ji Maharaj, and must submit by way of utter gratefulness to that compassionate Lord, that in addition to showering His unbounded mercy on an unmeritorious person like me, He bestowed on me a confidence and intimacy which overlooked my faults and follies. I had tremendous opportunities of talking to Him on innumerable occasions, sometimes taking undue liberties, as pampered children often do; but still, there can be no denying the fact that I always talked to Him with a feeling of awe, due to His towering personality, my absolute inadequacy, and last but not least, the difference in age between us — the so-called “generation gap.”

The relationship with Sant Ji has been different. My respect and reverence for Him as the living Master is no less, but the discussions have been more open, sometimes even brusque, mainly for two reasons: first, our contact came about under circumstances which forced me to be investigative in my approach, even perhaps to the point of arrogance; and then, the age factor is no more a problem, so that the relationship was more permissive; with the result that with Sant Ji's kindness, I have been able to become wiser on many points on which I did not dare to talk to Maharaj Ji.

I retired from my service in October 1982, and was very graciously permitted by Sant Ji to look after the groups of Western disciples visiting Sant Bani Ashram at 16PS during the winter months. I thus had a much greater opportunity to spend time with Him and to pick up numerous incidents experienced by Him personally which have great relevance to this sacred path, and can to my mind be appropriately called the “Legend” or “Lore” of this Way. Keeping in view the limitations of space, Sant Ji has kindly permitted the inclusion of some of these rare descriptions in His own words, for the benefit of the practitioners on this Path.

While narrating these incidents, Sant Ji stressed, “The Truth is usually bitter and spares or favors none, as it is equally applicable to one and all, with no exceptions, and starts with one's own self, as considera-

tions of 'one's own' or 'alien' are of no consequence to it; Perfect Masters are those who witness the Reality within their bodies and comment upon none nor criticize none, except the vices, passions and weaknesses which bewilder us all the time, and under the influence of which, we defile this most true temple constantly, with the result that we are deprived of the invaluable opportunity; and, continuously suffering in agony and misery, we leave this world, leap into the hands of the Negative Power, and are subject to its infinite textures and perpetual birth and death. As the Saints have compassion upon the jivas, and are obsessed with their interest and betterment, they keep proclaiming to the world to be aware of the antics of the mind, its wickedness and treachery, and to engage in the remembrance of the Guru and meditation; and whosoever heeds His words is saved."

The readers may therefore kindly peruse the following material, which I have written as best I could from Sant Ji's spoken words, and see for themselves how it applies to each one of us and how we can make best use of it.

#### AFTER BABA SAWAN'S PASSING

After Baba Sawan Singh Ji Maharaj discarded the mortal frame and went to His eternal abode, Sardar Bahadur Professor Jagat Singh Ji Maharaj ascended to the guruship at Dera Beas. A number of parties came to exist, and started speaking and propagating against each other. In the history of the Radhasoami Faith, a day came which was similar to the time in Sikh history when, after the passing away of the eighth Guru, twenty-two claimants had appeared on the scene. Many people had wills and legal documents with what appeared to be the signature of the Great Master, Baba Sawan Singh Ji Maharaj, and declared from the house tops that Hazur Maharaj Ji had given His place to them. Many innocent and gullible souls were misled.

Some such souls went to Sant Kirpal Singh Ji Maharaj and asked Him very lovingly why many Gaddis had started, and why so many people had declared themselves gurus. Hazur Maharaj Kirpal said that He had love and regard for all the initiates of Baba Sawan Singh Ji Maharaj, and was prepared to bow before them in affection and respect. He said that He would also bow before those who had taken up the duties of guruship, as it was their own job to realize what they were doing. He also said that the Guru always wishes that each of His disciples should become as the Guru Himself is. But only that disciple occupies the position and place of the Guru, who has, by obeying the orders of the Guru one hundred percent, manifested the Guru Power within Himself. The one who meditated day and night and remained

within by the order of the Guru and absorbed himself in the Guru, alone would occupy His place; and others who kept themselves entangled in worldly affairs were deceiving not only others, but themselves also.

Some dear ones then submitted before Hazur Maharaj Kirpal that they were spiritually blind and that He should have mercy upon them, and tell them who the real Guru was. He told them that it was necessary to ask this question as the dear ones could take benefit from the company of that dear one who, after obtaining Initiation from Hazur Maharaj Baba Sawan Singh Ji, had meditated extremely hard and manifested the Guru Power within himself, just as a big candle can light thousands without diminishing its own glow. He also said that this was a question of hard work, and whoever does it, secures it and occupies the place and position of the Guru.

#### THE STORY OF BHAI SUNDER DAS

Bhai Sunder Das was a good-natured and devoted disciple of Baba Sawan Singh Ji Maharaj, who had enjoyed a close relationship with Him. He was a wealthy landlord who suffered enormous hardships in life and passed a terribly difficult testing time. Hazur Maharaj Ji, with infinite mercy, had told him, well in advance of the time, that his wife and young son would die, affecting the balance of his mind, due to which he would commit a murder and be awarded imprisonment for twenty years, out of which he would have to spend only six years, before release on compassionate grounds; and that he should always remain on the Path of Truth, and that Hazur Maharaj Ji would Himself come to his help and rescue. The words of Maharaj Ji had strengthened the inner self of Bhai Sunder Das and increased his faith in the Guru.

One day, while he was remembering Hazur Maharaj Kirpal, Maharaj Ji appeared to him and told him that as he had remembered Him, He had arrived. At that time, Bhagat Dharam Chand, a loving disciple of Baba Sawan Singh Ji, was also sitting near us. Maharaj asked Bhai Sunder Das to close his eyes again so that He may show him the higher spiritual planes. When Bhai Sunder Das did so, a very beautiful golden-colored car appeared, and after Maharaj, Bhai Sunder Das and Dharam Chand were seated in it, the car started flying toward the sky, of its own, without any driver. At some distance, they saw a strange land where there were many beautiful gardens laden with different varieties of fruits; upon seeing which, Maharaj Ji said that one could eat anything one liked, to any extent and with no charge. After they had seen the gardens, Hazur Maharaj Ji said, "Let us go to other places and gardens." And going on, they came across a very narrow way through

which no one could pass. Bhai Sunder Das inquired from Maharaj Ji as to how they could pass through that narrow way, and Hazur Maharaj Ji replied that as Baba Sawan Singh Ji was with each one of them and extending His full protection, everyone should remember Him and His holy Name, and while doing so, the narrow way widened itself, and became a flat plane. Going ahead, they found a very beautiful house, emitting awe-inspiring golden rays, and inside that house there was an unbelievably beautiful and marvelous throne on which Maharaj Ji seated Himself. Sunder Das asked Maharaj Ji where the beautiful light in the house was coming from, the like of which he had never seen in his whole life; and how long it would last. Hazur Maharaj told him that that was the Land of Light and Radiance, and it was never dark there. At that time, the forehead of Hazur Maharaj Ji was shedding the celestial rays, similar to the sun shining on the banks of the sea, and no human eye can stand it. Every pore of the divine body of Hazur Maharaj Ji was shining brilliantly, and there were numerous souls sitting around in deep meditation. Bhai Sunder Das requested that he might be allowed to remain there permanently. However, Hazur Maharaj Ji said, "The time for your permanent stay at this place has not yet come and you should continue to meditate more in the material world, and at the appropriate time I will bring you here. At this place, nobody occupies anyone else's place, and those who enjoy the company of the Perfect Masters become the owners of such thrones as you are seeing."

Narrating the whole incident there, Bhai Sunder Das told me how the power of Baba Sawan Singh Ji was working in the body of Maharaj Kirpal, and how that High and Holy One had shown him the inner scenes.

On another day, Bhai Sunder Das told me about another event which he had seen and about which he himself had spoken to Hazur Maharaj Ji also. He said that when he closed his eyes in meditation, he saw the three Radiant Forms of Baba Jaimal Singh Ji Maharaj, Baba Sawan Singh Ji Maharaj, and Sant Kirpal Singh Ji Maharaj; and on seeing them he felt deeply happy and requested them to remove his doubts, as numerous gurus had set themselves up and each one was proclaiming himself to be perfect, and how was one to know who was perfect and complete?

Baba Jaimal Singh Ji said that Baba Sawan Singh Ji would tell him the position; and when Bhai Sunder Das requested Baba Sawan Singh Ji, He replied, "Son, the dear one who obeyed the orders of his Guru in the lifetime of the Guru, who reached the highest spiritual stage and became perfect, is the only one who is perfect and no one else. Such

a dear one will always have divine radiance on His face, and this is the criterion of a Saint. If you want to know more, please go to Sant Kirpal Singh Ji, Who is working in my place at Delhi, giving the treasures of Holy Naam, and is liberating the suffering souls. He is my Gurmukh son and I am working in this world through Him.”

Bhai Sunder Das, who spent a good part of his life with me, was a very good and devoted disciple, who would sit in meditation for long hours. In winter, we used to sit for meditation in the fields in the evening, after lighting firewood nearby so that the need for heavy warm clothing became unnecessary. Once, while we were sitting in meditation like this, celestial music started ringing strongly within us; we were drawn up and kept sitting for nearly eight hours, enjoying the inner divine bliss. During this time, one of the burning sticks fell on the legs of Bhai Sunder Das, and a substantial portion of the leg was burnt; but he remained unaware of the burns. When we got up from meditation, I was upset to see him in this condition, but he was not at all disturbed and said that he was greatly intoxicated and everything had happened according to the will of the Master; and the joy and peace which he had got inwardly during that sitting he had never before experienced.

He said that both Baba Sawan Singh Ji and Sant Kirpal Singh Ji had appeared to him in meditation, and Maharaj Kirpal asked him if he had ever seen Bhikha Ji and Sarmad Ji (two well-known Masters of the past); and when he replied that he had not, but had only heard of them, Maharaj Ji told him to look into His eyes; and when he did so, Maharaj Ji took him up with His own attention, and Bhai Sunder Das saw Dharam Rai (the Lord of Death), who asked him why he had come, as no one was allowed entry to that place. Bhai Sunder Das replied that he had been sent by Sant Kirpal Singh Ji Maharaj and was going to see Bhikha Ji and Sarmad Ji. When Dharam Rai heard the name of Sant Kirpal Singh Ji, he felt very happy and asked him to sit down and tell him something about the Master, as he was happy to have met a disciple of Baba Sawan Singh Ji Maharaj. Bhai Sunder Das said that he was not allowed to sit there and that he would tell Dharam Rai about Sant Kirpal Singh some other time. Dharam Rai then ordered that four devatas take Bhai Sunder Das in a palanquin and transport him to their boundary. They did this, and told him about the further way which was to take him to Bhikha Ji and Sarmad Ji. As Bhai Sunder Das was flying, he came to a place where an extremely beautiful and charming old man with a majestic face was, who asked him where he had come from and where he was going. Bhai Sunder Das replied that he had come from the material world, and was going to see Bhikha Ji and Sar-

mad Ji under the instructions of Sant Kirpal Singh Ji Maharaj. The old gentleman said that he could be of no service to him, but that the airplane he was traveling on would take him to those personalities.

This "airplane," which was not made of worldly perishable matter but of Shabd Naam, started flying again, and took him to the place where Bhikha Ji and Sarmad Ji lived. There was a watchman there who inquired where Bhai Sunder Das wanted to go, and was told in reply that he had come from the material world on the instructions of Sant Kirpal Singh Ji to see Bhikha Ji and Sarmad Ji. The watchman told him to go up by a staircase, above which there was a big courtyard where both those personages were. While going up the staircase, Bhai Sunder Das heard every step of the staircase shouting and proclaiming loudly that "Kirpal" was the "Mightiest and the Savior"; even the sun and the moon were shouting like that, and every step had numerous lights on it.

When he arrived at the top of the staircase, Baba Sawan Singh Ji also appeared and asked one of His attendants to take Bhai Sunder Das to Bhikha Ji and Sarmad Ji. The conversation did not take place through the tongue but through thoughts. When the attendant took him to the place of Bhikha Ji and Sarmad Ji, the door opened and he had the pleasure of having the darshan of the two divinely radiant personalities to his heart's fill. Afterwards, when the attendant brought him down, Bhai Sunder Das realized that he had come back to the body, and all the pain and suffering had started. He was later taken to a doctor, who was of the opinion that his leg should be amputated. But when the whole incident was narrated before Maharaj Kirpal, He said that Neem water or lime water should be applied, and when it was done, the leg was cured in no time. Even the bone of the leg, which was partially burnt, was healed; and Bhai Sunder Das lived thereafter for several years.

One day, Supreme Father Kirpal was clarifying the distinction between truth and falsehood. He was greatly intoxicated, and all the pores of His body were emitting strong radiant rays of divine Light, and whosoever saw Him at that time was forced to admit that the Lord was Light personified. But this perception was only for those whose eyes were open; the rest saw the body alone.

At that time, Bhai Sunder Das requested that he may be shown those areas where false gurus, those who had committed gross sins in the name of spirituality, were punished. Maharaj Ji asked him to close his eyes, and when he did so He took his soul to the hell where about five hundred false gurus were collected and were being given a new punishment every day. Some of them were made to stand on burning iron pillars,

their tongues being pulled out and tied with chains carrying huge stones, and there were enormously big stones on their heads. *Yamdoots* (messengers of death), in the form of animals with long beaks, were pulling and biting their flesh.

There was no savior, and a loud voice was coming from all four corners that they should remain there and not be allowed to escape. There were some false gurus who were dug into the earth, and molten hot iron was being put into their mouths, their hands being tied behind their backs. On inquiring from Dharam Rai as to who were the souls who were being punished so mercilessly, Bhai Sunder Das was told that those persons had become gurus in the physical world, even though they did not engage themselves in intense meditation and were not able to carry on the spiritual work; they had deceived their disciples by sheer acting and posing, with the help of parties, and were reaping the reward for their malicious actions. The animals with long beaks were the disciples who had been misled by them; they were settling past scores.

In the adjoining hell, some false gurus had been nailed to the walls, and huge leaping flames of fire were burning beneath their bodies. There were some others who were being stung by the most deadly poisonous cobras; and after being tormented by the sting of the poison, they were put into crushers and their bodies crushed.

Bhai Sunder Das again asked why thousands were being punished. The yamdoots thought that he was asking too many questions; why not punish him too? Bhai Sunder Das was accordingly tied up and given to the poisonous snakes. But he at once remembered his Guru, Baba Sawan Singh Ji Maharaj, and no snake came near him. Some snakes had bitten him, but he felt no effect. The yamdoots then thought that he was perhaps a magician, and they therefore tried to push him under a crusher, but the crusher was broken into pieces in no time, and the yamdoots were injured by the pieces.

After this, the soul of Bhai Sunder Das came down; he opened his eyes, and narrated to Maharaj Kirpal what he had seen inside. Hazur smiled and said that those who deceive others, will inevitably have to suffer for their deeds, but those who are initiated by Perfect Masters will always conquer, if they have love for the Guru and live by His orders. Disciples of a Perfect Master cannot be molested inside, so long as they remain the disciples of the Guru, and even poisonous snakes will feel happy by coming under the feet of the disciples of a Perfect Master.

Hazur Maharaj Ji then told Sunder Das the following: "When Guru Ravidas Ji came into this world, the princess Mira Bai got Initiation from Him; but this was not to the liking of her parents and husband,

who tried to dissuade her. But she would not leave the Guru. Consequently, her parents sent a poisonous snake to her and covered it with beautiful scented flower garlands, so that she was not able to see or smell it. At that time, Mira was sitting at the place of her Guru, Who was a cobbler by profession, and this is what was disagreeable to the parents and causing them immense annoyance; they thought that by accepting a cobbler as her Guru, Mira had humiliated her royal family and ruined its name.

“When the souls initiated by a Perfect Master go inside, they meet gods and goddesses on the way, who inquire where they are going. When the disciples tell them that their native place is Sat Lok or Sach Khand, which is eternal and where only perfect peace and bliss prevail, the gods and goddesses beg of them to be taken further up inside to Sach Khand. And they are told in reply that they can be taken from there, but they will first have to take birth in the material world and obtain initiation from a Perfect Master, Who alone can take them to Sach Khand. When the gods and goddesses, on the expiry of their terms, are born in the material world, it is in the families of kings and rulers—and not in poor families; because they went to the heavens for their good deeds and, on being born again, take birth in good circumstances. Those souls who come from hell are born in poor and downtrodden families. This is all the government of the Negative Power.

“Sant Satgurus, Who come from Sach Khand, possess profound and abiding humility and keep appearing in the world. They do not become humble to impress the people, or to get name or fame from them; even though they are all powerful and Emperors, they remain humble, as God Almighty fills them with infinite humility. This is no small thing. Kabir wove ‘khaddi’ (coarse cloth) all His life. Sri Namdev dyed cloth, and Sri Ravidas Ji mended shoes, earned his living righteously and met his needs. These Saints spend their lives ministering to those downtrodden souls from hell whom they are born among. This is the mercy of the Ocean of Love.

“Kings and Emperors remain in ego and, considering themselves to be rich, do not seek the refuge of the Saints; consequently they lose the benefit of their good deeds and go to hell. Under this condition, Mira’s parents, suffering from the pride of the family, sent the black poisonous cobra to her in a basket, by one of their loyal attendants, with the message that, gladdened by her acceptance of Ravidas Ji as her Guru, her parents had sent sweets and fragrant flower garlands for her. They thought that when she opened the basket, the snake would bite her, and she would die. The servant cunningly placed the basket before her. Mira took the basket before the Guru, and said that her

parents had sent the garlands for her. Ravidas Ji smiled and told Mira to wear the garlands if her parents had sent them. When Mira opened the basket, the snake became a garland; and the fame of Ravidas Ji spread like wild fire and his popularity increased.

“This shows that even the poisonous snakes cannot harm the devoted disciples of a Perfect Master without His permission, as the snakes feel happy to be under the feet of such disciples. Those who meditate on Naam are respected by Dharam Rai also, who welcomes them. To deceive and cheat someone’s soul is the greatest sin.

“Very dangerous times are ahead, because people do not meditate and they go to the Saint for the sake of show, roaming around Him and singing shabds to attract people, to get themselves photographed with the Master, and let people know how important they are, and what place they occupy in His mission; and after He leaves the world, they become gurus. Guru Hari Krishan, the eighth Guru of the Sikhs, gave a small indication that the next guru would be at Bakala, and twenty-two people went there and proclaimed themselves. Why did it happen? Because the real seekers are hard to find, and others were available in large numbers; and where people gather in large numbers like at fairs, simple souls take it to be the place of a genuine Guru. But those who are attached to the Shabd or the inner Guru seek exclusion and solitude and wish to be away from the crowds. When the twenty-two gaddis started working at Bakala, the Sangat was divided into different camps and all the ‘gurus’ were taken to be real Sant Satgurus. It was a pity that the real one who was humble, God intoxicated, and immersed in the love and the life stream of the Guru, had hidden himself away.

“Our Master, Baba Sawan Singh Ji Maharaj, said, ‘One should find a true Master, because it is in one’s own interest, and look out for a dear one who is always absorbed in the everlasting and ever-reverberating Shabd.’

*Those who become one with the Lord, emit radiance from  
their countenance,*

*Their inner self is at peace, their heart is restful, and Shabd  
rings celestially.*

*He is with those whose self is saturated with Him,*

*Nanak only prays for securing the dust of the feet of such  
a Holy One.*

“Those who are fond of property, possessions, power, name and fame, are deprived of the love of their Guru and their appearance becomes stale and insipid. Lovers of the Guru have a freshness and radiance

on their faces. Many of those who practice on this Path are sometimes taken to be Perfect Gurus after they cover the first or second stage, because such people come to have *ridhi-sidhi* (spiritual powers) and as the world is after *ridhi-sidhi*, it goes after them. But such people fritter away their hard-earned achievement for nothing. First of all, one must see whether the Saint or Mahatma whom one is going to accept as a guru has ever meditated for a significant part of his lifetime intensely, and spent a substantial portion of His life in the remembrance of the Lord; because how can one who has not meditated himself, make others meditate? And how can one who has himself not gone in, take others in? Similarly, only the one who is learned can educate others just as a good wrestler can only help others to become good wrestlers. One should always satisfy oneself on all these aspects before going ahead."

Bhai Sunder Das' mother was one hundred and fourteen years of age, and was an initiate of Baba Sawan Singh Ji Maharaj. When her end came, her family and other relatives were with her. Ujjagar Singh, Bhai Sunder Das' brother, was also there at the time. Bhai Sunder Das inquired from his mother whether she was seeing the Radiant Form of the Master, and whether the Guru had come to take her; to which she replied in the negative, and said that she was not able to leave the worldly thoughts and the faces of the members of her family who were fleeting before her eyes. Bhai Sunder Das then requested her, lovingly and firmly, to stop thinking of the family, repeat the charged Names of the Master constantly, and think of the Guru only. She, however, said that the form of the Guru was not coming and she was not able to think of Him. Bhai Sunder Das then requested the old lady to think of the car in which the Guru used to ride, and the way He used to sit in the car, and how He used to sit in the Satsang and laugh; she did this and said very happily that the Form of the Guru had come.

On inquiry as to who else accompanied the Guru, the old lady said that Dharam Rai, the Lord of Death, was with the Guru; and looking through the book which he carried with him, said that she still had some account to settle. Upon which, Baba Sawan Singh Ji told him that the unsettled account may be made known to Him, as He Himself would pay for it, and it need not be claimed from the old lady, as she was His soul. Bhai Sunder Das then inquired from his mother as to whether Dharam Rai was sitting with Maharaj Ji; and she replied that there was a very big dais on which Maharaj Ji was seated and Dharam Das was standing near Him.

Bhai Sunder Das then inquired from her if she could see Hazur Maharaj Ji and Dharam Rai clearly, and which of the two was more beautiful. She replied that Dharam Rai was just fair colored, but Hazur

Maharaj was extremely beautiful and blazing with light and radiance; and His eyes were so brilliant that she could not even look into them constantly. She also said that the forehead of Dharam Rai was like an ordinary person's, and had no light or glow on it.

Bhai Sunder Das then asked his mother to inquire from Maharaj Ji as to when He would take her; and she replied at once that He had already told her that her account had been settled, and that He would take her on that very day. Bhai Sunder Das then requested his mother not to think of anyone other than the most High and Holy Sat Guru and she replied that the Guru was already before her and she was not thinking of anyone else and was only looking at Him. The old lady then left the body very happily and willingly and told everyone present that Satguru was taking her to her True Home.

#### THE STORY OF BIBI JAGIR KAUR

There was one Bibi Jagir Kaur, who was a very good lady. She used to cook food for me. She had the opportunity of cooking food for Supreme Father Kirpal. When He came to my ashram, she was overjoyed to see Him, and could hardly contain herself with happiness and love. She prepared the food for the Lord very lovingly. While He was taking the food and the pickles, her eyes were fixed on Him and she was thinking of that opportune time of her meeting with the Lord, which must have been due to some good past karma.

After staying for five or six hours, when the Supreme Father went away, she wept bitterly and would not cease. While she was in that sorrowful mood, she lay on the bed when Hazur, who had left about twelve hours earlier, appeared to her in His Radiant Form, asked her why she was weeping, and told her that He had come because she had remembered Him; on hearing this, she bowed at His feet and stopped weeping. He told her, "Come with me if you want to see wonderful sights and beautiful gardens." Hazur started flying, and Bibi Jagir also started flying with Him. Hazur went very high up in the sky, where there was a garden with beautiful trees with branches made of silver, strange fruits of golden colors, and trunks made of gold; but the gold and fruits were of a strange type and cannot be found in this world. In that garden, countless sadhus were meditating, and when they wanted to take food, nectar streams started flowing out of the fruits, and into the mouths of the meditating sadhus as their food. Bibi Jagir asked how the nectar could come out of the fruits continuously; and addressing her as "daughter," Maharaj Ji told her that it was coming from God Almighty, and would not stop, whatever quantity one may drink; and that those people who were sent there for meditation, under the orders of the Lord,

were given the nectar, out of which they got contentment. He also said that there was enough nectar for the consumption of everybody in every world, and there was no dearth. But those people who, while in the material world, remained in worldly affairs and sensual enjoyments only, without caring for the Lord, had to suffer as long as they remained in the world, become evil spirits after death, and went in the cycle of eighty-four lakh creation; and the nectar set aside for them goes to waste. Those who enjoyed the company of the Saints, they alone drank this nectar in the world, and were enjoying the bliss even after coming there.

It is with the mercy of the Guru that the disciples have faith in Him, and it is with His further grace that the souls could come there and enjoy the nectar; it is not within anyone's competence to reach this place and have this nectar.

One day, Bibi Jagir asked Maharaj Ji whether she would really die one day from this world, and what is it which is called death? Hazur told her that she was a good soul, had had the opportunity of cooking food for the Saints, and that her end had come near and He would tell her something. Then He said that she should close her eyes and see for herself; if He told her, she might not believe it. When she closed her eyes, He asked her why she was sad, and told her to come along with Him and see beautiful places and marvelous sights. She closed her eyes and started flying. Maharaj Ji flew ahead, and Bibi Jagir flew behind Him. After going high in the sky, Hazur disappeared, and she kept flying above. She saw a big ocean, and thought that if she fell into the sea, how would she be saved. While she was thinking like this, a *yamdoot* (an angel of the Lord of Death) appeared with an umbrella and asked her to go with him, as he had come to take her. She said that she would not go with him as he was a *yamdoot*; and she would go with her Satguru Kirpal, Whose eyes shone like a lion and Who was marvelously beautiful. While she was so praising her Satguru, the *yamdoot* fled away, and she reached a grand *maidan* (leveled place) which was quite crowded, and where there were many gardens, parks and beautiful places. She was not able to decide where to go, as there was no further way; so she begged Hazur Maharaj Ji to appear to her. Within no time, she saw him flying from a very far off place toward her, with a shining light ahead of Him. When the light came very near, she placed her head on His feet, and He blessed her. Then He asked her to follow Him, and after going very high up, He said this was His land and region and the Saints lived there. Upon which, Bibi Jagir begged to stay there; otherwise, how would she be able to get to that place again? Maharaj Ji said that she was not to stay there, she had been

brought there only to see it, and that there was still more time for her.

Then they flew ahead, to a very beautiful palace, about which it was impossible to say what it was made of; and light was coming from it. When she entered the palace, she saw a beautiful high throne there, on which both Hazur Baba Sawan Singh Ji Maharaj and Hazur Sant Kirpal Singh Ji Maharaj were sitting. There were many people sitting around in deep trances.

She went ahead, and on the way, she heard a great noise of deep wailing, and saw a huge fire, consuming many people. She asked what this place was and was told that it was hell; and those who deceived people, robbed them, treated them harshly or unjustly, and usurped the rights or belongings of the poor, were being punished there. Then there were also those who bore animosity to the Saints and troubled them and had never done anything good or worthwhile in their whole life.

He advised her to meditate, because by virtue of the meditation, the Yamdoot cannot come near you. And He said that He Himself would come to her rescue whenever she remembered Him, and that the Guru always protects His disciples, whatever be the circumstances.

#### STORY OF BHAI KEHAR SINGH

Supreme Father Kirpal was indescribably compassionate. Once, a dear one, named Bhai Kehar Singh, who was from my village and was a good soul, came to see Him and immediately on seeing Him, fell in love with Him. Sometime before this, He used to talk about Sant Mat with me, and ask how a man could be a guru of a man, and say that a man cannot be God. I often told him that it was His mind saying all that, and whenever he saw the Guru, he would feel as if there was no tongue in his mouth. As we know, the Perfect Masters are unerring, and at the time of Initiation, make out unmistakably within no time how much burden a person is carrying on his head. As Bhai Kehar Singh had very heavy karma, Hazur Maharaj Ji wanted him to hear some more Satsangs before Initiation, so that his burden could be made lighter, as a number of karmas are settled through Satsang. Bhai Kehar Singh thought that that was an invaluable opportunity for him and if he lost it, who knew what might happen and when he might get the next opportunity? He thereupon submitted humbly before Maharaj Ji that he had committed great misdeeds, done great harm to himself, but was feeling confident that the High and Holy One, Who had to forgive him, had come, and he recited a couplet from the Gurbani which says, "Forgetting the Naam, one indulges in sensual enjoyments, never dreaming that disease and pain will grip the body."

Maharaj Ji smiled and said that if he knew what Gurbani enjoins,

then why did he not act upon it? He said that it was clear that those who spend their life without meditation cannot be happy in this world, as they burn themselves constantly in the fire of worries, and after death become evil spirits, are entrusted to yamdoots, and have to burn in the fire of hell. When Hazur observed this, Bhai Kehar Singh asked that if all human beings, poor and affluent alike, have to suffer the agony in this material world, due to one or another trouble, then how deep is the torture in hell? Then Hazur told Bhai Kehar Singh that if He told him about it, he might not believe it; let him close his eyes and see for himself. Bhai Kehar Singh closed his eyes and saw the condition in hell, and what was happening there. When he was still seeing the hells, five or six yamdoots appeared before him and started beating him; upon which, he said that as he had not done anything wrong, why was he being beaten? And the yamdoots showed him the orders of Dharam Rai which said that Bhai Kehar Singh had still to pay for his past unsettled karmas. As he could not say anything further, they nailed his tongue with a round iron ring and, leading him ahead like a cow, walking on hands and feet, they took him to a hell where he had to walk on huge stones, as hot as burning red iron, and by walking on which the body flesh melted like rubber. After passing through this, the yamdoots took him into another hell, in which huge nails were put through the feet of the souls, and huge stones were placed on their heads; and when, under the strain of torture, they cried for water, they were made to drink blood and pus which was as hot as burning iron.

When Bhai Kehar Singh was made to drink the hot blood and pus, it turned into milk, and he drank to his satisfaction. Bhai Kehar Singh saw this whole amazing scene himself, and Hazur Maharaj showered him with His grace. Bhai Kehar Singh told the other souls there that the blood and pus given to him was converted into milk when he remembered Hazur Maharaj Kirpal Singh Ji, and asked them to take His name. So the other souls, who were drinking hot blood and pus, also started taking the the name of Hazur Maharaj Ji; but the yamdoot removed their tongues so that they were not able to take His Name.

Then Bhai Kehar Singh was taken to another hell, people were tearing off pieces of their own flesh, and eating it. All around one could hear the cries and shouts of the suffering souls, and see a big forest where nothing could be seen except a huge burning fire. Thousands of people were being roasted like gram in the fire and each one was covered from above with a huge stone-like covering; and when the suffering souls asked for water, the yamdoots put burning fire torches to their mouths. When the same fire torches were put into the mouth of Bhai Kehar Singh, it became water.

He was taken to many other hells also, but each time the torture was

applied to him he remembered Lord Kirpal and was saved. Finally he was taken to a hell where he saw iron nails growing like green grass on which souls were thrown with great force. When the yamdoots started doing this to Kehar Singh, he again remembered his Satguru Kirpal and pleaded with Him to save him of the torture. Hazur Maharaj Ji appeared at once and standing at a distance, pointed with his hand to stop, due to which the hell became cool and the yamdoots ran away. Hazur Maharaj Ji then took him out from that hell and brought him to the world and he opened his eyes and told this story to me and some other dear ones. He said that if he had not met Hazur Maharaj Ji and taken this opportunity, what would have happened to him? He understood that in this way he was taken through the various hells that he deserved, and his past karmas were finished in no time; and now he deeply realized that we will have to pay for all what we do here. After some time Bhai Kehar Singh, who had been initiated, left the body and Hazur Maharaj Ji took him to His Feet.

#### THE INCIDENT OF KALAR PAT

This is an incident of "Sant" Kalar Pat who was deceiving people in the old princely state of Patiala, by becoming a guru even though he was incompetent. After death he became an evil spirit and a bigger evil spirit subjugated him and put him into the body of a person named Mohammed who remained alive for some time and was tormented by the spirit. After some time Mohammed was fortunate to come to the company of Hazur Maharaj Kirpal Singh Ji and was initiated, when he told Him that something was eating him from inside. Maharaj Kirpal took pity on him and told him that those who rob and deceive the souls of others by one or another means and get themselves respected and venerated have to suffer, as Kal does not spare them and tortures them by various means. On hearing this, Kalar Pat who was in the body of Mohammed, started speaking and said that when he was a false guru in the material world, he was widely respected; people bowed before him and showed great respect, which made him feel very happy and pleased; but then he had to suffer for it, and as he had not liberated himself, how could he liberate others? He therefore became an evil spirit and suffered for it. He was afraid that further punishment was in store for him, and was crying for mercy at the feet of Hazur Kirpal, begging that he may be saved; saying that if he could not be excused by bowing at His door, where else could he go and how would he ever be forgiven? Maharaj Ji told him that Saints had treasures of forgiveness. Kalar Pat said that if He was really merciful then he should be saved and forgiven. Hazur took pity on him, and saved him from that fate because Saints are always merciful.

## THE INCIDENT OF BIBI JAYNA

There was a Mohammadan disciple of Sant Kirpal Singh Ji Maharaj, Bibi Jayna by name. She fell sick one day and five angels of death came to take her; talking among themselves, they said that they should be careful, as she was a soul of the Saints and had been initiated by a Perfect Master. When they went near her bed, they felt terrible heat and said to each other that since she was a soul of the Saints, they would have no say in the matter. One of the angels who was in the feminine form was towards her feet and the rest were around her, but all at some distance from her bed, groaning continually, they did not dare to come near her. At that time Bibi Jayna went out of her house and in her weakness fell in a canal nearby, and there was none around to save her. Immediately she thought of her Guru, Hazur Maharaj Kirpal, and she saw Him over her head, in a beautiful flying car. He pulled her out of the canal and took her very high up, leaving the stars, the moon, and the sun behind. She reached a place where Maharaj Ji disappeared. There was a very big city and a large number of persons were there. She asked the people why were they sitting there, and they said that Sant Kirpal Singh Ji Maharaj was coming there and giving them Satsang daily. In the meantime Maharaj Ji appeared and Bibi Jayna requested Him to allow her to remain there for good. Hazur Maharaj Ji replied that she should meditate regularly and continuously and the Guru who is always with each one of us takes care whenever any one remembers Him. He also told her that what she had seen was the settlement of her past karma, as she had been fated to die by drowning in the sea. But the Guru had made a pin-prick of her suffering and if she meditated day and night, she would have no fear, as the Gracious Guru would help her more and more.

## THE SUFFERING OF SPECIES LOWER THAN HUMAN

One day I said to the Gracious Lord Hazur Maharaj Kirpal Singh Ji, the Emperor of Spirituality, that all Saints and Sages have described this human body as a rare and invaluable Jewel, but this gift or Jewel did not keep humans happy and satisfied, even though it is considered to be the best among the whole creation, as each person has thousands of worries and sufferings; and I asked Him whether other species of creation also have similar troubles and agony.

Supreme Father Kirpal said that He would tell me the sufferings and sorrows faced by other species of creation like the animals, birds and vegetation, etc. He said, "When wheat or any other crop is sown, it grows up and starts blooming after a specified time, and the essence of the plant comes to stay in its spike, and the remaining body of the

plant becomes worthless; and while the fruit of the crop is taken away and consumed by human beings, the remaining plant which is tasteless and incapable of use by human beings is consumed by birds and animals. When a tree grows up, the entire life of the plant rests in its leaves, and later when flowers come, the essence is shifted to the fruits and the leaves lose their importance and become secondary; and whereas the human beings eat the fruit, the leaves are left for goats and sheep to consume.

“A human being may sleep, remain awake, or wear such clothes as one wishes; but just consider whether it is open to animals, birds and fish, to do as they want. If cattle feel hot in the sun, they cannot inform their owner about their hardship. It is left to the sweet will of the owner to do as he thinks proper. See the condition of the horse; it may get wounded, its limbs may be aching or it may be unable to run due to some physical disability. But it has no escape, because it has to be harnessed to a tonga or cart, and has to run no matter how hot; and even when it falls senseless or wounded, the owner shows hardly any concern, but in his greed lashes it and makes it get up instead of ascertaining what injury it has sustained. Do you think it can present its misery and sufferings before any court or authority?

“Then see the condition of the sheep and goats. They eat grass and wild bushes as food, but give milk in return, without any headache to their owner; but still they are tortured and tormented when their kids are killed before their own eyes. Do they not suffer indescribable pain? But what can they do? What happens to us if someone kills our children before our eyes? Similarly, the animals also have attachments with their progeny, but tied to iron chains, they have to suffer helplessly.

“Further, see the condition of the bird. We are led to believe that it can fly freely as it likes, but we forget and ignore that thousands of us are keeping an eye on it, and shoot it dead whenever possible, without the slightest pity.

“See the plight of the species still further down the ladder, like the insects, who spend their whole life in dirty drains or stinking pipes, or other such like places. Helpless as they are, they can do nothing. Do they not have life like us? Do they not in their soul wish to enjoy fresh air and clean atmosphere? But the Negative Power has its own methods of punishment.

“Lower still are the plants and trees. Many of those exist at places where there is no source of water except rain. You can see so many trees which become old, but their branches and trunk retain some greenness, which is diminishing, and the tree is also gradually dying. As the plants and trees also have life like us, how much suffering it means!

It is similar to what happens to a man who has a limb that stops functioning.

“By forgetting the Naam, the jiva is going round and round in the various species, and suffering endlessly.”

Then I begged Hazur Maharaj Kirpal, the Lord of Compassion, to have mercy upon us and save us from this coming and going. Supreme Father smiled and said, “Whenever Saints and seers, who have engaged in meditation, and merged themselves completely with the God Power, came in this physical world, they advocated the meditation of Naam or Word, which bestows contentment and happiness; and the dear ones who acted on their advice, went to the Real Home, which is a region of permanent peace and bliss; and even those who will act on it hereafter, will benefit in the same way. The rest will go to the wheel of eighty-four after death.”



# Epilogue

**I**T IS VERY unfortunate indeed that the initiates of Sant Kirpal Singh Ji Maharaj, should have broken themselves up and divided His cause the way we did after His departure from this world — supposedly in His Name.

Is it not the most painful irony of its times, that the children of Him Who brought so many people professing different faiths and belonging to various countries and communities together in the name of God, should have administered such a serious blow to His cause?

Countless times did He tell us to be humble and courteous, so that we could progress on this Path divine. He spared no human effort to bring home to us that respect and recognition for each sentient being — especially for those dear ones who are tied in the silken bonds of Master's love — is a primary requirement for the spiritual path. He made no small effort to make us realize that injuring a human heart is a heinous deed and a great hindrance on the Godway, and till one is able to absolutely refrain from it, the face of the Beloved will be nowhere in sight.

Memory is said to be short; and public memory is shorter still. The Mighty One, Who used both His pen and tongue so proficiently and profoundly to throw light upon these points, to avoid doubts and dissensions among the followers, must be really unhappy over what we have done to each other and to His life work.

The main points on which differences have come up and division taken place in His following, are: who becomes a Guru or a Perfect Master in the fullness of time, and how? Who is a Perfect Master, what are His attributes, and how can we know Him? Is it necessary for an initiate of a Perfect Master to go to His Successor or not?

As we human beings are immature and spiritually blind, we are bound to think and act in an unbecoming way. I am therefore reproducing the words of the Great Master Kirpal Singh not to show who is right nor to prove any dear one wrong; but solely to enable the children of that spiritual stalwart to understand that position which our great Spiritual Father expressed from time to time, for our benefit and comprehension.

The following selections from the words of the Master Himself deals with all three of these questions asked above.

It is for the readers to see for themselves what it implies, because in this Path it is not the responsibility of any dear one to put anyone else wise except by way of improving and reforming one's own self — which our Great Master always urged and enjoined upon us to do.

May He Himself make each one of us understand and abide by what He thought, said, and lived throughout His whole life, as there is no lesson more true than the one that He gave and no footprints more effective for us to step in, than the ones He left for us. It is in this spirit that I place His own words before the members of His spiritual family, to enable them to reflect deeply on what He expected from us, and what we should attempt to do to reach Him; so that the solving of the mystery of Life, for which we went to Him and sat at His feet, and which is the most important work to be done in this earthly life, is accomplished. Then, released from the law of transmigration and removing the veil of ignorance, we can return to the region of permanent peace and bliss, from which we were taken away and separated from the Lord eternal ages ago.

Let each one of us, therefore, take a vow to be sincere and true to Him, who was, is and will ever continue to be, most great and glorious. Let us become His disciples so that He may make us His own.

#### PERFECT MASTER — HIS ATTRIBUTES — WHY IS HE NECESSARY?

Many dear ones who sat at the holy feet of Baba Sawan Singh Ji Maharaj, or Sant Kirpal Singh Ji Maharaj, are extremely perplexed over these questions: Who is a Sant? Why is He needed? How does one know Him? How does one determine a Great Master, and how is the Guru Power transferred from one Master to another?

The exact position, in the words of Sant Kirpal Singh Ji, is reproduced as follows:

“To succeed on this spiritual path, we must find one who has explored it to its utmost limits. A living Master is an indispensable need and an indispensable means to the attaining of self-realization. On the purely physical level, He serves as a living example of a perfect life. He tells us of our true Home and the way that leads to it. On the spiritual side, He gives us details of the inner Path, its intricacies and difficulties, provides our attention with an actual experience of withdrawal from the body and of the inner Light and Sound, and guides us through the most difficult parts of our inner journey until we reach our Goal.

“A Sant or Master in the Saint's terminology is one who goes to Sach Khand or the Fifth Plane and comes back at will, and who can give

us experience of contact with the Word or Naam. The Master-Saint is outwardly a human being like any one of us, but through the blessings of His Master and intense spiritual discipline, He has risen into cosmic awareness and super-cosmic awareness. He has become one with God and is a conscious co-worker of His Divine Plan. He is a living embodiment of God's love and does nothing of Himself. He is not tormented by any self-interest, but works for the pure benefit of suffering humanity.

"A true Master is dedicated to bring souls back to the true Home of the Father. A true Master gives more than mere theory. He gives experience to His disciple. He shows the way to God, which is within. God and Master are within. How can this be? This question usually besets every true seeker after God. In my boyhood, I had the same doubts and questioning before me. I did not dare to go to any Master for fear of encountering an imperfect Master, and then my whole life would be one of frustration. So I earnestly prayed to God for guidance. My prayer was heard. A true Master began to appear to me in my meditations, about seven years before I came to Him physically, Whom I recognized to be the same Great Master Sawan Singh. Your question: 'There are many self-styled Masters. How many are true Masters?' remains — how to recognize a true Master? Outwardly, we should see that he has no selfish motives. He should be living on his own hard-earned money. He should not be fond of outward pomp and show. He will live a simple life. His thoughts will be pure. His true qualifications will lie in his ability to give the initiate some first hand experience by opening the inner eye to see the Light of God and inner ear to hear the Voice of God, the Sound Principle. The extent of this experience will be according to the background of the initiate and his receptivity. After Initiation, the only rules for judging for one's self is one's own inner ascent to the spiritual planes, whereby one can see for himself, and meet all the Masters, past and present, wherever they are, in the upper or lower planes. Those who contact the Master inside and talk to Him, know.

"Swami Ji Maharaj in *Sar Bachan* has answered this question — How does one determine a great Master? — very beautifully. He exhorts that as and when you hear about a Saint or Master, just go to him and in deep humility and reverence sit near him. Just look into his eyes and forehead like a child with deep receptivity. You will feel an upward pull of the soul and divine radiation from his eyes and forehead. Besides, if you have any questions in your heart, these will be answered automatically by his discourse without your effort. Over and above all, the testing criterion for the Perfect Master is to have the conscious con-

tact with the Holy Naam within, the lowest links of which in the form of divine Light and Holy Sound Current must be had on Initiation. Again, he should be competent to afford guidance for his initiates in the astral plane and must protect the soul at the time of their physical death.

“It (Christ Power) is transferred through the eyes. As a matter of fact, the chosen human pole on whom the Master Power is to work for the liberation and guidance of humanity is determined much earlier. There are living testimonies in this behalf that the dear ones who have never heard about Sant Mat and living in far flung countries had visions of the Master long before He took the role of the living Master. It is the divine form which works for the guidance of the humanity. They are chosen by God Power or Christ Power and not voted by the public, nor transferred through written documents.

“Soul is of the same essence as that of God and the Master looks on all as embodied souls. So all are dear to Him. He wishes them to reach to the true Home of their Father. A repentant sinner coming with a sincere heart is acceptable to Him. We are all sinners and we come to Him to be cleansed.”

#### HOW A DISCIPLE BECOMES A MASTER IN THE FULLNESS OF TIME

(The following questions and answers were asked of and given by the Holy Master Kirpal at the evening darshan session of July 21, 1974, at Sawan Ashram.)

*Master, how can obedience be greater than love?*

One form of obedience is by compulsion, being forced to do it. If not, disobedience may carry the penalty of death. The second way is out of love; you go on with it — no compulsion — unasked for, lovingly. Obedience can come by two ways. One, by compulsion — you must do it. You will be afraid if you do not do it, there may be some penalty. So being duty bound is not obligation, is it not? No obligation. That you have to do. I will tell you about one professor of science I knew in 1912. He used to live all alone in a house where nobody was permitted entrance, without his permission. But I was given freedom to come and go at any time. He had love for me. He was a Mohammedan. When I came, I saw him saying his prayers. In their prayers, they pay obeisance four or five times, then stand up and pay obeisance. But, he would continue sitting for hours. One day I asked him, “Well, dear friend, usually prayers take four or five obeisances; but you go on doing them for hours.” “Well, two hours — four or five times is compulsory; more

I do to win His love." You see. The rest is due. Duty bound is . . . duty bound. The word duty is also bound. Out of love.

When the Masters leave the physical plane, they test. They have mysterious ways, you see? Each Master has His own. The third Guru of the Sikhs, Guru Amardas, ordered some platforms to be raised. "Bring the earth from some place and raise the platforms." Naturally, the orders of the Master are obeyed by everybody, and they began to build up platforms. After sometime, they were ready. Master said, "Oh, these are no good. Demolish them." Again they built up the platforms and Master said, "This earth is no good, bring earth from there." They demolished them, brought the earth from there, and again built up the platforms. It went on for days. Then He said, "This place is no good. Let us go to the other place." Do you follow? Do you know how many of those disciples remained duty bound? One, two, three, four, five, ten. They began to diminish in number. There also, He began the same way: "This earth is no good, let us go to the hills." All the people slowly left except for one. And that one was termed Guru Ramdas. Guru Amardas was over one hundred years of age. People told Ramdas, "Well, look here. He's an old man. His brain is out of order. What is the good of demolishing and building platforms again and again without purpose?" Ramdas wept, shed tears. "Master is all-knowing. If He orders me to go on doing this all through my life, what more do I want? I have to win His pleasure." And it was he who succeeded. Each man has his own way — mysterious way. (This was His way.) Orders are orders. You tell me not to do this, this is my penance, this is my service, this is my everything, my worship.

Each man is given the same thing to start with. It is the amount of devotion that makes the difference. Even by word of mouth, as I told you, we can learn only one third of the teachings. By devotion, two thirds more. The same is reflected. You are not to make any effort. But the criterion of such a person is that he never loses faith in the Master. He might be sleeping or anything, dead, he won't do anything immoral or anything like that. But still, whatever He says is good. To demolish and build up. . . .

So it is devotion that makes the difference to God. Out of thousands He chooses one. You see? He gave something very responsible: Law. He has no ill will for those who want to kill him, you see? Inner. The same lessons are given to the students in the class. Some come out very shining, others drag on, letting others pass them in classes, you see? In my school time, it happened one day . . . students are asked to prepare their lessons for the next day, especially the difficult work. Perhaps in the West it is like that also. The other man, who was always vying

with me did not prepare his lessons one day. And the professor began to rebuke him. "Why is it, strange enough, here is a man (Kirpal Singh) who keeps no copy, never prepares any lessons, but you never tell him anything? Today is the first day I did not prepare, and you are rebuking me." The professor replied, "Well, look here. He knows even that which you have not read in the book." Competence. Sometimes, the professor would leave the class to me, "Go on, attend to it." He left the very class in which I was reading, to me. That is devotion, you see?

If you come to the Master and look to where He sits, where He eats, where He looks, why is He scratching here, and you repeat that to people, that is due to smoky glasses. But He is above that. Few there are, you see . . . I may give you an example of one illiterate man, who was with our Master for thirty long years. He lived in this house, served Him and did not know what was lying where. He was coming to Him every day, but he did not know where things were located. Master once told him to go and bring something lying in a niche, somewhere. He did not know where that niche was (although) he was living there. You follow? Those who come like that, they come for the Master, live for the Master — die for the Master. This is devotion. So spirituality is a very important subject which cannot be handed out to any man without retaliation, now. All of you are here. Each man has his own devotion. He will gain according to that. He gives the same thing to everybody. It is up to each one of us to grasp, enjoy, according to the receptivity — you see? The word "chela" means: The father's devotee. He is one whom the clothes of the Master fit, do you see? It is a matter of living it, not saying, not professing or making show of anything. No . . .

Ramakrishna was sometimes seen shedding tears, in sweet remembrance of Vivekananda. Why? When I was in service, I used to visit Him (Sawan Singh) twice a week. Any time I did not turn up for a week or so, He would ask everyone, "Where is He?" Then He would take the car and come to my office, about forty miles away. You see? This is love — heart to heart. It develops in that way. That requires no show. Such a one is called a gurumukh. He becomes the mouthpiece of the guru. Ask the same question from the Master and the same from him, and they speak the same words. Many people come to the Master. Their development depends on the devotion, each man's own devotion. When you have love for somebody in the earthly way, you remember him or her — anybody — at night, daytime, always. It is the same pinching at our heart, you see? If you are sitting among hundreds, your attention is where? You are all alone. When Emerson wanted to be alone, he went to live in an inn, you see? That's where nobody cares for you and you are for nobody. When you gain control over yourself, you can

work wonders. Archimedes found the center of gravity. The poor fellow was after finding the center of the world so he could move the world. But he could not find that center which is within you. Because Masters have found the center within, they can give a boost to hundreds, and then thousands get something by radiation. The only thing required is one phrase I always use: "Be true to yourself," that's all.

In the time of my Master, many people hankered after the Master-ship after Him, you see? One even made Him sign a paper reading, "This is the follower." You see? They prepared the whole thing. He was an advocate . . . He died. There are so many others too. Master always used to refer the people to me. They wondered, "How? How can that be?" So one day, He called me and said, "I have just issued all my duties except Initiation. I vouchsafe this to you." No one son would like his father to be suffering. I shed tears. This is selection; no voting, no outer qualifications can help qualify them. It is their way of living, devotion. He has mysterious ways of testing, you see. Each Master has his own way. So it is all His grace working. Some days people gather, they tell me—"All right, I can go." I have no property in Satsang. You see? I can go. Any moment. He may distribute to you, you may go on; proper arrangements for that. So while Master is a man like you, he is not attached at heart.

Kabir gives the criterion to test somebody who has really met the Master. You lose *all* attachments. All attachments to your wife, children, everybody. Duty, that's another thing. Everybody has to pay off debts, as a reaction of the past. You are to leave all attachments to the body too. All attachment to name or fame. "All right, Master. I have come to Thy feet, it is for You. What the other people tell about me, right or wrong, doesn't matter. I am nothing." First that. How will you determine if you rise above body consciousness daily? Take cross daily, you see. Only then will it be possible, not otherwise. Many hearsay, outer things, won't do. Can you leave your son dying at home to go on (with) Master's duty? Can you do it? No. This is one criterion. The other is: all physical mind, mind's discussions, any unexpected event, doesn't affect him; he is not affected by anything. If there is a bombing, "All right, let us go; He is working." He knows how to leave the body daily. Unaffected by anybody. He is not waylaid by the suggestions of the mind. Outgoing faculties at his own will and pleasure. It is a very simple way, I tell you. When you see these three things are embedded, you know, he has met God. Christ said, "Those who do not take cross daily, they are not my disciples." "I have come to separate daughters from mothers." Read the Bible. "I have come with a sword." You see? So cut off all inner attachments. Very politely, non-

violently. Like sometimes in a tree, you see the outer wood is there, but that is eaten from within by ants. It appears all right outwardly, but inside it is hollow. Your inner attachment is cut off.

So since 1948 to date, even before, I have owned no property in the Satsang. All this is not mine, you see. You understand what is discipleship? All men have the same five charged Words, same attention. The difference lies only in inner vision. So he who has got the center within one's ownself, moves the world according to the strength of radiation.

*I will ask you if I can be initiated.*

Well, look here, Father wants each one of His children to come to Him. It is he who sends, it is He who gives. We are not to worry. He makes all provisions. You came to me the other day, quite a new man for the first time. We had never seen you before. "I'd like to stay." "All right, you can." So it is He who sends and it is He who gives. He is within us. So it is all His job, you see. It only depends on, if within yourself you have got the urge. So it is all His grace and your clear brain, I would say. I was seeing my Master seven years before. In those days, there was the Mesopotamia War. I traversed within with Him to different places. So Master or Word made flesh guides you as man. He's a man too. So spirituality cannot be had by votes; it is His choice, His selection. He is a very good observer. He is all along with us, even watching our very trend of mind, which way it goes. The Masters refer to trudging the path of discipleship like walking on the very sharp edge of the razor. It's very difficult. It is very delicate.

It so happened Bulleh Shah, who was a Sayyid, like a Brahmin of the Hindus, high class, was initiated by his guru Shah Inayat. So other disciples enjoined, "Oh, he is a Brahmin and is our brother now." But Bulleh Shah was afraid of being called a follower of Shah Inayat, because he belonged to the high class. So one day Master ordered the others, "All right, go to Him dancing and crying, 'Bulleh Shah is our fellow brother, we are disciple-brothers.'" So he hid himself in his house. They came up to his house and yelled out, "Brother! Our own brother is in there." So there was a Sayyid, high class man, hiding within. People asked him, "Are they your brothers?" He said, "No, they are not my brothers." They went away. Master asked, "What happened when you went to him?" "He says he's not our brother." "All right, I won't water his field." You see? That seed, whatever he had was lost. It is his gift, you see. What to do? So once a Master turns His eyes from His disciple, may God help him, you see?

So Master used to hear singing, hymns. There was one prostitute who would go to him every Friday to dance and sing hymns. What to do?

How to please him? Nobody would dare to recommend him to the Master. So he left his hearth and home, became a servant in the house of the prostitute, served in all ways possible, and learned singing and dancing. Do you know how many years it must have taken him? When he became adept in it, one Friday, he requested, "Would you kindly let me have your clothes? I'll wear them and go instead of you." "All right." Shah Inayat was there. Bulleh Shah was in that singer's garb. So frolics of a loving man are different, you see—every look, every moment, every gesture, all were intoxicated. And Inayat Shah stood up and embraced him. (*Master whispers in imitation of Shah Inayat's followers*) "What? Did you see Master? The cat is out of the bag!" He says, "Well, Bulleh Shah, just remove your veil." "I'm not Bulleh Shah, I'm a forgetter. Forgiveness I want." Inayat Shah then was pleased, you see. It is very difficult, very delicate. Who sacrifices everything for Master, even at heart of hearts, his everything, his name and fame, everything . . .

In my village, I tell you, I was the only man who was a disciple of Master. All the village was against, after me; but they would not, could not convince me. Sometimes up to two, three thousand people asked me, what is this? (about the Path) I explained to them. "All right, you want to discuss these things, just choose somebody out of you, some spokesman. Two, four, six or more learned people, we'll talk it over and come to some conclusion." They agreed and fixed the time at night. It was dark night at ten. Villages, you know, are very dark. No lights. So one man swore, "I will just kill him tonight." I went through those dark places, nobody killed me. But he did make some attempt. I went to the meeting and we talked. When I talked to one man, who was a spokesman, he was convinced and those people were after him too. So when that man came to Lahore, and met me in the street, I greeted him and asked him to my house. I put food before him and he cried, "I am the one who had sworn to kill you." People were against him. No theory, no way of explaining further. Usually in the beginning, when you speak of the inner way, you are concerned like anything, you see. Now they have begun to understand, naturally. But there was very great opposition everywhere. So the path of the disciple is very delicate. God bless you all, that's all I can say. You may be killed and not mention that you are being killed. To follow Him is above all other things, above all.

Oh my Lord . . . It is altogether a new world, you see. You people cannot even dream of that. How can you dream? A man is going to kill you and you will meet him? Christ was very clear about all this: I have come with a sword. I think we never cherish these words of His, do we? Then He also said, "Those who love their brothers and others

more than me, they are not my disciples.” I am quoting His words. I once glanced through the Bible, and learned certain words, because the same thing happens to everybody. He only wants attachment to Him, Him in – within Him. Above all.

I never dreamt that I would be given this job. Never dreamt it. I was astonished. But He is carrying on the work for me. I am only a scape-goat, I would say. (*Master laughs*) Scape-goat. This is a very great responsibility. I generally say, “God, spare people this very hard task.” So we are following the path of discipleship, you see. Some views, some glimpses of the Light. This cannot be judged by others. You can judge yourself. When you think you are doing well, you are progressing, even that stands in the way. It is all His grace, His debt; all credit goes to Him. On the Diamond Jubilee Day celebrated here, government officials were there, high and low, all heads of the religions. They came one by one, and spoke so much tribute. I went on listening, then I had to say something. I told them, “I have been listening very attentively to all these words each one of my friends has been telling about me. Truly speaking, I was passing on these very words to Him to whom all this is due.” So it is His work, you see.

*Master, will everybody eventually find a Perfect Master and go back to God?*

Surely. When the child is in the womb, Master will arrange. God will arrange for his milk. All children born thousands of years back, hundreds of years back, a few years back, or now being born, all those who come – do you not think that the arrangements by God would not be made with the mother for her child coming up? He is in the embryo. He looks after everyone. We cannot dream of the responsibility, you see. Truly speaking. We simply compare him in the outer intellectual attainments, this and that thing. All these outer things . . . all infinity is working very good. Want it. We must have it. We should develop all around, physically, intellectually, spiritually; but intellectual attainments only won’t get you anywhere. Masters say those who are intellectual are like ignorant children before them. It is a matter of seeing, hearing, with no inferences to be drawn.

#### THE QUESTION OF SUCCESSION

*I wanted to know if the living Master continues to teach his initiates when He goes on and turns his work to another Master?*

The Master of the definition I have given to you takes care of the initiates who had been put on the way. But, truly speaking, you be-

come an initiate not by having only certain preliminary things. When you come within and see the form of the Master, the God Power manifests Himself in that form. This is right. If you come up to that level, and that Power talks to you, well, no further guidance is required. Until then, you need guidance, you need help. By hearing His talks, you solve certain problems or clarify something which is not clear to you. So you have to have the benefit of attending the other Master who is on the way. He will never direct you to leave the old Master, but He will help you to come in contact with Him. (December 13, 1963)

FROM *MAN KNOW THYSELF*

Guru precedes God. Such a person was Master Hazur Baba Sawan Singh Ji Maharaj, who remained with His disciples a great number of years, and now, even after He has left the body, still watches over His loved ones and also those who contacted Him once with all love and sincerity in their hearts. Love knows no law, and He is still appearing in His Radiant Form, even in the lower spiritual planes. He is still showering His blessings through His medium, at Ruhani Satsang, Sawan Ashram, who now in turn guides men in all spiritual matters. One bulb is fused and replaced by another. The same power works and the same light shines from a new bulb.

FROM BABA SAWAN SINGH JI

Your question to whom to look for guidance if the present Master goes out of life is very appropriate. The Master leaves the physical frame in its time, like other people, but remains with His devotees in the astral form as long as the devotee has not crossed the astral form. All internal guidance will be done by Him, and it is He who will come to take charge of the soul at the time of death. And in case a devotee rises above the eye focus now and meets him daily, He will meet him inwardly there as usual. He will continue to discharge His inward duties of guidance as before, only He cannot give instructions outwardly for the simple reason that He has left the physical vehicle. The function which could be performed through the physical frame only will now be done by the successor. All outward guidance will be done by the successor, and the devotees of the Master that is gone will love the successor no less. They will get the benefit of outward instructions from the successor. Correspondence will be done with the successor and you will know who the successor is. (In a letter to Dr. & Mrs. H.M. Brock of Port Angeles, Wash., U.S.A., December 17, 1925)\*

\* The Brocks were Master Sawan's first American Representatives, and in the light of this letter it is interesting that they (and Mrs. Dona Kelley) were the only Western members of His staff to sit at the Feet of Sant Kirpal after Sawan left the body.

A Satsangi from Quetta inquired as to what form he should contemplate upon after the Master left His physical frame, in case a Satsangi has not been able to consummate his contemplation of Master's Form. The Master indicated that when the mind and soul are concentrated and cross the sun and moon regions together, the Satguru's form will then automatically appear. There is no need to get Initiation afresh from His successor. One should attend the Satsang of His Successor and obtain His help and guidance, as and when he is faced with any difficulty or hurdle in the midst of His spiritual practice.

At the time of a Satsangi's death, the Form of the Master Who initiated him, will appear before him; or sometimes the Successor's Form appears also; in other words, both Forms simultaneously. The Master said that the Guru never dies. It is only His physical form that ceases to exist. Inwardly, the devotee continues to see the Form and receive help and blessings of his own Master. Outwardly, the duties of explaining and clarifying the teachings are performed by the Successor. (Quoted from Rai Sahib Munshi Ram, *With the Three Masters*, Vol. 1, p. 32)

#### FROM THE LAST WORDS OF BABA JAIMAL SINGH

During the same month, on a Thursday, one sadhu Satsangi told Baba Ji that he was not prepared to accept anybody as Guru in His place. Baba Ji replied, "You people are not worthy of any saviours." He further stated that whoever is appointed by a Sant Satguru in His own lifetime to be His Successor, is in fact the sarup (form) of the Sant Satguru Himself. . . .

Then, Baba Ji said that Sant Mat had not been understood by any of them, with the exception of one (His Successor), and only He would be able to follow it with the Daya Mahr (grace) of a Saint. A spiritually poor soul cannot know anything about it. A Satsangi then asked how could a Sant come into the physical self of His Successor. Baba Ji replied, "Like sugar in a glass of water. The color of the water does not change, but the taste is indefinably improved." (August 1903. Recorded by Bhai Jawala Singh. *Spiritual Letters*, pp. 130-31)

#### LAST WORDS FROM SANT KIRPAL

*Many have seen the Master becoming Guru Nanak or some have seen the Master becoming as our Grandfather Hazur.*

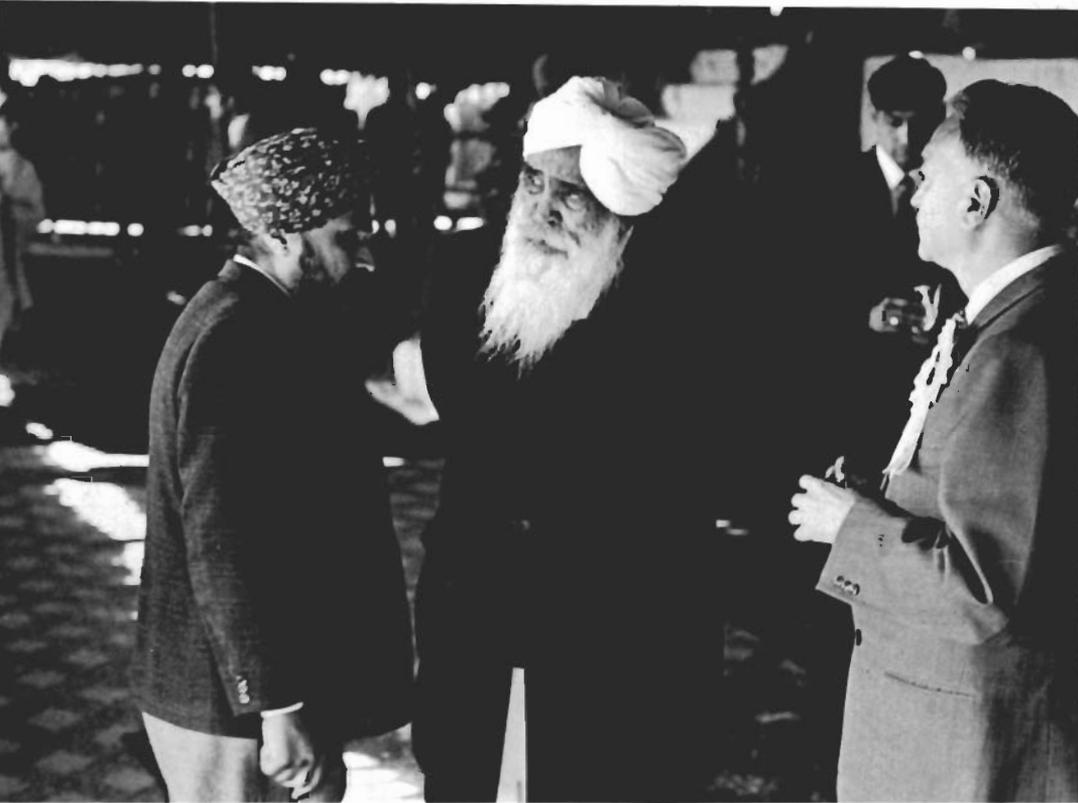
That very Power came through different human poles. When Guru Nanak left the body, he blossomed. When they wept, He simply said, "Look here, if a friend of yours goes away today, he comes in another robe another day. What difference does it make?" Clothes may be changed, but that won't. These are very delicate points. (August 8, 1974)

*I once read that you Master, Sawan Singh, had in a previous incarnation been Kabir, and I wonder if this is correct?*

They all had the same Power working through them. Kabir and everybody else. They are Word made flesh. So Word is sometimes manifested as Kabir, sometimes this, sometimes that. The Word never changes. When your friend comes today in a white suit, tomorrow in yellow clothes, and the third day in brown clothes, would you not recognize Him? I hope you recognize and do not discard Him. That is all I can say. (August 14, 1974)

To delineate a particular period of one or two centuries as the period of the Gurus, and to say that there were no Master souls before or after that particular time, is against the fundamental law of supply and demand, and hence is incorrect. (*Godman*)

So springtime is upon us now; there will be more fragrant Saints, I would say now, who will come up and give through the grace of God, a contact with the God-into-expression Power. And this is the revolution, the spiritual revolution which is coming up and awakening all around. (December 1972)



*The author (left) with Sant Kirpal Singh Ji at the Unity of Man Conference, February 1974*

Born in 1924, Avtar Singh Oberoi was initiated by Baba Sawan Singh Ji in 1938, sat at the feet of Sant Kirpal Singh Ji (of whom he was a distant relative) since early childhood, and has been associated with Sant Ajaib Singh Ji since July 1976. He has had the opportunity of serving all three Masters; under Kirpal Singh he served on the Managing Committee at Sawan Ashram and was one of the principal architects of the World Conference on Unity of Man, February 1974. A hospital administrator and corporate director in his worldly career, he is now retired and spends much of his time at Sant Bani Ashram, Village 16 PS, Rajasthan, serving the Sangat.