THE WAY OF THE SAINTS

Kirpal Singh

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Sant Mat

Collected Short Writings of
KIRPAL SINGH

SANT BANI ASHRAM
Sanbornton, New Hampshire

We are grateful to Loi Fager, Lala Howard, the Mahattas Studio, Jonas Gerard, Ron Polacsek, and many unknown photographers for their beautiful pictures of two great Masters.

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Dedicated
to the Almighty God
working through all Masters who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the translator imbibed sweet elixir of
Holy Naam—the Word

BY KIRPAL SINGH

The Jap Ji: The Message of Guru Nanak
Prayer: Its Nature and Technique
Spirituality: What It Is
Naam or Word
Baba Jaimal Singh: His Life and Teachings
The Crown of Life: A Study in Yoga
Seven Paths to Perfection
The Wheel of Life: The Law of Action and Reaction
Godman
Spiritual Elixir
The Mystery of Death
Morning Talks
The Night is a Jungle and Other Discourses
The Light of Kirpal
The Way of the Saints: Collected Short Writings

THE TEACHINGS OF KIRPAL SINGH
(COMPILED FROM VARIOUS SOURCES)

Introduction

The instructions to prepare this book for publication were given to me by the Master Kirpal Singh Ji in February 1972 in India; while I had had a desire for many years to compile and publish in book form all the Master's circulars, I had somehow never brought it up to Him. During my stay at Sawan Ashram that winter, I received a letter from a brother disciple in America requesting me to collect all of the Master's short writings in one book. I took the letter to the Master and showed it to Him. He read it through, said it was a good idea, and told me to prepare the manuscript. On my return to America, I received a letter from Him confirming in writing what He had previously told me.

This book, however, does not contain "all of the short writings of the Master," and the reason for that is this: When I returned to India in September 1973, I brought a completed manuscript with me for the Master's approval. This manuscript was substantially the same as this book, but it included a number of discourses translated from the Urdu and published in mimeographed form during the 1950's.

The Master went over the manuscript carefully and approved most of it, but He refused to approve those translations. He said that He had never checked them over, and could not guarantee their accuracy. I requested Him to check them over, but He did not have time.

The manuscript also included a large number of excerpts from letters He had written to individuals. He indicated that He would prefer these letters not to be in the book, since they were often written with a specific person's needs in mind, and were not always applicable to everybody.

In the writings included in this volume, Kirpal Singh explains the Path of *Sant Mat* (The Way of the Saints). Sant Mat, the esoteric core of all revealed religions, has been available to the honest seeker since the beginning of time, but it was first taught publicly by Kabir in the fifteenth century; and, since then, the teaching has descended through an unbroken line of great Masters, becoming more and more available as the number of people who hunger for God with all their hearts has increased.

Kirpal Singh was born in Sayyad Kasran, in the Punjab, on February 6, 1894. A lifelong search for God led him to many Sufis, yogis and mystics, but he refused to take anyone as his Guru until he had direct proof of his competence. In 1917 his prayers for an inner manifestation of God were answered, and he began seeing the form of a bearded man, made of light, in his meditations. He did not recognize the form, but thinking it to be Guru Nanak, continued his meditations. In 1924, while visiting the Beas River, he was directed to a nearby ashram, and there, in the person of Baba Sawan Singh Ji, he met the same form on the physical plane that he had been seeing in his meditations for seven years. He was initiated the following day, and devoted the rest of his life to the practice of Surat Shabd Yoga, the spiritual discipline taught by Baba Sawan Singh.

He was married at an early age, had three children, and supported himself and his family by working as a civil servant in the Indian Government. He worked his way up to as high a post as was available to a native Indian, and retired in 1947, having won the love of Indian subordinates and British superiors alike.

He sat at the feet of his Guru for twenty-four years, and very quickly penetrated deep within. By the early thirties, Baba Sawan Singh was mentioning his name to those who asked if he had any advanced disciples; by the late thirties, he had been assigned the job of writing *Gurmat Siddhant,* a

two-volume spiritual classic in the Punjabi language which was, at Kirpal Singh's request, published under Sawan Singh's name. In the year 1939, he was asked by his Master to initiate 250 persons at the regular monthly initiation—an unprecedented honor for any of Sawan Singh's disciples, and one of the traditional ways by which a Master indicates his successor. All through the thirties and forties, he held Satsang regularly at Lahore and Amritsar, and often gave discourses with his Master sitting by his side; as he used to say, "I talked to my Master and the people enjoyed!" In fact, he held the last Satsang ever at the Dera Baba Jaimal Singh—his Guru's ashram at Beas—during Baba Sawan Singh's lifetime, on March 29, 1948. Just three days later (the day before the Master left on April 2) he received the transfer of spiritual power through the eyes, which verifies and makes possible the continuance of the power from one human pole to another; he had previously, on October 12, 1947, been told by his Master that he would succeed him. At that time, he had begged Sawan Singh to stay on in the physical form and just give orders as he willed; but that prayer was not answered and now he was gone. Heavy of heart, he left for Rishikesh in the Himalaya Mountains with three close disciples and spent the next five months in almost continuous *samadhi* or absorption in God.

During this period, he adopted the traditional way of life of a sadhu or renunciate, removing his turban and letting his hair (uncut since birth, as is the Sikh custom) hang loose, and wearing a simple white dhoti. It was at this time that he met the Maharishi Raghuvacharya, then in his early nineties, who became his close friend and disciple. The Maharishi, who had penetrated into the astral plane by means of strenuous Ashtang Yoga practices involving *pranayam,* etc., at once recognized that here was a great soul indeed, and got up from the circle of disciples where he was sitting and bowed down before Kirpal Singh—thus demon-

strating the greatness of both of them. Kirpal Singh in his turn always treated Raghuvacharya with respect and deference, even though the latter freely told everyone that Kirpal Singh was his Guru. Raghuvacharya died in 1971 at the age of 115; he was a *pundit* or Sanskrit scholar as well as a great yogi, and to see those two giants together was the sight of a lifetime.

Finally, having drained the cup of spiritual ecstasy and become one with his Father, he received orders from within: "Go back into the world and bring My children back to Me." Returning to a newly independent India, still reeling from the shock of the secession of Pakistan and the unbelievable suffering that that entailed, he went straight to Delhi, the center to which the Punjabi refugees were pouring, and began his work there. By 1951, he had established Sawan Ashram on the outskirts of the city, and the satsangs were being attended by five thousand or more souls. His work continued to grow, with one expansion after another: in 1955, he made his first foreign tour, spending several months in the United States and Europe. This was the first time that a Saint of his stature had visited the West, and the first time that the Surat Shabd Yoga had been explained there by an authentic Master of the system. In 1955, the recognition of the depth and relevance of Oriental ideas and spiritual practices that is now so all-pervading had barely begun; he presented these profound concepts with complete simplicity and clarity to an audience almost totally unfamiliar with Eastern thought. As a result of this tour, hundreds of Westerners took initiation and began to follow the Path of Sant Mat. Small centers of disciples sprang up, and representatives were authorized to convey the initiation instructions to new seekers in his absence (after prior sanction from him). The number of initiates began to grow steadily.

In India the work continued to grow at a headlong pace as the Master's reputation as a holy man who actually lived

up to what he preached, and to what the scriptures said, grew more and more widespread. In 1957, he was elected the first President of the World Fellowship of Religions, an office he kept until 1971, when, after four World Religions Conferences, he resigned after it became evident that nothing more could be accomplished in that direction. In 1962, he was awarded the Order of St. John of Jerusalem, Knights of Malta, for his spiritual and humanitarian work; the first non-Christian in history to receive this honor. On this occasion, Prime Minister Nehru sent for him to offer his personal congratulations; they had a long talk, and the Master's unofficial but intimate connection with the Prime Minister of India began. (He advised both Prime Ministers Shastri and Indira Gandhi on several occasions, and they reciprocated by addressing the various Conferences presided over by him.)

In 1963, he made his second world tour, this time, as President of the World Fellowship of Religions, meeting national and religious leaders on their own terms and applying the healing gospel of love to the very thorny world of practical politics. He met Pope Paul VI, the Patriarch of the Eastern Orthodox Churches, and many European royalty and government figures on all levels; and to them all he presented the idea of the unity of man. Side by side with his work on this level, he continued initiating seekers into the Path of Sant Mat.

As the work increased in the West, more and more seekers after truth yearned to sit at their Master's feet in India. The first who stayed at Sawan Ashram was Rusel Jaque; his account of his six months visit in 1959 *(Gurudev: The Lord of Compassion),* encouraged others to come and see for themselves. And they did—a trickle at first, then more, until by the early '70's there were almost always Westerners in residence at the Ashram for periods ranging from three weeks to six months. During his last year, the

number skyrocketed upward, as he, knowing he was leaving, threw open the gates and issued a general invitation to all his non-Indian disciples to attend the World Conference on Unity of Man in February 1974.

One of the final facets of Kirpal Singh's many-sided mission was the building of the *Manav Kendra* or Man Center in the foothills of the Himalayas at Dehra Dun. The center was to be eventually self-supporting and would serve as an agricultural example for the farmers in the area—combining traditional Indian methods with scientific know-how. It was to include a free hospital, a free elementary school, a home for the aged, facilities for studying languages, and a library of comparative religion and mysticism, in addition to the esoteric instruction and "man making" program that was to be the core. During the years 1970 and 1971, the Master personally labored twelve hours a day to get the Manav Kendra built and functioning.

On August 26, 1972, the Master left on his third and final world tour. This time he was greeted by crowds numbering in the thousands, most of them young people who had been initiated in the last few years. Although his body was showing signs of deterioration and his extraordinary vigor and staying power was at last diminishing, he nevertheless put in fourteen- or fifteen-hour days throughout the tour, gave countless talks, saw thousands of people in private interviews, and initiated more than two thousand new disciples before the tour ended.

The outward climax of Sant Kirpal Singh's mission was the Unity of Man Conference seven months before his death. The conference was attended by two thousand delegates—religious and political leaders from India and all parts of the world—and approximately fifty thousand non-delegates. His last major effort on behalf of unity took place at the Kumbha Mela in Hardwar, where, on April 2, 1974, he organized a large number of sadhus and holy men

into the National Conference, pledged to work together for the elimination of religious strife and for the economic uplift of the poor people of India. This was the first time in the known religious history of India that anyone had been able to persuade the traditionally independent sadhus to join together for a common good; as he later said, "It was very difficult to bring them to sit together."

At the great Bhandara in honor of his Master, at the end of July, he gave his last Initiation, giving Naam to more than one thousand aspirants. A few days later, on August 1, he addressed a session of the Indian Parliament at the request of its members—the first time in history that a spiritual leader was invited to address the Parliament. Three weeks later (after a brief illness, during which he continued to share moments of love, grace and spiritual encouragement with a small number of western disciples, in spite of obviously increasing pain), he stepped out of his body in full consciousness. His last words were of love and concern for his disciples. His life bears eloquent testimony that the age of the prophets is not over; that it is still possible for human beings to find God and reflect His will.

RUSSELL PERKINS

EXPLANATORY NOTE ON THE NUMBERING OF THE CIRCULARS

The Master began issuing His circular letters to disciples, as distinct from transcribed discourses, explanatory essays on the teachings, or messages on special occasions, after His first world tour with the publication of what is called in this book "The Outer Aspects of Life" in May 1956. At the time, it was titled "Circular Letter 1." "Instructions for Seekers After Truth," issued soon after, was subtitled "Circular 2,"

PART III

THE CIRCULAR LETTERS

14. The Outer Aspects of Life / 255

15. Instructions for Seekers After Truth / 265

16. Ends and Means / 273

17. Instructions for Holding Satsang / 283

19. The Spiritual Aspect of the Vegetarian Diet / 291

20. Love, Concentration and Self-Surrender:
The Psychology of Mysticism / 305

21. How to Maintain Ashrams / 317

22. Service Before Self / 323

23. The Way of Love / 329

24. By Love, Serve One Another / 335

25. Humility / 341

26. Blessed Are The Poor in Spirit / 351

27. Before The Year Runs Out / 357

28. On Keeping The Diary / 369

29. How to Develop Receptivity / 375

30. On the Unity of Man / 399

List of Illustrations

frontispiece

Param Sant Kirpal Singh Ji at Sant Bani Ashram, October 1963

between pages 32 and 33

Hazur Maharaj Baba Sawan Singh Ji

Baba Sawan Singh laying the foundation stone for the Satsang hall at Beas

Baba Sawan Singh and Baba Kirpal Singh

Reading the mail

Baba Sawan Singh, Baba Kirpal Singh and Bibi Ralli

At a picnic

Two group pictures

Baba Sawan Singh Ji

between pages 192 and 193

Param Sant Kirpal Singh Ji Maharaj, on the road to Agra, August 1969

Two pictures of the Master with His children on the same occasion

At Sawan Ashram, 1967

Rajpur, July 1974
Sant Bani Ashram, October 1963

Sawan Ashram, August 1969

Baba Kirpal Singh Ji

I

The Life & Teachings of Baba Sawan Singh Ji

This brief biographical study of Hazur Maharaj Baba Sawan Singh Ji is a combination of several different writings of Kirpal Singh. The basic narrative framework is A Brief Life Sketch of Baba Sawan Singh Ji Maharaj, *the Master's first published writing in English, issued by him in 1949, the year after Sawan Singh's death. This pamphlet is especially rich in vivid detail in its narrative of the last months of Hazur's life. With this we have combined "Scenes from a Great Life," a talk given by the Master on one anniversary of Hazur's birth (published in* Sat Sandesh *in July 1970) which is much more specific than* A Brief Life Sketch *in regard to Hazur's earlier life. Brief sections from two other talks in which Kirpal Singh referred to his Guru are also included. The source for each section is given in the references at the end of the study.*

The footnotes are the author's, unless they are signed by the editor.

The Life & Teachings of Baba Sawan Singh Ji

Zuban pe bare-Khudaya ye kis ka nam aya
Ke mere nutq ne bose meri zuban ke liye.

By the Grace of God whose name did I mention the faculty of speech has begun to kiss my tongue:

WHO IS NOT acquainted with the name of that Messiah of the modern age?—that living personification of morality, the fountain-head of spirituality, who in the dark abyss of this material world helped many a helpless wanderer to the path of Truth and lighted their dark path. Just a little while ago we ourselves were witnessing the wonderful miracles and the instructive eye-opening incidents which are usually associated with the names of the past Saints and were the actual recipients of the great benefits from that Godman who lived and moved amongst us and showed us the path leading to Reality.

Chasm-i-oo-maste Khuda
Daste-oo-daste Khuda.
Guftai-oo-guftai Allah bavad
Garche az halqum-i-Abdullah bavad.

His eyes were intoxicated with love of God and His hand was one with that of God. He was the mouthpiece of God and God Himself spoke through that human throat.

This spiritual luminary assumed the garb of man on 27th July, 1858, in a respectable Grewal Jat family of Mahmansinghwala, District Ludhiana, Punjab. His father, Sardar Kabul Singh Ji, loved the society of godly people and freely mixed with them, and his mother, Shrimati Jiwani Ji, was a living specimen of the ancient virtues of simplicity, good-will, resignation and contentment. Baba Sawan Singh Ji was the only son of his parents and was the cynosure of all their hopes and aspirations.[1]

The privilege of being the parents of such a great personality must surely be founded on some noble background from past lives. From a very early age Kabul Singh frequently kept the company of holy men, serving them with sincerity, and because of this Baba Sawan Singh Ji had the opportunity of doing the same, remaining constantly at his father's side up to the year 1870. The passion to serve and be near godly men developed within him and he spent every available spare moment in this way, from 1870 to 1878. After passing his tenth class in 1878 he took some employment, but became sick and was called home, where he stayed for two years.

The lives of those who are destined to take the dear souls across the river of life are predestined to prepare them for the important work. In this period of two years, Hazur met a great renunciate, an expert in Vedanta and Yoga by the name of Bhoop Singh Ji, and benefited greatly from the time spent in his company. As a result, Hazur was filled with the desire to renounce the world and become a *sadhu*. Profound thinking does not arise from merely another's promoting, but is already there, from the Beyond. A hen may good-naturedly hatch a nest-

ful of eggs in which some duck eggs have been mixed, but when the little birds come out and go near the pond, the ducklings will jump in and start swimming and the chicks will stand and gaze in wonder. Similarly, wise souls are not earthly but heavenly beings. Guru Nanak was once made in charge of a shop in Sultanpur, and one day whilst carrying out his duties a *fakir* approached him and remarked, "We do not come into this world for this." That very day Guru Nanak left everything and "tightened his belt" ready to serve humanity for its upliftment.

From a very early age the conscious awareness of his predisposition toward spiritual things and aversion to worldly affairs was deeply embedded in Baba Sawan Singh's heart. However, truly exalted souls conceal their own inclinations and perform whatever tasks the worldly duties demand. Whenever he had a tendency to renounce the world he would thrust aside the noble aspiration in consideration of his parents, for being the only son he preferred to serve them, knowing that a renunciate may not serve according to his choice but must be prepared to serve humanity at large—wherever its need may call him. This is indicative of Hazur's great wisdom, for he who shirks his duty will never reach perfection.

Up to 1883, when the Master was 25 years old, his time was spent as described. Sardar Kabul Singh Ji then insisted that he should enter military service, and approached his commanding officer about a commission for his son. While this was being processed, Hazur started teaching at an army training school in Farukhabad, but the company of illiterates, alcohol drinkers and meat eaters became unbearable, so he went to Roorkee and passed

an entrance examination into the Thompson College of Engineering there. During his stay in Farukhabad he had spent his leisure hours on the banks of the Ganges, where he met many holy people, in particular a man by the name of Bhai Nihal Singh. He then [after his graduation from college] got his commission in the army, but simultaneously he was given an offer in civil engineering, and preferring the latter, he accepted a post as overseer in Nowshera. When searching for a place of residence there, some people told him about a lovely house which was available, but unfortunately was haunted by ghosts and unsuitable to live in due to the danger to life. Hazur persisted in taking the house, and the people were amazed to witness how the ghosts magically disappeared. He who belongs to the Lord of all creation has nothing to fear—men and angels are waiting to serve him. "All creation is at Thy feet, and Thou art in command over all creation."

Baba Sawan Singh Ji always had an open mind, and studied all religions. Study can be a preparation of the ground, for the flowers to burst forth into bloom at a later date. In Nowshera, Hazur listened to the discourses of Baba Karam Singh of Mardan, and when he went to Peshawar he met Baba Kahan Ji, an enlightened soul, and spent many hours with him. One day Hazur requested, "Baba, give me something." But Baba Kahan replied, "No, I cannot give you what you want, but most surely you will get it—someone else will give it to you." Outwardly these people are simple men, but they are really the knowers of the three worlds. From Peshawar, Hazur was transferred to Koh-marie where he took a house near a famous gurudwara named Bhuramul Gurudwara. It was a place

where the pilgrims and yogis rested on the way to Amar Nath, a Hindu place of pilgrimage, and Hazur spent his spare time talking with them about spiritual things. One can see how nature helps to build the inner strength of those destined to be spiritual giants, by keeping them surrounded by uplifting company.[2]

He loved all, even atheists. Once when he was posted at Murree Hills, an atheist who was suffering from tuberculosis and was advised to sojourn in the hills by his doctors, came to Murree Hills. He knocked at every door for accommodation, but found them all closed; nobody was willing to take him in. First, because of the highly infectious disease he was suffering from, and also because he did not believe in God. He came to the residence of Hazur Maharaj Ji, who was away on duty at the time. He asked the housekeeper for accomodation, and was refused. It so happened that Hazur Maharaj Ji was just then returning home and saw the man being turned away from his house. He asked the housekeeper about it, and was told that it was a tuberculosis patient asking for accommodation whom nobody was willing to take in. "And what did you say?" asked Hazur. "I also refused him, for he was an atheist," said the housekeeper. Hazur Maharaj told him, "Look here, this man may not know that God resides in him, but we know it, don't we? Please give him accommodation."[3]

The time passed by until the day arrived for the foundation to be laid which would eventually support the destiny of all humanity. The Perfect Master of that time was Baba Jaimal Singh Ji Maharaj, who was the chief disciple of Swami Ji Maharaj, and who, after Swami Ji

left the world, settled in the Punjab to carry out his spiritual mission. One day in August 1894, Baba Jaimal Singh Ji and a disciple were walking along the Koh-marie Road, where Hazur was inspecting the work in progress there, in his capacity as Sub-Divisional Officer. As Baba Jaimal Singh Ji passed by with his companion, he pointed to Hazur and said, "I have come here because of that person." The disciple remarked, "You have come for a funny person, who does not even turn his head to greet you." Babaji kindly explained, "This personage has come into this world specially for a very high expression of life, and after four days he will come to me." Hazur Maharaj came to Babaji in the company of one Mr. Sukh Dyal. After four days' Satsang he took initiation, and stayed near Baba Jaimal Singh Ji for two months. After Babaji left Koh-marie, Hazur spent most of his time in meditation and as the love for his Guru increased, his heart grew heavier with sadness at being separated from his Master. He would visit Babaji at every available opportunity to derive the invaluable blessing of his presence.

Baba Jaimal Singh Ji lived on the edge of the River Beas, where in 1898 the foundation stone of the Dera Baba Jaimal Singh was laid and a Satsang hall built. Whenever his leave occurred Hazur would go straight to Beas and on arrival leave all his pay at Babaji's feet, from which Babaji would give him enough for his maintenance and send whatever was necessary for housekeeping to Hazur's wife. In all the thirty years of working, Hazur spent only a total of six months with his wife, for all his leave was spent with Babaji and he would visit his home only on orders from his Master.

In 1902 the foundation stone of the big Satsang hall was laid, and on completion of this building, Baba Jaimal Singh Ji said to Bibi Rukko, an enlightened soul who lived in the Dera, "I will not hold a Satsang in this hall." She started crying, but after some moments she asked, "Maharaj, who is going to hold the Satsangs after you?" Babaji said, "Go into the hall and see for yourself," and when she entered the empty hall she saw Baba Sawan Singh Ji quietly sitting on the dais. On 29th December, 1903, Baba Jaimal Singh Ji Maharaj left his physical form, after bestowing the spiritual work upon Baba Sawan Singh. Babaji had been heard to say that after him a very high soul would come and hold Satsang, and that the Dera would become seething with humanity. Up to then, only about five to seven hundred people around Beas and district had become his disciples. However, Hazur did not immediately leave his work, but came to live in the Dera on his retirement in 1911, when he then gave all his time to the spiritual work. Everyone is aware of the change that took place in the Dera during his residence there, where from merely one or two houses a small town shaped up through the years. A huge T-shaped Satsang hall was erected, with dimensions of 120 feet long in both directions—each forty feet in width. Whoever wanted the Truth came to him and gained the priceless boon, no matter to what religion they belonged. All were endowed with the riches of Spirituality.

One might ask what lessons one can learn from the life of Baba Sawan Singh Ji. Without hesitation, the following observations can be upheld as food for study and an example to mankind:

Chastity. In Shri Hazur Maharaj's life we find the highest virtue of *brahmcharya* or chastity. He was married at the age of about eleven or twelve, but according to custom, after the ceremony the girl returned to her parents' home without even seeing her husband. The final ceremony is normally performed after eight or ten years when the girl has matured, so after nine years had passed the arrangements were made, but unfortunately the girl died twenty days before the appointed date. Hazur was twenty years old at this time, and the second marriage was arranged when he was twenty-five, so this means twenty-five years of chaste life. Then during his thirty years of marriage he lived with his wife for only a sum total of six months. His wife's name was Krishna Vanti Ji and they had two sons—Bachint Singh and Harbans Singh. Hazur used to say, "By my own wish I was living a chaste life many years before Babaji left this world."

A keen student of literature, Hazur read enthusiastically his whole life through, and studied carefully whatever sacred books he could get. In his huge library of holy books selected from many sources, more than a thousand had annotations in his own hand throughout the pages. There are certain books which are not normally available to the public but Baba Sawan Singh Ji had many of these copied for his own library.

Never idle. Hazur was always occupied with something —with either Satsang, meditation or reading holy books. His activeness started early in the morning and continued until late in the night.

Now a few words about the criterion of a true Master,

although truly speaking only a Mahatma can recognize a Mahatma. However, there are indications for the keen observer. A Mahatma's outer form has a certain attraction for the heart. They are not like cobblers who are concerned only with the leather or skin, but their attention is always on the soul. They are the Lord's messengers—Hazur used to say, "We are not here to make religions, so everyone should stay in whatever religion he already belongs to. The connection between you and me is through the soul. Get the connection with the Holy Naam."

Mahatmas always live on their own earnings and not on donations. Kabir Sahib, Guru Nanak Sahib, Maulana Rumi Sahib and others all earned their own sustenance. "Earn and give with your own hands to others. O Nanak, only he who lives thus would know the True Path." They depend only upon God. Hazur also had this criterion for he lived within his pension and performed free service unto others. His love and kindness extended to all souls, and with joyful enthusiasm he would spend up to eighteen hours per day in selfless service. Throughout his life, which was ninety years in length, Hazur cared little for rest and when he started his spiritual mission he devoted his whole time to awakening the souls. He taught the true seekers to live in the world and simultaneously progress in their meditation.

Mahatmas never encourage the people to be attached to outer worship, but explain that the true temple of God lies within man. Emerson also said, "Tap inside," meaning that one should search for God within. Bulleh Shah says, "When you seek the inner path, only then can the secret of the Godman be realized." Rise above the mind and the

senses, and whilst living learn the secret of death. Learn this mystery, separate the awakenedness from the physical form, and reach to where your Satguru is waiting with mercy and love in both hands. Whosoever has realized God has done so in the temple of the human form, and whosoever desires to realize God will have to do the same. This is the third criterion for judging a true Master, and Hazur Maharaj always taught the method of inversion.

He repeatedly informed the seekers that salvation can only be achieved through the Holy Word, or Naam, and that Naam was the highest form of devotion of all the *sadhnas* [devotional practices]. Hindus call it *Nad, Udgit* and *Shruti.* Muslims call it *Naqmai-i-Asmani, Kalam-i-Illahi,* or *Kalma.* Christians call it the Word. The Lord manifested Himself into Creation through the form of the Shabd or Word, so if the soul gets a connection with the Holy Word, then it can reach back to God. "When you get the Shabd, you have got a contact with God. Through that service, everything is achieved." "Contact with Naam is the true devotion. There is no true worship without the Holy Naam. The whole world is in a delusion." The Saints never interfere with outer forms and rituals, but give excellent advice for achieving the best results. Hazur would tell his followers, "The Word is within you—just be devoted to that and nothing else." Those who search for God outwardly remain empty within. "He who forgets himself through the nine outlets (of the senses), will never find the priceless treasure lying within him."

I have briefly placed before you four criteria for judging a true Master, and all these could be seen in Hazur. There are also outer indications: a Mahatma's eye is deep as a

lion's, the forehead is broad, his way of walking is graceful like a dove's. Hazur had all these features. Masters also have a sign of the lotus on their foot. It has been written that Lord Krishna and Guru Amardas both had this sign, and so did Hazur. Hafiz Sahib said, "If my Master takes possession of my heart, then I will give (in exchange) my faith, my world, my home here and hereafter, just to see the black mole on his face." Hazur Maharaj had a beautiful black mole on his face.

The lives of these great personalities cannot be fully understood by the common man. They are not simply man alone, but manifested God in man, and only those who have the rare secret opened up to them can know what this means. Most other people think of them as atheists. On this very subject, Khusro Sahib once remarked, "People say that Khusro is the worshiper of a human being, and I say, 'Yes, I do it' and do not care for the world and its opinions." True seekers will sacrifice their mind and body for the privilege of the company of a true Mahatma.

Many seemingly miraculous things can happen around a true Master. I saw many amazing incidents through being connected with Hazur Maharaj Ji, from which I will tell of two. In the Holy Bible it is written that Jesus Christ gave sight to the blind. In the early thirties in Rawalpindi a lady lost her eyesight, and after consultation with the best specialist it was found that the optical nerves had shriveled, and there was no hope of recovering the sight. She could see nothing, though outwardly there seemed to be no difference. Inwardly however, she was constantly enjoying the darshan of Baba Sawan Singh Ji, and was

therefore not at all dismayed. Two days of blindness passed, and on the third day I was sitting with her and her husband when she said, "The Master and another man are discussing something. The gentleman is beseeching Hazur, saying 'Hazur, have mercy—please give her sight back.' Now Hazur is saying, 'Alright, alright.' " The lady's husband, sitting with closed eyes, suddenly saw a brilliant light, and at exactly that 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.*

There is also an account in the Bible of Jesus feeding five thousand people with a little bread in a basket, each one being fully fed and satisfied. 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 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

* See *With a Great Master in India* by Dr. Julian Johnson (Beas: 1953), p. 26, for another version of this story. The lady of course, as Dr. Johnson points out, was Bibi Hardevi (the wife of Raja Ram); and Bibi Hardevi has since confirmed that the "gentleman" who interceded for her was Kirpal Singh himself.—THE EDITOR

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.

It is very often considered that miracles are just stories invented out of the imagination, but in fact, very few people know what a miracle truly is. The word itself literally means "things which astonish." Coleridge says that the fact that Christ performed miracles was verification that he was carrying out his Father's orders. Locke says that miracles are like a letter of promise from God, which Saints and Avatars bring with them to this world. The common man does not know how such happenings are performed, and calls them "miracles" which actually shows his ignorance of the real facts. In the *Patanjali Sutra* of Maharishi Patanjali, in the third stanza, verses 5-51, it is written that creating worldly things like curing the sick, making barren women fertile, producing precious gems, etc., are called *riddhis* and *siddhis* and performing these things beset the way of perfection; it is no proof of perfection. For he who goes into *samadhi* (the state of leaving the body at will) such things are like plucked flowers scattered before and behind him on his path—a true pil-

grim in search of God will never stoop to pick them up. So-called miracles are merely a child's play which can be done by focusing the mind to a single point. All perfect Masters are in control of these powers, but do not work through them.

In Peshawar, some years ago, a hypnotist came to the Edward Mission College and to show what he could do he hypnotized a boy and then asked anyone to question the boy in any language they chose. The boy answered all questions accurately, even replying to the questions of a professor of Latin. When Madam Blavatsky visited Lahore, she was having a discussion with a number of people when a certain professor exclaimed, "Madame, all that you are saying is a rigmarole and as impossible as flowers falling from the ceiling." Madame Blavatsky replied, "Professor, do you think that is really impossible?" At once, a shower of blossoms fell from the ceiling and covered the table. Madame Blavatsky turned to the professor and said, "These things are according to the laws of nature, but we are not acquainted with them."

Maulana Rumi was a teacher, and he first met his Master Shamas Tabrez when he was giving a lesson to a number of children. Hazrat Shamas Tabrez approached and asked, "What is this?" Maulana Rumi replied, "This is that knowledge of which you know nothing." Shamas Tabrez kept quiet, but when the boys left for the break period he took all the books and slates and threw them into a nearby pond. When Maulana Rumi returned with the boys they demanded to know where their books were. Shamas Tabrez took them to the pond, and one by one took out the books—but astonishingly, they were all dry!

Maulana Rumi, his eyes wide open with surprise, said, "What is this?" Shamas Tabrez replied, "This is that knowledge of which you know nothing." As is well known, Maulana Rumi later became the disciple of Shamas Tabrez and eventually succeeded him in Mastership. What I want to impress about this subject is that miraculous happenings are merely the fruit of concentrated attention, and that true Masters do not give them any importance because they have gone far past this stage. Hafiz Sahib says, "Do not mention miracles to me, because I have crossed that stage, and I am where such things are not necessary."

Perfect Masters never work through these lower powers, and they forbid true seekers from doing so because they are an obstruction on the path to God. However, through meditation the student will automatically acquire them, but they are forbidden to be used. Even though the Masters use them at times for certain purposes, they will tell you that the greatest "miracle" is when they raise the soul above the mind and the senses, thereby severing the knot which binds it to the wheel of births and deaths. The progress which the Mahatmas used to achieve in thousands of years, by the grace of Hazur Baba Sawan Singh Ji Maharaj, is today achieved in months. Great Masters have the most miraculous power of making the Holy Naam manifest in others—what more miracle than this is to be desired?[5]

Hazur revived the teachings of the holy Saints and brought them into the limelight. Like his predecessors—Guru Nanak, Kabir Sahib, Tulsi Sahib, Paltu Sahib, Swami Shivdayal Singh Ji, Maulana Rumi, Shamas Tabrez and others, he pulled up the aspirants from their

deep slumber and put them on the path of *Surat Shabd Yoga* or *Sultan-ul-Azkar* which is the most ancient and eternal path leading to Reality and which being natural is unchangeable from times immemorial and will ever remain as such without any modification whatever.

His teachings are esoteric and not exoteric. He taught:

"God is in every heart. Spirituality is the common heritage of the entire world and humanity and is not reserved for any particular country or nationality. The be-all and end-all of spirituality is the union of the soul with the Omnipotent Over-Soul. Man is the roof and crown of all creation and nothing else is greater than he. He is the direct manifestation of God and is the marvel of God's greatness. In the twinkling of an eye he can rise to Heaven and can come back. The sun and the moon, paradise and hell, the earth and the sky are his playgrounds. As is correctly said: 'In short thou art next to God.' He is just like a drop from the Ocean-Creator. He is a ray of the Almighty sun. Both the drop and the ray feel restless so long as they are separated from their source and find rest only when they become merged in it.

"Man is the noblest of God's creation and in his essence is made a perfect being. He can work on two planes —outer and inner. On the outer plane he has the knowledge and science of the world to aid him in his endeavors to pass through; but beyond the limits of all knowledge and philosophy, on the inner plane, he is quite unable singly to fathom the abysmal depths of the secrets of Nature. With the help of learning religious scriptures he tries to attain the Goal, but stumbles at every step. Very soon he realizes that he has deficiencies in this respect and

is helpless; and until he gets the guidance of a practical spiritual Master, the Knowledge and the Reality remain undecipherable conundrums and enigmas which baffle all attempts at solution. Spiritual living is acquirable during our lifetime only from an awakened and really conscious Master. Such a Master is deep rooted in the Reality and all the qualities of Godly Light are fully reflected and shine forth in him in abundance. He is fully conversant with the narrow and slippery spots on the path leading to Reality. He gives to aspirants a link of life impulse which is commonly known as *Shabd* or *Nad* among the Hindus, *Kalma* or *Kalam-i-Rabbani* among Muslims, *Sach, Naam* or *Hukam* among Sikhs, and 'Word' among Christians. Under His superintendence and guidance such a Master opens the inner eye of the seeker and leads him from plane to plane until He places him at the feet of God—and all this during his lifetime and not after death.

"It is therefore of absolute importance for every intelligent person—no matter of what religion, color or creed —to betake himself, as he would to the living king or living physician, to the present Living Master of the age if he wants to drink the Nectar of Immortality and attain life everlasting."

This is why Maulana Rumi says: "Take hold of the hand of the Master, for without Him the way is full of untold dangers and difficulties. Never for a moment get separated from the Master and never place too much confidence in thy own valor or wisdom."

And the same is said in the Guru Granth Sahib: "Meet the Master and get initiation from Him. Surrender thy body and mind to Him and invert within. Thou shalt

find the path only through analyzing the self." . . .

Mere darshan of Hazur's person awarded calmness to the perplexed and disturbed mind, bestowed consolation to every heart and above all conferred the boon of concentration and the joy of internal satisfaction. His mode of expression and interpretation was extremely clear and impressive. Simple and illuminative words and phrases uttered forth by him to unravel the problems of Reality were particularly sweet and intoxicating. Ordinary pulpit-preachers when they deliver their addresses on the basis of intellect and reasoning simply betray that it is only imitative art as if they were scattering scentless flowers, distributing un-intoxicating wine, beauty without attraction and body without soul. But Hazur unfolded the Divine mysteries with such an easy and facile grace that his words went home and penetrated deep down into the hearts and made an everlasting impression. This is possible only when a really competent personage with practical personal esoteric experience within expounds the truth of the actual spiritual experiments and has the competency to infuse into the innermost recesses of the brain not only mere words but the results of his own vast spiritual experiments along with the pith of the essential principles thereof. In his speech, there was an uncommon magical charm which captivated the hearts of his hearers.

This sacred and grand Master travelled throughout the length and breadth of the country and his spiritual messages worked like a balm to hundreds and thousands of lacerated hearts. There is not a village or town in the Punjab where his followers are not found in large numbers. In different parts of India more than thirty Satsang

halls were constructed which formed centers for imparting practical spiritual knowledge. Despite reaching an old age, this venerable personality gave spiritual talks and discourses for hours and hours together—thus quenching the thirst of millions of spiritually thirsty seekers.

At monthly congregations sixty to eighty thousand souls ran to Beas to derive benefit from this spiritual spring. In his lifetime his public reputation traveled to different lands. His followers comprised about one hundred thousand persons, including Hindus, Muslims, Sikhs and Christians of all status and position—rich and poor, literate and illiterate, of various castes and creeds including Asians and Christians of European nations.

Hazur used to say: "All religions and all countries are mine and I love them equally."

His innate desire was to bring together all the religions on a common platform and to knit together the entire humanity in one thread and then to put them all on to the one ancient path of spirituality which leads to the common goal of all religions. He said: "The essentials of all religions are the same. God is one. All the humanity are His children and are thus related as brothers. The whole creation is just a manifestation of that one Reality—one soul that stretches its force and influence everywhere—one Light spreading its radiance in the entire universe—one Sun that shines upon each atom."

Why then all this discord and disharmony in the world? The passion of hatred and animosity which has led to the bloodshed of hundreds and thousands of innocent souls, is certainly the outcome of wrong interpretation and degeneration of the "ways of living." The one successful

method to check this storm of reckless devastation and vandalism and to unite the whole mankind into one Universal Brotherhood is that sensible and conscious leaders and heads of all sects instead of concentrating their activities in their own limited narrow circles should meet at one place to educate and inculcate the common principles of Religion—*viz.* exalted noble character—emanating from one-ness of soul. We are all souls, we are indwellers of the house (the body) and not the body itself. Thus by rectifying the condition of the indweller all the rest of the bodily concerns can surely be improved in the right manner.[5]

No religion permits the immolation of women or the killing of persons; but alas! what man has done with man is too scandalous to be put on record. After the partition of this country the people in the name of religion polluted the chastity of women and killed hundreds of thousands of innocent persons. If all this gruesome and ghastly dance of death cannot serve to open our eyes, we cannot possibly mend ourselves. If we had a grain of feeling in us we ought to hang our heads in shame. There are, however, a few awakened souls among us but these are very rare, and such rendered a valuable yeoman's service in those most trying and troubled times.

I would like to relate a couple of instances of Hazur in those days. Hazur was physically ailing; for the body alone is subject to diseases and the great souls very often vicariously take upon themselves the people's burden of karmic action. 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 horde 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 I heard 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 full of confidence in Hazur's munificence and greatness. A few of the Akalis with spears and spades blocked my way. I said to them, "These

* A *Jamadar* is a soldier, and he protested because Hazur's action in driving into the midst of the supposed "enemy" was insane from the military point of view.—THE EDITOR

helpless brethren have come to Hazur for protection. It behooves the *Khalsas* to extend the protection that they seek. The spirit of the 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 these poor souls. We shall not now touch a hair of these people." All this transformation from a bloodthirsty 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 brethren of ours are today quitting their hearths and homes not because of any hatred toward us but are being 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 just a short while before were anxious to cut each other's throats. No religion permits manslaughter or genocide. We indulge in these things because we are taught the wrong way, and rebelion is used as a smoke screen for the perpetration of terrible deeds to serve selfish ends. There are instances on record wherein Muslims also saved the lives of Hindus and vice versa. . . .

The fact remains that whosoever has learned the true import of his religion, has an all-embracing love for the entire humanity, and is not torn by sectional and commu-

nal love. It is said: *O man of wisdom (Moses) thou wert sent to knit people unto me (God)—And not to lead my people away from me.*

Once a shepherd boy leading his goats to pasture in a meadow sat under a tree and lovingly began to commune with God in this wise, "O God! I wish that both of us should live side by side. I shall not make Thee discomfortable. Should Thou fall ill, I shall attend Thee day and night. Should Thou get tired I shall massage Thy hands and feet. I shall bring Thee barley bread and spinach to eat and give Thee goats' fresh milk to drink. I shall pick up lice from Thy hair and give Thee a hair-wash with milk and curd . . ."

The shepherd boy was deeply absorbed in these thoughts when the Prophet Moses passed that way. He shouted at the boy and said, "O fool, why art thou blaspheming? God is altogether unlike thee and shall not eat thy barley bread and spinach nor shall He ever fall ill or get lice in His head." The boy was stunned to hear this, and began to tingle in every nerve and inquired, "Perhaps I am wrong. . . . I ought not to have talked like this. . . . Will the great God be annoyed with me?" With these thoughts within him, he began to cry. As he sobbed he felt comforted and in harmony with the higher power. In that blissful state he had a vision of God. The celestial Visitant consoled him with the words, "I shall accept all thy offerings, for I am well pleased with thee." In the meanwhile Moses having reached the heights of Mt. Sinai, sat in meditation and felt within him the voice of God, saying, "O Moses! I am thoroughly annoyed with thee. Thou art guilty of breaking the heart of that shepherd boy, who was

communing with me, with all love and affection." The Prophet was surprised and said, "O God, his words were not of love but were blasphemous." The great God replied, "Thou knowest that the world of that boy contained nothing else but barley bread, spinach, goats' milk and lice. I gave thee wisdom and had thou utilized it, thou wouldst not have spoken like this. I sent thee into the world that thou mayest knit me to those who are separated from me and not that thou shouldst rend asunder loving hearts that are one with me."

Hazur possessed this attribute in great abundance. He would unite thousands of people in one common brotherhood. All of us that are assembled here belong to that great fraternity into which Hazur bound us together. We must not only live in peace and harmony, but have love and affection for all humanity. This will only be possible when one understands the true import of Hazur's teachings. Generally when such High Souls pass away, the following degenerates; petty-mindedness creeps in and we begin worshipping mammon and sin.

Hazur used to tell us that when a High Soul comes into the world, the worshipers of wealth and women also gather around him. Hence he said, "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 alone, got me in abundance."[6]

Throughout his lifetime he left no stone unturned for reforming and improving the angle of vision of the masses. In spite of his attaining the age of 90, he set aside all his bodily comforts and stubbornly devoted eighteen out of 24 hours of the day in the service of humanity and thus

afforded spiritual satisfaction to every aspirant both publicly and in seclusion.

Physical structure composed of flesh, blood and bones, like machinery, can only work up to a limited extent. The result of this carelessness towards his bodily rest and consistent hard labor came out to be that his physical frame could not endure the burden of weariness any more; and on continued requests and entreaties from almost every individual, Hazur yielded to their prayers and was inclined to take rest and seek medical advice. Accordingly, in September 1947, he came to Amritsar for medical treatment; but before leaving Dera a Managing Committee for management of Dera affairs was constituted there.

His health improved a little at Amritsar but it became worse on 4th October, 1947. On the 5th October, 1947, Hazur sent for me from Beas. In a week's time his condition was again better.

On the morning of 12th October, 1947, at seven o'clock he called me. When I was in his august presence, he said:

"Kirpal Singh! I have allotted all other work but have not entrusted my task of Naam-initiation and spiritual work to anyone. That I confer on you today so that this holy and sacred science may flourish."

Hearing this my eyes were filled with tears, and afflicted as I was, I beseeched: "Hazur! The peace and security that I have in sitting at thy feet here cannot be had in higher planes . . ." My heart was filled with anguish; I could not speak any more and sat staring—Hazur encouraging and caressing me all the time.

After this whenever I had the honor to be in seclusion with Hazur, he talked about the interior affairs of Dera and instructed me how to act when he departed forever.

During the days of his confinement on the bed of sickness—in the last days of February 1948—one day Hazur enquired:

"How many souls have been initiated by me?"

Registers were consulted and after counting was finished Hazur was told: "Up till now about one hundred and fifty thousand souls have been awakened by Hazur." Hazur said: "All right."

On the same day in the evening when I was with him, Hazur said:

"Kirpal Singh! I have done half of your work and have given Naam to over one and a half lakh persons and the rest you have to accomplish."

I, with folded hands and faltering words, said: "Hazur . . . it will be as Hazur orders . . . but . . . I have a request . . . I wish that this last half of the work may also be finished by Hazur . . . We will dance as Hazur will make us dance . . . I wish Hazur may remain with us and sit only watching all that, and all orders will be complied with in Hazur's presence."

Hazur lay silently gazing at me.

In those very days, one night Hazur mentioning his inner esoteric experiences remarked:

"The sun has risen high. Can the people of Jullundur also see this sun?"

The relatives and friends sitting nearby were ignorant of this secret expression. The opinion of the doctor in charge was also, like others beside him, that Hazur's

brain was not working properly on account of his illness.

A little later at night when I went to him, Hazur repeated the same question addressing me:

"Kirpal Singh! The sun has risen high. Can the people of Jullundur also see this sun?"

I replied: "Yes, Hazur, the sun has risen high—and not only the people of Jullundur but also those living in England or America who will traverse to inner planes can see this sun."*

Thereupon Hazur said: "You have correctly answered my question."

Similarly Hazur made a mention of several hidden secrets but those around him were hardly able to grasp what Hazur was hinting at—this being a subject familiar only to those who are practical in-lookers and spiritually skilled. What, therefore, could other poor fellows know about them?

Surveying the surrounding occurrences and events, Hazur once observed:

"It's a pity that the followers of Sant Mat also are becoming a prey to misconception. The teaching of Saints is 'See with your own eyes. Until you see with your own eyes, do not even believe your Master.' "

As is said:

Jab lag na dekhun apni naini
Tab lag na patijun Gur ki beni.

Until I see with my own eyes, I will not be convinced at heart, even by Guru's words.

* Jullundur is a town in East Punjab about fifteen miles from Beas; Guru Nanak, when nearing his earthly end, also spoke of this Sun to his sons and to his devoted follower who succeeded him. The rishis of old referred to it in the *Gayatri Mantra.*

This is the dictum and basic pillar of Sant Mat faith and it is an established fact that the disciple should peep inside and talk with his Master. Those engaged in *abhyas* [or spiritual practices] generally do not forget everything about, and leave all thoughts of, their physical body for withdrawal and turning inward. Whoever, with love in his mind, regularly follows the method according to the instructions of his Master will meet the Master within and will testify to the authenticity thereof. This is a way which can be seen and practiced in one's lifetime. Accordingly you do and see. But those who do not apply themselves in abhyas say: "To withdraw and tap inside is wrong, uncertain, and doubtful, and if at all it is possible that somebody peeps inside, then the inner experiences are not believable." Unless they themselves peep inside, they cannot have faith in the experiences of those few who do have such experiences. Hazur said: "My followers should never trust in such incredulous persons—un-linked and infirm believers as they themselves are—they will shake their belief and faith. It is therefore incumbent on my followers to open their inner eye. When their soul will withdraw from physical body, they will realize the truth of it. Remember that this science of traversing to inner higher planes is not wrong, and is correct, definite, certain and sure to the last word."

Those who have traversed have corroborated this:

Surat sail asman ki lakh pawe koi Sant,
Tulsi jag jane nahin at utang piya panth.

Sant Tulsi Sahib says:

"The soul of a rare Saint traverses into the higher

planes and beholds the sight of them. The whole world is unaware of this highway to Almighty's throne which is, so to say, enveloped in mystery and hard to understand."

Gyan ka chanda bhaya akash men,
magan man bhaya ham lakh paya.
Drishti ke khule se nazar sab aiga,
Lakha sansar yeh jhut maya,
Jiv aur Brahma ke bhed ko bujh le,
Shabd ki sanchi taksal laya,
Das Paltu kahe khol parda diya,
Paith ke bhed ham dekh aya.

Sant Paltu Das says:

"The light of all knowledge radiated in heaven inside, seeing which my mind was full of joy. I saw it really existing. It can be seen by opening the inner eye. In that light I saw that all that attracts us here as well as the whole world is a big fraud. How did I get to this end?—it was by analyzing the self and God, through the mint of true Shabd. Thus attuning to Shabd, Paltu cast asunder the veil and withdrew inside to see the Truth."

Again one day the Master spake thus:

"I am not tied to one or any particular place. The Saints who come commissioned from above tell the world of the true path and those who come seeking true knowledge are informed of the way to meet God. Worldly people in order to meet their worldly needs gather round them and make them as means of earning livelihood. When such wealth is accumulated in abundance, a number

out of them turn out to be worshippers of Mammon whose lust can never be satisfied. When such circumstances are created, Saints withdraw from such a place. The souls of sincere seekers after truth cannot get any solace from such a place. Such places then become the seat of *mahants* and *gaddi-nashins.** True Saints are not fastened to any religious sect or dress. They are free personalities. They are neither a party to one nor a foe to the other. They impart the true lesson as to how to reach God. Those who will apply themselves to abhyas in their company will succeed and the others who keep themselves aloof and far away from them remain unlucky."

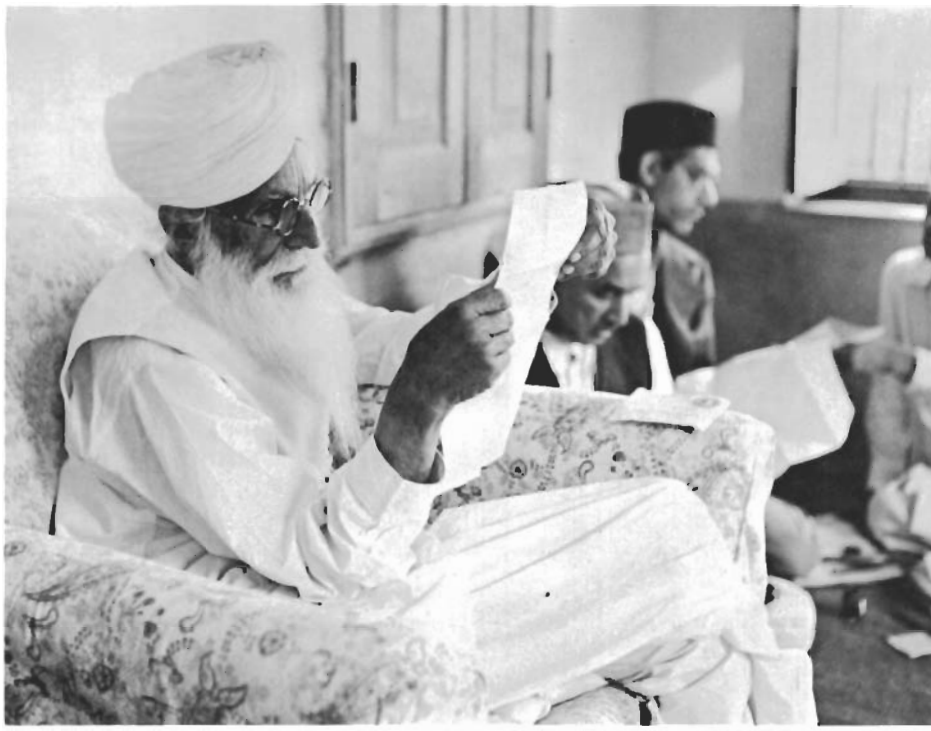
Hazur more than once emphatically declared:

"The mission of spirituality can only be carried on successfully by one adept in spirituality. It cannot be entrusted to a (spiritually) blind person. Whoever has a desire to find me out can reach me within through one who is linked with me. You will not find me in the company of those who are after the possessions of the world. Be not deceived by such people. Do abhyas and peep inside your own self and meet me. I do not dwell in the midst of mayaic insects. Go to some selfless being who is after me and lives for me and is not after possession of Deras [ashrams]. Gurumukh is delighted to have his Guru, while a manmukh wallows in luxury and pleasures of the world —Maya."

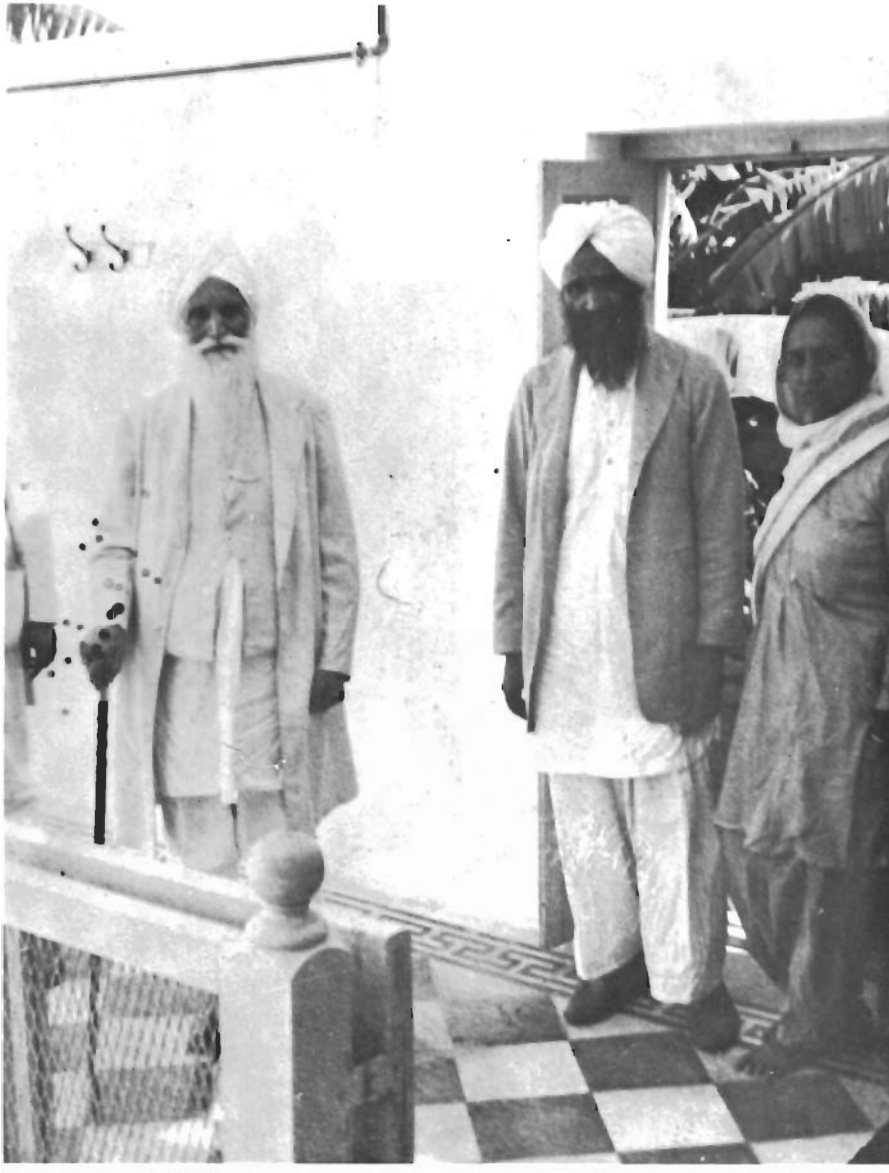
On another occasion Hazur said:

* These titles are usually given to those working or posing at one particular place in the name of previous Saints or Sages after the latter abandon or depart physically.

OVERLEAF: *Hazur Maharaj Baba Sawan Singh Ji.* ABOVE: *Baba Sawan Singh laying the foundation stone of the Satsang Hall, Beas, September 30, 1934.* RIGHT: *Baba Sawan Singh Ji and Param Sant Kirpal Singh Ji.*



ABOVE: *Reading the mail.* RIGHT: *Baba Sawan Singh with Sant Kirpal Singh and Bibi Ralli.*



ABOVE: *At a picnic.* TOP RIGHT: *With a group of devotees. Kirpal Singh is seated on the right of Baba Sawan Singh; Kirpal Singh's son Darshan is on the ground in front of him.* BELOW RIGHT: *Another group of devotees. Sant Kirpal is standing, second from right, in the middle row. Sardar Bahadur Jagat Singh is seated on the ground to the right of Baba Sawan Singh. Sawan Singh's two sons are standing at left and second from left, in the middle row; third from left is S. Jodh Singh, Kirpal Singh's elder brother.*

"Kirpal Singh! The people will flock to the place where they would find the riches of Naam. What have you to gain from Dera? You better leave Dera. When Baba Ji came from Agra, he brought with him neither money nor followers. He fetched within him only his Guru and through his blessings the present Dera came into existence. The sangat is dear to me even now just as it was before. It is now imperative for the sangat to do abhyas and go within. By doing so all will be able to understand things as they are. Everybody has treasures of knowledge within. Even an illiterate man if he secures the assistance of an educated person can become a graduate and an M.A. If you sit by some illiterate person for the whole of your life, you will not be able to attain the degree of M.A. Do not waste your time. If you want to gain knowledge of spirituality, then go and sit by some spiritual adept who is practically skilled. He will wake up the dormant spiritual faculties within you. He has not to give anything from himself. Keep on impressing the need of abhyas on the entire sangat and go on doing Satsang. The souls are getting help from within and will continue to get it. You obey the orders of your Guru. If an obedient wife acts according to the bidding and wishes of her husband and the people call her bad names, let them do so. You have to carry on the mission under the orders of your Master. Do not care if Mrs. Grundy grunts. Tell everybody to do abhyas fondly and to invert within to reach the astral form of the Master."

Thereafter, whenever during Hazur's lifetime I had an opportunity to go to him, he talked on the subject of propagating spirituality and gave necessary instructions re-

garding its real shape, significance and basic fundamentals of the problem.

Consequently, during Hazur's lifetime and in strict conformity with his wishes, in November 1947, a proposal for "Spiritual Satsang" was laid before him, the main objects of which were solely the ethical and spiritual benefit of mankind in general, irrespective of caste, color or creed —which was heartily appreciated by Hazur saying: "I am wholly and solely at one with you in this endeavor," and directed me to give practical shape to the scheme. It is, therefore, due to his blessings alone that Ruhani Satsang today is working successfully in and outside Delhi. The sole objective of this Satsang is to present spirituality to mankind in general in a lucid scientific form. The subjects of purification, knowledge of Self and knowledge of God are being dealt with practically so that people of different castes and creeds—living in their own circles—are benefiting thereby. Old followers as well as the new ones are deriving benefit from this science and everyday inner experiences of both of them plainly show that Hazur Maharaj Sahib is helping them with his hidden hand far more forcefully than ever.

Such ever-living personalities are personified models of self-sacrifice. Even during his confinement to bed—not caring for his tender health—Hazur continued to quench the thirst of those thirsty for spiritual guidance and teachings. Besides the outer help there was inner guidance also to its fullest extent. Such Master-souls are mere human beings to our eyes but in reality are Unseen Supreme Power—clothed in body—that works unfettered beyond the limits of this body also.

During the illness of Hazur, when he was unable to change his sides unaided, many strange incidents came to light. Even then he helped individuals outwardly as well as guided them on higher spiritual planes.

In the opinion of doctors he was suffering from tumor of the bladder. All possible medical aid was rendered but to no avail.

The subject of the illness of Saints too is no less a perplexing event. The fact of it is that this illness of Hazur was the result of the weight of our karmic debts, of the deeply-heaved sighs and tears of those afflicted amongst us.*

Outer dealings of Saints also set the best example of the exalted human standard of living and character. They voluntarily take upon themselves the burden of their own initiated souls without a murmur or mentioning a word of complaint, and this becomes their usual task.

Every day Hazur grew weaker and weaker in body. From the night of 29th March, 1948, to the morning of 1st April, unusual restlessness and visible "fluttering" was seen visiting his physical frame. This symptom was also created for putting to test those surrounding him.

Throughout the period of his illness Hazur said many a time:

"If a person proficient in Bhajan and Simran sits by me,

* Saints take the burden of misdeeds of their followers on their own body to keep those initiated by them clean and thus save them from pangs and anxiety of the day of judgment. This is however a poor estimate of the gigantic treasure of love they have for their disciples, regardless of reciprocity. This is one of the many great responsibilities that true Saints have to share, unperceived and unknown to their disciples.

I feel comforted and relieved. Therefore those who come to me or sit near me should do Simran."

Accordingly, at the time of appearance of this symptom of fluttering of the body Hazur again spoke several times in these words:

"If the person who has to do the work of spirituality after I depart, comes and sits by me, my trouble will be gone."

To comply with this—evidently the last wish of the Master—the near relatives of Hazur came and sat in Bhajan and Simran one by one, by the bedside of Hazur, but there was no relief whatever in the fluttering symptom of Hazur's body.

On the morning of 1st April, 1948, it was extremely benevolent of Hazur to afford a chance to this humble servant—of course through the assistance of a lady in nursing service of Hazur—to be by the side of Master, in seclusion, for about ten or fifteen minutes. At that time with a heavy heart I sat near his bed and prayed to Hazur:

"Master! Thou art above body and bodily influences, unconcerned as to comforts and discomforts, but we humble and helpless beings are afflicted hard and cannot endure the sight of Hazur's thus suffering bodily. Thou hast all powers. We would be extremely grateful if Hazur very graciously removes this indication of disease on His body."

It is true that prayer succeeds where all other human efforts fail. Hazur with his utmost benevolence accepted this prayer.

After the prayer when I opened my eyes, Hazur's body was in a state of perfect repose. Hazur's forehead was shining resplendently. He opened his mercy-showering

lovely eyes intoxicated with God's Divine love and cast a glance at my humble self—both eyes gleaming with radiance like a lion's eyes. I bowed my head in solemn and silent adoration and said: "It is all Hazur's benignity."

Hazur steadily kept gazing for three or four minutes into my eyes, and my eyes, in silent wonderment, experienced an indescribable delight which infused a beverage-like intoxication down to the remotest cores of my entire body—such as was never before experienced in my whole life.

Then those mercy-showering eyes closed not to open again.

Thus in his 90th year on the morning of 2nd April, 1948, at 8:30, this brilliant Sun of Spirituality, after diffusing his light in the hearts of millions of masses, disappeared to rest below the horizon at Dera Baba Jaimal Singh.

This untimely passing away of our Reverend Master was an irreparable loss and a soul-stirring event for one and all, who received benefit from the company and existence of his august self. We are now left to lament the heavy loss and to remember, one by one, his unmatched qualities, unparalelled love, wit and wisdom and above all the spiritual charity which enveloped all of us in the mysterious fold and attracted us towards him, and . . . to bring forth tears of blood.

This tragedy is fatal indeed for all of us—broken-hearted as we are. But those who during his lifetime restricted their intercourse with that Emperor of Saints—the Master—only to the physical plane and had never witnessed his glory and greatness on the astral and other

spiritual planes with their own eyes, are feeling the poignant pangs of separation the most. Those, however, who had the good luck to meet him on inner planes while he was existing in physical body are comparatively in less torments, for, at will, they can even now rise to that Mightiest of the Mightiest—the Master—and seek solace by talking to him. Blessed indeed are such souls because through them are still communicated the requests and messages of other disciples and abhyasis to Hazur and in response Hazur's orders to them.

Though Hazur has separated from us physically, yet in reality he is still not far away. That Power is immortal and indestructible and is still supervising the actions and guiding those initiated by him.

While ailing Hazur used to say:

"All the Sangat should devote more and more time to Simran and Bhajan as I get comfort thereby."

And even now, in the daily internal message of the Master, emphasis is laid on devoting more time to Simran and Bhajan—collectively and individually for all his followers—so that they may traverse within and meet him inside face to face. It is therefore incumbent on all initiated by him to take full advantage of these moments of grief and sorrow by devoting at least four hours a day to Simran and Bhajan as ordered by him and thereby be able to fly to higher realms, talk face to face with Master, and drown their tortures of separation in the great ocean of immortal existence. The remedy for our lacerated hearts lies only with that compassionate and sympathetic Messiah. That boundless ocean of Godly mercy is, even now, heaving up and down. That Master of Eternal Domain

is keeping his doors open all the time and is calling aloud:

> "Bring into actual experience the great principle of 'withdrawal before death'. I am impatiently waiting for you to come up to me. I am nearer to you than the nearest. For those of you initiated by me it is a sacrilege and a mark of disgrace on both love and devotion if you look upon anybody else as a Guru or Master-guide. You may, however, derive benefit from the company of some awakened personality who pays a visit to me every day. He will not misguide you, but on the contrary, will unite you with me, will instill my love in you, and will strengthen the Divine link that binds and ties you to me. Moreover, in the capacity of *Gur-bhai* [or spiritual brother] he shall be helpful to serve you."

It is therefore clear that for those approximately 150,000 souls initiated by Hazur, the guiding Master is Hazur himself. Consequently, all these should engage themselves in Bhajan and Simran with full faith, confidence, trust and Dhyan of Hazur alone. All these shall be looked after ultimately in the same form of Hazur. That immortal messenger of our future betterment is continuously watching and superintending us each moment. Many disciples of Hazur Maharaj Sahib are getting Hazur's darshan within these days and those who are thus blessed are mitigating their sorrowful hearts by talking—far more freely than ever before—face to face with him. We too—if we divert our attention from this mortal world and worldly connections and turn to that Master of the Divine Spring of Immortality, then Hazur, with his illimitable kindness, will

—and there is no doubt about it—appear to us to bestow his darshan and enveloping us in the circle of his lighted radiance will take us along to place us at the feet of the long-loved Lord.

Let us raise our hands in prayer that that fountainhead of all peace and comfort may grant patience to all those of us left behind, and inspire us with courage and strength to enable us to fly to Hazur in higher spiritual regions, to talk to him and to place our heads at his feet.[7]

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