

Sant Kirpal Singh

Forever With Him

Chapter 11

Forever With Him

Your Grace
enlightens the world
and ever will shine.

Harbhajan Singh





It is better to depend on Him
Who is within you, not outside.
He is always with you.
If you think He is away,
Then away He will be.
It will take time for Him to come.
If you think He is already there,
He will come all at once.

Sant Kirpal Singh



Sant Kirpal Singh at Sawan Ashram New Delhi, 9 February, 1974

“These days were a very difficult time for us. Day and night we were restless
and we were very much confused . . .”

Dr. Harbhajan Singh

“How Long Will He Remain With You ...”

On the following pages Dr. Harbhajan Singh describes the painful time before the physical departure of Sant Kirpal Singh. He was on His bedside until His last moments.

In Dehra Dun

Master planned to celebrate the death anniversary of His Master Baba Sawan Singh Ji Maharaj in Manav Kendra from 2-4 April, 1974. More than twenty thousand people gathered there on 2 April. In spite of heavy rain, the Sangat did not move and continued listening to the Satsang.

The canopy started leaking and the water could enter into the Pandal. While holding Satsang in the sweet remembrance of His Master, Master wept bitterly like a child and spoke to the Sangat, “For how long will you hear the Satsang from this throat, the sun is going to set.”

3 April, 1974

On 3 April, at midnight more than forty persons were sitting in Master’s room in Dehra Dun; most of them were from Chandigarh, from Amritsar, from Delhi, and some were from other centres. It was midnight.

Bhaji raised a question following an inner experience he had some time before and wanted to know if the meditation was positive. On further questioning Master confirmed that indeed it was a positive experience.

This is a way how Masters can reveal their competency, as they cannot speak about it themselves. Knowing this, through his experience, Bhaji wanted to show to all that Master came from the highest plane and the Power of the Almighty manifested in Him.

Master spoke about Kabir, who had said, ‘I have come from the highest plane and talk with authority’. He had come in the different stages of time: In Golden Age as Satsukrat. In Silver Age as Munindar. In Copper Age as Karuname and in Iron Age as Kabir.

Then facing all, Master said, “Take heed, the Golden Age is approaching. Everyone has to go back now. No one will be spared. Those who disobey the order of the Master will have to travel a very long road for the completion of their journey.” This was the most important declaration during His tenure of twenty-six years.

I said, “Master, when the Almighty Power comes then there is no need for any Master (from the fifth stage) to come here with Him.” Master said, “It is right. But someone is needed who can do the work. I will be responsible for whom I would select, for others not.”

4 April, 1974

At 7:00 a.m. Master sent me a message through Hyat, the cook of the Master. He told me, “Maharaj Ji remembers you.” I went to Master and Master asked me, “What is your programme?” I said, “Master, the Sangat from Amritsar has come by a hired bus and we all have to go back to Amritsar.” Master said, “But you cannot go today. I have something very important for you.”

Never in the past Master had spoken such words of emergency to me, so this gave me a special vibration to accept at once.

I remained with Master from 7:00 a.m. to 5:00 p.m., and Master even provided me with food during the day.

Being with Master the whole day, I felt like an ignorant and illiterate person sitting along with a chancellor of a university. Master told me a lot of things about the Satsang, about the Mission and about the Satsang in the West.

“Master is not the physical body. He will guide you both
and you guide then all.”

Sant Kirpal Singh

By hearing all this I felt more and more little as I never thought that ever I would be worthy to hear such things. Afterwards, Master gave me an initiation chart in English and told me, “This you will need.” I said, “Master, why do I need it, since it is Your work?” and I started weeping. Master asked, “Have you any wish or do you want to say something?” I said, “Yes Master, since initiation I am carrying a wish with me, a part of the wish you already fulfilled.” – “What was that part”, Master asked.

Some years ago in Rajpur I requested You, “May I meditate or not, but my wife must meditate!” And Your Good Self answered, “Once this was also my wish, which was never fulfilled. I told my Hazur that He may use me in the Mission, but that my wife did not cooperate with me. You are the first one who put me this question, so it will be fulfilled.” In 1973 in Srinagar You asked for the experience of my wife after sitting. She answered that she put in thirteen hours a day, and she was very happy. But Your Holiness said that You were not happy. So she accepted happily to meditate more since it was not difficult for her to put in more time. During Your illness she even was able to put in 22 hours a day. Now she puts in more and more time and the inner Master tells many things,

which, if told, do not help a disciple who is not receptive to the Master and the teaching. You confirm her experiences and You always devote much time to us when we stay with You while others are sleeping.

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

You have shown the very dreadful time between the Iron and Golden Age, when lots of brothers and sisters would start to depend on others and would not follow the inner Master. So I have two things to place before Your Holiness. Either to awake all brothers and sisters, and show them what will happen in future, or You help us to work with You till it finishes and You ask all of us to go back with You.”

Master happily agreed to the latter and said, “Master is not the physical body. He will guide you both and you guide then all.”

I told Master, “This we are doing already and we tell more about the competency of the Master than about other things.” I further told, “During that time between the Iron and the Golden Age no Master is



In His house in Rajpur, Dehra Dun, Sant Kirpal Singh gave the instructions for His further Mission to Dr. Harbhajan Singh on 4 April, 1974 (in the room at the left side)

needed and the Power from Agam has to take the test to bring the new age into the world and It works inside and outside as well. And we cannot tell about all that without Your due permission; like on 1 June, 1973 in Srinagar, when I wanted to say a lot about Your competency, which could have spread all over the world till now, but at that time You did not permit me.”

Weepingly I said, “How can we help to separate us from You. Can You tell the way?” Master’s eyes

flushed with tears and He said, “You are my borrowed servant, you have to obey. Be silent, if the heat goes out of the brick kiln, the brick cannot be used for building.” We both (I and my wife) with only two other brothers went back to Amritsar. My heart and head were burdened like anything.

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

“This message of the Unity of Man must reach every human heart irrespective of religious and social labels ...”

On The Unity Of Man

This circular letter dated from 15 May, 1974 was the last circular which Master sent to the West. These are the essentials forming the basis of the future work of Unity of Man.

- 1. Man, the highest rung** of all creation, is basically the same everywhere. All men are born the same way, receive all the bounties of nature in a similar manner, have the same inner and outer Power, called differently as “God,” “Word,” “Naam,” etc. All men are the same as souls, worship the same God, they are members of His family, and thus are related to each other as brothers and sisters in Him.
- 2. All awakened** and enlightened Gurus and spiritual teachers who came to this world at various points of time and in various parts, have invariably emphasized this Truth in their own language and manner. According to them all men, despite their distinctive social orders and denominational religions, form but one class.
- 3. Guru Nanak**, the great teacher and the Messiah of peace, said: The highest order is to rise into universal brotherhood; Aye, to consider all creation your equal.
- 4. India’s ancient** mantra, Vasudeva kutumb bukam, also lays down the same basic principle that the whole world is one family. However, it is common knowledge that despite long and loud preaching by various religious and social leaders professing the Unity of Man, the world today is torn by strains and tensions of every kind, and presents a sorrowful spectacle indeed. More often than not we see individuals at war with one another and brothers at drawn daggers with their own kith and kin. Similarly, nations are constantly involved in conflicts and clashes with

each other, thus spoiling the peace and tranquillity. It seems that the root cause of this present-day situation is, that the Gospel of Unity of Man, however well accepted in theory, has not struck home to humanity at large and is not put into practice. It is only a form of slogan-mongering done with calculated motives.

5. It is universally accepted that the highest purpose of this human body is to achieve union of the soul with the Oversoul or God. It is on this account that the physical body is said to be the true temple of God wherein He Himself resides. All religions spell out the ways and means of meeting the Oversoul or God; and all the ways and means so suggested, however different looking, lead to the same destination, so that one need not change from one religion to another for this purpose. One has only to steadfastly and genuinely tread upon the lines drawn by the torch-bearers for achieving the goal.

6. It is necessary, however, that greater effort should be made toward the realization of Unity of Man. We have to realize that every human being is as much a member of the brotherhood as we are, and is obviously entitled to the same rights and privileges as are available to us. We must therefore make sure that while our own children make merry, our neighbour's son does not go without food; and if we really practise this, much present-day conflict will be eliminated. Each of us will develop mutual recognition, respect and understanding for the other, thus wiping out the gross inequities of life. In this process, as the mutual recognition and understanding develops, it becomes a vital force generating a reservoir of fellow feeling which in turn will bring culture and ultimately humility – the basic need of the hour.

7. The holding of the World Conference on Unity of Man in February 1974, in New Delhi was a clarion call to the world. This conference was perhaps the first of its kind since the time of Ashoka the Great, held at the level of man with the noble purpose of fostering universal brotherhood leading to universal harmony. This message of the Unity of Man must reach every human heart irrespective of religious and social labels so that it comes home to every individual, enabling him to actually put it in practice in

life and pass it on to others; in this way, the entire human society could be reformed. Truly speaking, unity already exists: as man – born in the same way, with the same privileges from God; and as soul – a drop of the Ocean of All Consciousness called God, whom we worship by various names; but we have forgotten this unity. The lesson has only to be revived.

8. The so-called world-wide campaign for Unity of Man is not intended to affect the existing social and religious orders in any manner. In fact, each one has to continue to work for the upliftment of man in its own way as before. Additionally, how-ever, this campaign has to carry the clarion call of Unity of Man to as large a mass of humanity through its own vehicle as it can, so that the message cuts across the barriers of misunderstanding and mutual distrust and strikes home to every human heart. Further, the said campaign has to be carried out not by intellectual wrestling, but with optimum desire and anxiety to put the Unity of Man into practice so that it becomes a real living force. The method of propagation has to be by self-discipline and self-example rather than by declarations and proclamations.

9. It would be prudent to clarify that the campaign for Unity of Man has to be carried out above the level of religions without in any way affecting any religious or social orders. It has to obtain in practice the blessings and support of all those who believe in the Gospel of Unity of Man, and could give it strength by taking this Gospel to every human heart around them and convincing them of the need of its acceptance in daily life. It will neither be tagged with Ruhani Satsang nor with any other similar organization. The enthusiasm of its admirers will be the real force working behind the campaign.

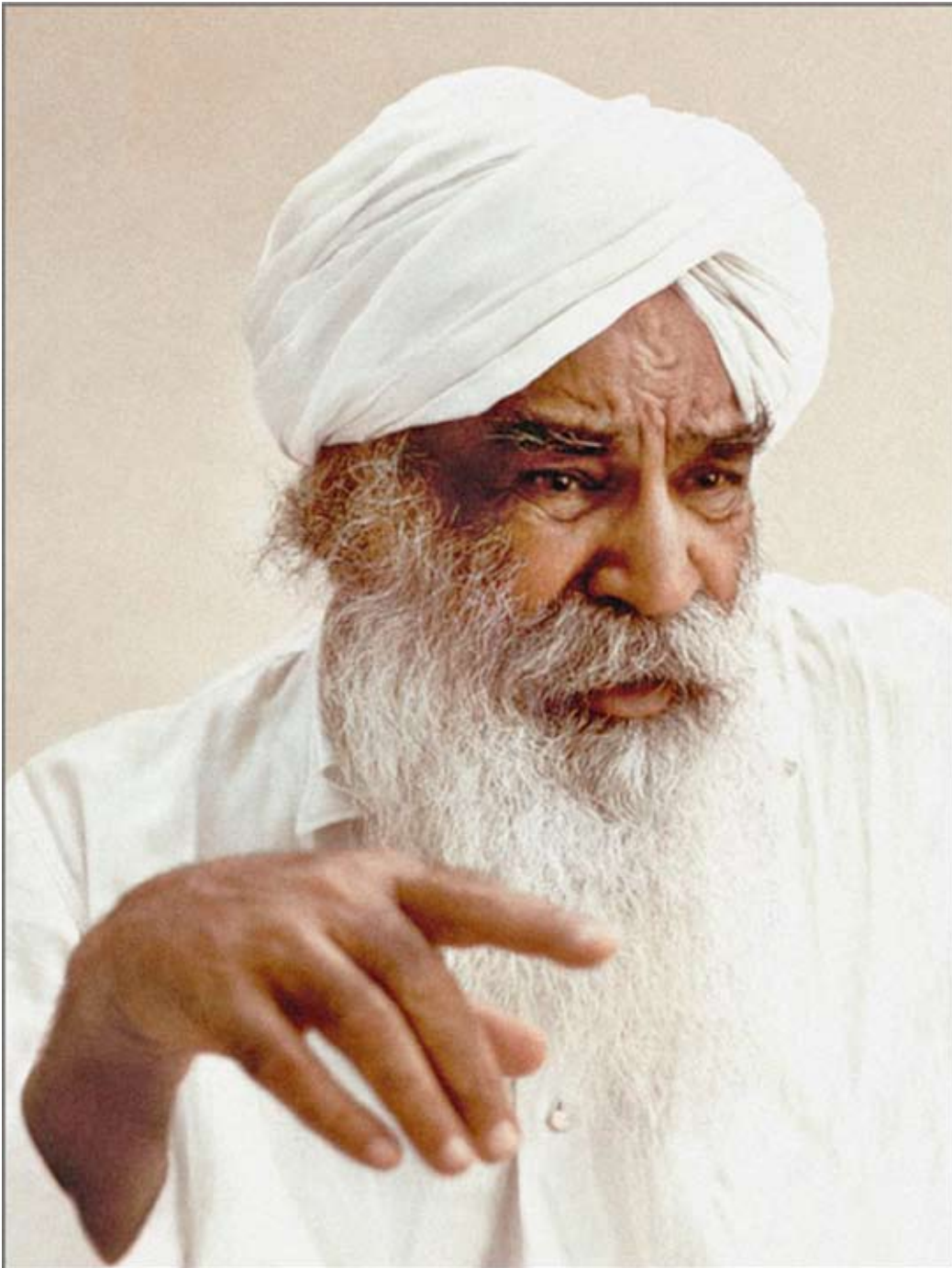
10. It is therefore earnestly requested that all those who believe in the Unity of Man and wish to carry its message must work ceaselessly so that it may reach the lonest corner of the world.

A World Conference on Unity of Man may be arranged in the West as it was done at Delhi in the East – both ultimately work as one whole.



God is waiting for you,
each one of you.
He is also waiting for me.
I want to go back.
I tell you how far
I'm imprisoned here.

Kirpal Singh



Sant Kirpal Singh, July 1974

Master disclosed each and everything, but very few could understand it in the right way. In 1972, in one Satsang held in Hindi, Master said: “The sun is going to set. How long will He remain with you...?”, and in between He said in English, “Eighty (years).” So Master gave hints, but people did not realize.

“In one and a half months
I will be healthy.”

6 July, 1974

After some time Master was sick again. Due to the situation in the world, due to the problems of the whole world as well as of the disciples, He was physically never healthy. On 6 July, Master was again at Dehra Dun. I went there as per direction of Baba Jaimal Singh in meditation. Baba Jaimal Singh told, “Go to your Master, He should not take any allopathic medicine. Doctors diagnose an asthmatic case but it is not so. He does not suffer from any trouble. If He takes that it will create problems for Him. Because if this drug is taken, what will happen? His lungs will not supply oxygen to the brain, so problems will arise.”

“...After one and a half month I will not take any medicine, then I will be very healthy.”

On 6 July, I went direct to Master from Amritsar. Master asked, “Have you brought some message?” I said, “Yes, Master, You should not take the allopathic medicine.” Master asked, “Then what should I take?” I said, “Master, You take homeopathic medicine or those Indian herbs, called Ayurvedic medicine. These will fit You. Doctors think You are suffering from asthma, but – really You do not suffer from asthma.” Master said, “It is right. I do not suffer from asthma.” Then Master said to Taiji (Master’s cook), “Come, you always say that I should be healthy. But now you write down the date. After one and a half month I will not take any medicine, then I will be very healthy.”

So even Taiji could not understand. No one, even I could not understand but we were afraid that this will come (Master’s physical departure). These days were very shaky for us. Neither we could live here nor we could go there. Whole the time we were thinking about the Master, about the situation, about the health of the Master. But we never knew that Master would leave us. No one knew that Master would do like this. But Master gave the definite hint. It was the 6 July, so 21 August comes after one and a half month, forty-five days exactly.

Then Master said, “Alright, you have stopped my medicine, then I will come to your house.” Three times Master said it. Since I could not understand the meaning I got silent. I wanted to bow down my head on His feet but Master withdrew His feet. He immediately laid His hand close to my heart. I caught hold of His arm and pressed it to my heart. At once a voice touched my ears, “Now you need His hand (help).” I started to weep bitterly, it was beyond my control and thought. Master asked me to raise the head and see into His eyes, and I did so. I saw a fresh, green two-leaved jasmine with two flowers in His hand.

He gave it to me and said, “This is for both of you. This is the Parshad which Master gives only one time during His life.”

Birthday Of Hazur Baba Sawan Singh, 27 July, 1974

On 26 - 28 July, 1974 Sant Kirpal Singh Ji held the Rastrya Sant Samagam (National convocation of saints). Swami Savargya Muni, Swami Govinda Parakash, Swami Ved Vyasa Nand Ji and Lama Kushak Bekula and some ministers also participated in the convocation. As there was not enough place in the Ashram, the Satsang was held outside at some other place. It was very hot and Master was not in good

“How beautiful would it have been, if I had gone today.”

health. The Satsang was not finished yet, but a lot of people already came into the Ashram and sat down to get the first turn of food. The Ashram got crowded up to the outer gates and Master could not enter into the Ashram. He had to wait nearly fifteen minutes outside the Ashram in the scorching heat of the sun. His condition was such that He was unable to sit in the car. Then Master came on foot. Master was very unhappy. It was a routine that everyone should hear the Satsang first, then Master goes to the kitchen and then afterwards the food is delivered. But people did not listen to the Satsang. Half of them already had come to the Ashram, just to have their turn for food beforehand. When Master finally could enter it, He said, “Alright, this place will remain a place only for the langar (langar means for the food). People will fight for the food here like dogs.”

Then Master went inside. He was breathing very fast. “Alright, Doctor, lock the door, no one should come in”, He said. Master sat down and holding both His

hands on His head He took a sigh and said, “How beautiful would it have been, if I had gone today.”

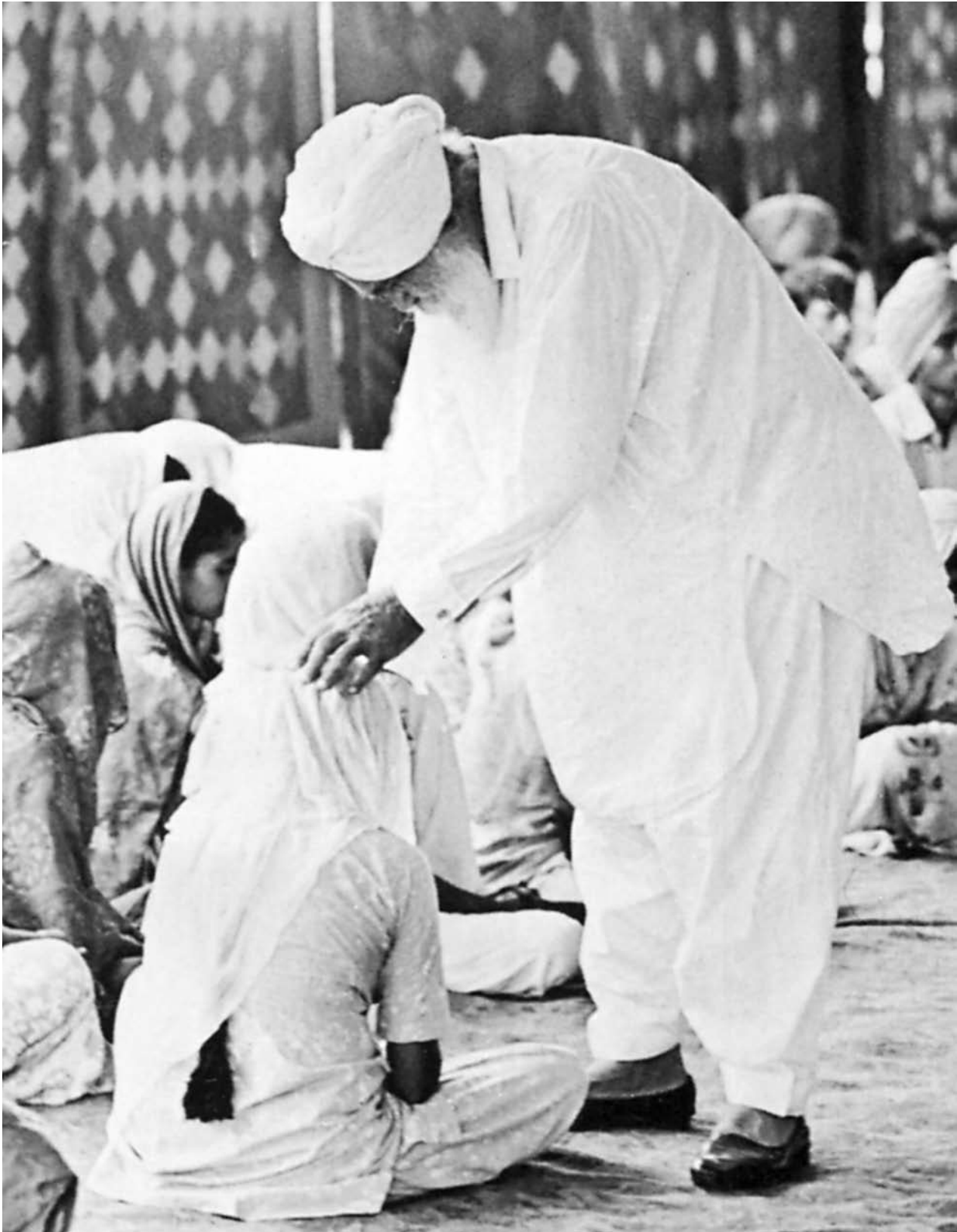
It was a beautiful day, it was the birthday of His Master Baba Sawan Singh. So He wanted to go on this day. I wept. I said, “Master, why do You say this thing? Such things have no place in our heart.” Then Master said, “Either the managing body will live or I will prolong, both cannot exist together.” It was the extreme, something of the extreme, that Master had to explain. Really, I had no remedy for this thing. Master was very unhappy, these things came through His holy mouth and He said it. I said, “Master, You come up. I give You a little massage and You will be healthy.” Master said, “How can I be healthy, even tomorrow I have to give the initiation again.”

Master slowly, slowly went upstairs in His room. There I started giving Him a massage. Holding my hand, Master said, “Doctor, check the pulse, for how long will this patient linger on?” I again asked the Master, “After all, why do You mention such things again and again?”

Master slowly said, “I have said it now.” Then immediately He said lovingly, “Master does not leave His children. Be sure that this Power will not leave you.”

Last initiation on 29 July, 1974

Sant Kirpal Singh gave initiation to 1087 aspirants on that day



“Doctor, I have a special work. Therefore you
must be here before 20 August.”

Then Master asked about my programme. I told Him that we had come from His agriculture farm at Nawanshar along with thirty disciples from Amritsar and Nawanshar and that they all wanted to go back to work there. Master said, “Today I will not give Parshad to anybody except to those who have come with you from the farm.” Darshan Singh, the elder son of the Master, brought the Parshad. Master told him to leave the Parshad and go. This time Master put His attention on the sweets in the basket for more than one minute and told that no one else should have the Parshad except those who are going back to work.

My usual practice was to take the Parshad afterwards. I and my wife got the Parshad after all others had taken. Master, while giving the Parshad, kept on looking in our eyes and gave many hands full of Parshad. We begged leave, but Master said, “Doctor, I have a

special work. Therefore you must be here before 20 August.”

As Master was not in good health, He told something which made my heart overbrimming with anxiety and fear. I begged to stay up to that date, but Master refused to accept my opinion. While we were going downstairs, we looked back and saw Master looking at us. His eyes were full of tears.

This was the first time we felt uneasy, and we were frightened by the thought of separation. I thought more and more and could not stop thinking, I got entangled and could not come to any conclusion regarding all those hints Master gave during our stay in Delhi.

Sant Kirpal Singh, August 1974





Sant Kirpal Singh with Mr. Dhillon Sahib

On 1 August, 1974 a very significant and historic event occurred in India: Sant Kirpal Singh Ji was officially invited to present His suggestions for bringing about the Unity of Man to interested members of the Parliament of India. M.P. Shankar Dev Ji organized the meeting at Parliament, and more than a hundred members of Parliament were present to hear Sant Kirpal Singh's address to them. It was the first time in India that an official invitation has been extended to a spiritual leader to visit the Parliament and share his counsel with the members.

The Master's Address To The Parliament Of India

1 August, 1974 in Delhi

Once I was a President of the Farmers' Movement, and they put me facts and figures: such as the farmer receiving Rs. 1.60 per kilo for what he grows, the same thing being sold in the market for Rs. 7.00 per kilo. Food passes through different hands and the prices have risen. The government is doing its best to set this right, but in the meantime, to avoid the pinching effects of the expense of the food, we should minimize our outer requirements. This is one thing which will save us from the pinching effects of rising prices. The prices should be controlled. When we consider that all are one and we are from the same country, then we must be true to our own country. We were born in this country, our bodies are framed from the soil of India, and we should do our best to make this country ideal for all.

Unity already exists; we have forgotten. All Masters who came gave the same teachings directly to everybody – no high, no low. They told us that we have received the manbody, which is the highest in all creation; it is the golden opportunity we have now in which we can realize God. We have developed physically; we know how this manbody works, how it is impaired, how it can be returned to proper working order. So many medical systems are used. We have also advanced intellectually very wonderfully. We can go around the world in hours. The world has become small; all the countries have become so many rooms in the House of our Father. We can now reach the moon, and there are others trying to do so. With all these advancements, are we happy? All are afraid of the atom bomb. The war could start at any moment and this world would come to an end. What is the remedy for all this? Masters show us the right un-

derstanding. They told all men, "O man, you are the highest in all creation. You must develop your third side, your own Self. Just pay more attention to your own Self, which is the most important part of your life. Then the whole difficulty will be solved."

During my last world tour I was asked on television how peace could be cemented in the world? I replied that peace can only be brought about when the people rise above "isms" – the labels we are carrying – and kings rise above countries. So my submission is, we are all from this country, we have attained this freedom not too many years back. We should all join heads together, which the government is already doing, to make it a very blooming garden, and let others unite. So there are two things before us: we have given precedence to outer labels, but we are man first. We say we are Hindus or Mohammedans first, then Indians, etc. I would say that we are man first and then the labels we are carrying. Then comes the duty toward the country: we should be patriots; it is our duty. And we should all lay our heads together to help society realize the unity of all mankind. This can only be achieved when we have right understanding all around.

So with due deference to all, I thank you, you Members of Parliament, especially – our dear friend Dhilon Sahib, who has made arrangements for me to come to you and put my heart before you. My real sympathy is for the advancement of this country and I request each one of you, as I requested the religious heads at Kumbha Mela, to lay your heads together. Thank you.

Extract of the speech



Sant Kirpal Singh after His last Sunday Satsang, August 1974

Sant Kirpal Singh's Last Satsang

15 August, 1974, Independence Day of India

Today is the Day of Independence for the country. This independence was gained after one hundred years, you see. That's all right; people are trying to maintain the independence – some are for, some are against. But we are not very much concerned with these things. We are mainly concerned with our own independence. It is only after a hundred years that we have got outer independence; and we – after aeons of years, ever since the world began, we are still exiled from our home, turned out of the country, you

see. We have not been out of bondage yet. The golden opportunity has been afforded to us from time to time to regain that independence but, unfortunately, for one reason or the other, we did not derive the full benefit of our manbodies. Let the past bury its dead: again God has given you a golden opportunity of the manbody so that you may regain your independence. Now we have to see how far we have gained our independence.

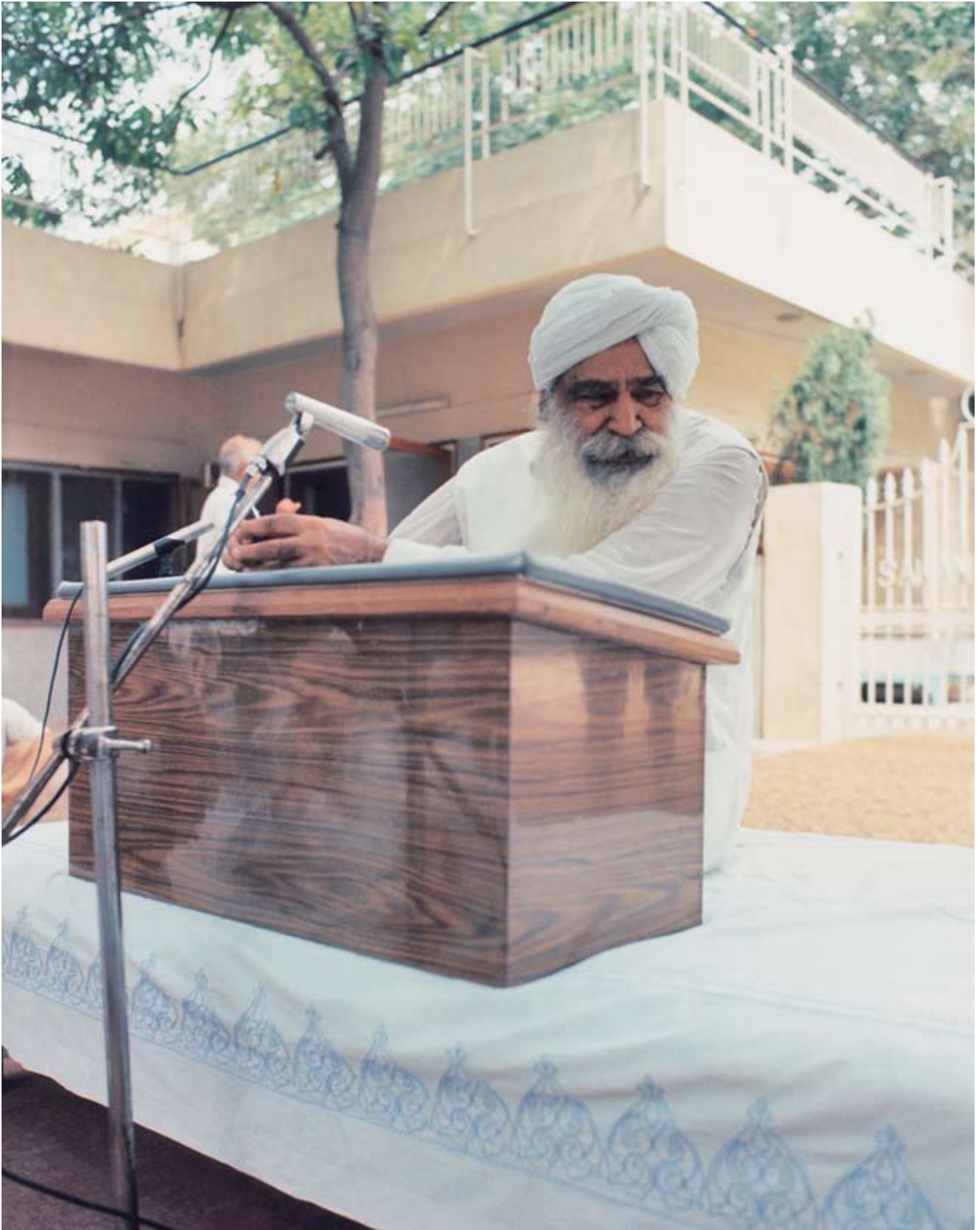
“When you come in contact with the ringing radiance within you, you’ll be absolved of physical bondage.”

So I was just saying that this bondage started aeons back when we were sent to the world. The first bondage was of the mind. We are subservient to mind. Mind is under the control of the outgoing faculties: sight, audition, taste, smell and touch. Through these indriyas we are just stuck fast in the nine doors of the manbody; we cannot disentangle ourselves. We are identified with the body and the world outside so much so that we cannot extricate ourselves. There’s one way up, fortunately, and that is within us. Nine doors are open: two eyes, two ears, two nostrils, one mouth, and two underneath – nine doors. There is one tenth door. That is within you, latent within you, and starts when you go deep down into the darkness of your body: when you enter the foxhole of your brain, you see. Where does that start? Just as at the time of death our soul is withdrawn from outside, then the outgoing faculties, nine doors, are withdrawn, extricated. These physical outgoing faculties leave us. They come to the back of the eyes and there the way to the foxhole of the brain, or the tenth door, starts. That’s the door at which you are to knock and which will open to you. On the other side, of course, is where Masterpower is waiting for you. What for? To sup with you! And you are outside!

In the back of the eyes is where it starts. It’s all pitch dark. That is the way into the foxhole of the brain. That is the only way in which you can have your independence first from the physical body and physical outgoing faculties, then the astral body and astral outgoing faculties, and then the causal body and the causal outgoing faculties. So these are the three layers by which we are bound. If you could rise above all these three, you would have your independence. For that we have to rise above the nine doors of the body. That way is within you.

You are man, born as man with the same privileges from God. No high, no low; no east, no west. You are conscious entities envired by mind and matter and outgoing faculties, identified with matter so much so that you cannot differentiate your Self. If you press here (on the arm), you feel it. So you have to withdraw your attention from the body, from the outgoing faculties, the nine doors. How? When you look inside, just look within you into the middle of the darkness lying in front of you. There, when these physical eyes are closed, the inner or single or third eye is open to see the Light within. You can see within. The dense darkness of the body is shaken off. If you cease to hear from all outside, you begin to hear inside – within you. That minstrel, our blessed God, is playing music all the time. Unpaid for. No money required. He is always waiting for you, to make you hear that music which is going on within you. If you don’t smell anything outside, that smell within you will have a fragrance that’s jasmine-like. That you will have only when you rise above physical body, not before. When you withdraw from the tongue outside, just try to taste within you the elixir of Naam within you, the bread and water of life. When you come in contact with the ringing radiance within you (that touch which is God within you), you’ll be absolved of physical bondage. But this is not complete independence; it is the first part of independence. The second part will start when you rise above the astral body and the astral outgoing faculties. Then the third part, when you rise above the causal body. Rise above them; then you will really get your independence. Now you’re all under bondage.

The only difficulty is that which lies within you.



Sant Kirpal Singh during Satsang in Sawan Ashram, August 1974

Taking Leave Of The Sangat

His Mission too clear, does He everything so perfect,
Bothers and seeks not another help, does He everything so exact.
To save the Truth eternal for Master His prestige and pride
Sacrifices He to overcome tyranny,
spread Truth far, vast, and wide.
Sows the seed of compassion,
High He places the flag of victory.
For that many sacrificed their lives, tells the history.
Gives He not the Truth in hands of mud and clay,
Selects diamond-like which does not bend and decay.
Guru Teg Bahadur¹ whose heart so soft and shine,
Decided to sacrifice for the Mission too holy and divine.
Needs of times recall a great personality to sacrifice,
Gobind said, "Who can be greater
Than you to overcome the vice?"

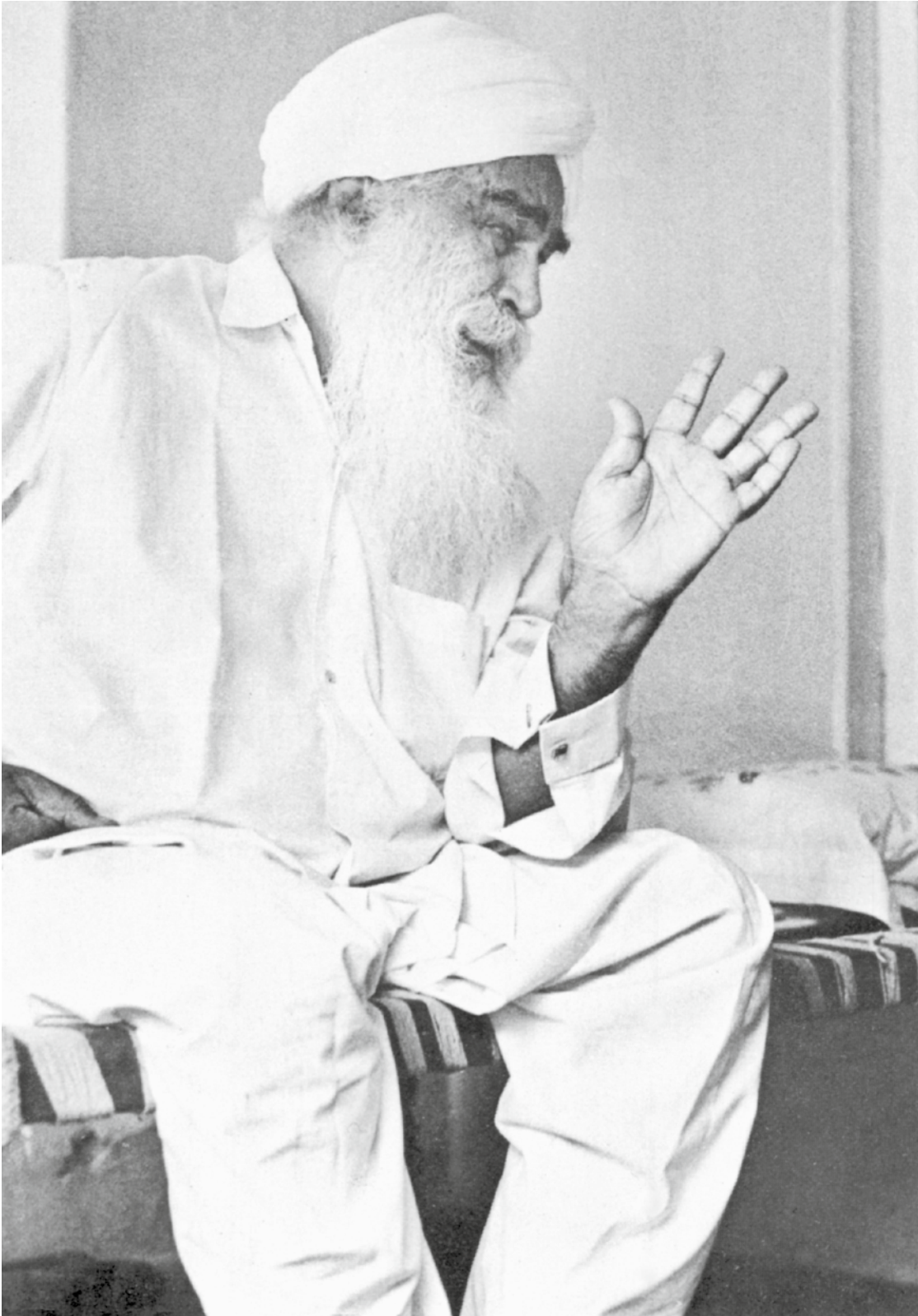
Master did not go to His house to beg leave and go,
He sought His leave from the Sangat² which He did so:
15 August, on India's Independence Day,
He made His determination for His onward way.
Said He, "I want independence and who else? Say!"
Said all, "Independence we want", none spoke nay.
Raising His hands, said He, "I now am independent.
All of you are independent, too, and not dependent."

Dr. Harbhajan Singh

1) At the time of Guru Teg Bahadur, hundred thousands of people were murdered and others were asked to change their faith. The Kashmiri Pandits requested the king not to murder the innocent people for the sake of changing their faith. "The faith for all human beings is one and the same, that is what we learned from Guru Teg Bahadur. Better you change the faith of Guru Teg Bahadur and we all will follow." The Kashmiri Pandits also came to the Guru and requested for refuge. Guru Teg Bahadur Sahib came to his wife and his only child Gobind, who was hardly nine years old. Guru Teg Bahadur spoke of the tyranny and said, "The sacrifice of a great one is needed to overcome the tyranny." Gobind

at once answered, "Father, who can be greater than you?" So Guru Teg Bahadur sought leave and sacrificed.

2) Sant Kirpal Singh did not go to His family but made a Satsang on 15 August, 1974 on the Independence Day of India. He said, "Today is Independence Day and I want independence, and all who want it, too, should raise their hands." The Sangat did so and said, "We also need the independence." No one could know the meaning of independence at that time. Master raising His hands said, "Now I am independent and you, too."



Sant Kirpal Singh's last darshan talk to disciples from outside India was held on the evening of 17 August 1974.

Seeing Sant Kirpal Singh in physical pain,
a disciple asked Him,

“Master, why don’t You heal yourself? You are almighty.”

Sant Kirpal Singh replied,

“Why don’t you heal yourself...?”

If someone you love gives you something, would you refuse it? Tell me!

What does he hope for you? You would gladly accept it. These are selections by God. They send the fruit – certain people to administer certain things. They know when to come and when they are going back. They won’t let you down, mind that!”

Separation

The Master remained with the disciple wherever he may be. Death and distance are immaterial in the relationship of the Master and the disciple. He is always by his side, here and hereafter.

17 August

On 17 August, Bibi Lajo, a devoted disciple of Baba Sawan Singh, came to Master in Delhi, and requested Him there for one of her relatives who had no issue, “Master, bless her with a child.” Master told her, “You are going to Amritsar, there you meet Dr. Harb-hajan Singh to whom I have told about the medicine. He will give it to you. Also tell him only in his ear that the face of Kirpal Singh is getting yellow.” She delivered this message to me and told that Master was getting weak.

18 August

On 18 August, at midnight I had to go to my hospital to assist the doctor there. When I came back and sat on my bed to sleep again, I felt someone pressing my shoulders. I wanted to relax, but I saw Master standing beside my bed. Master told me, “Much time passed since we met. See my face (it was pale and yellow) and come soon!”

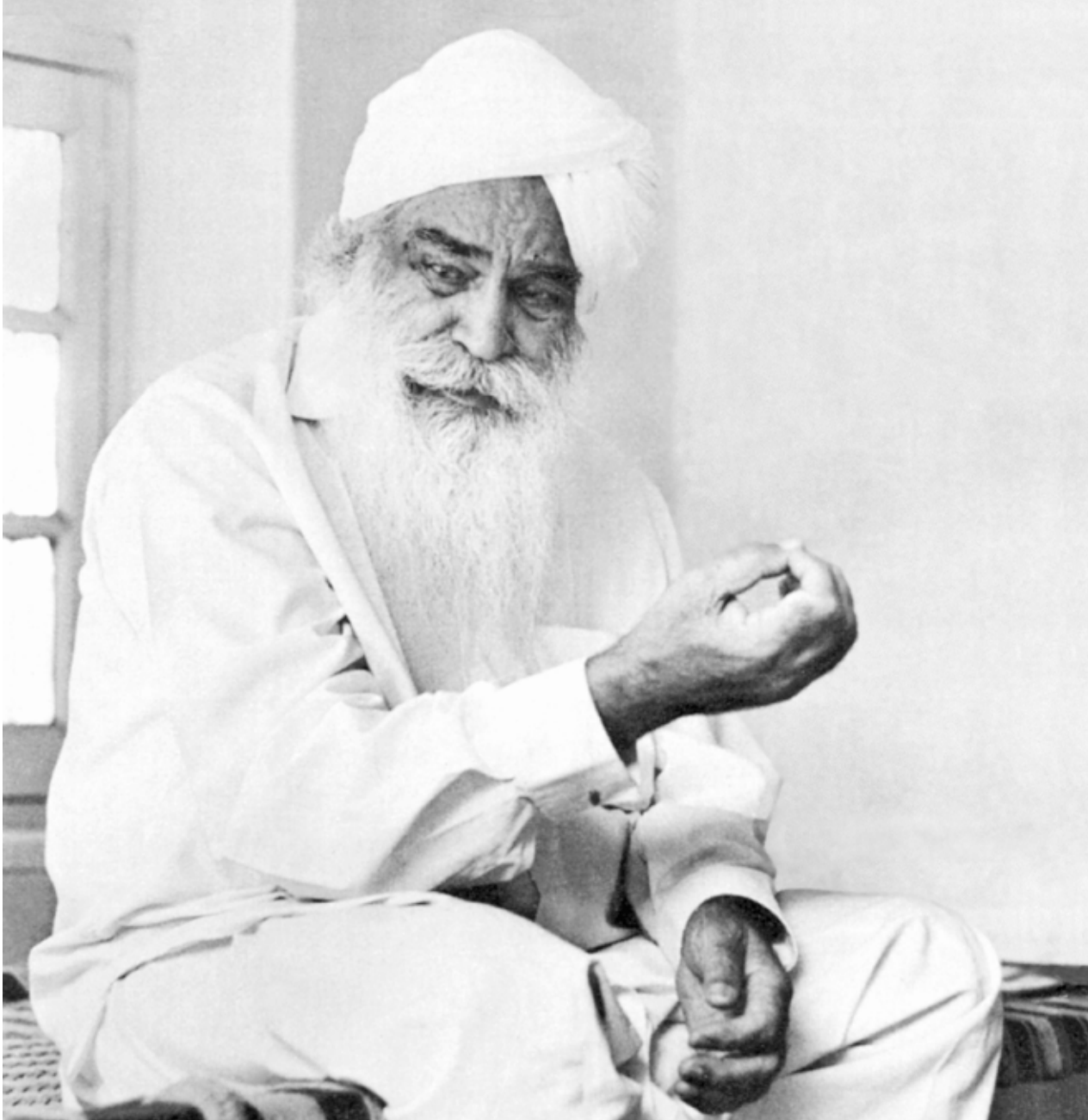
Bewildered with many thoughts and finding no way out, I rushed to the Master-room to meditate. Before I entered the Master-room, a piece of wood standing near the door fell on my foot and wounded it. I went inside the room while the foot was bleeding. This day immediately Master appeared in my meditation and said, “Now I have given you a wound. Compare thereafter whether the pain of the wound is more severe than the pain of the heart.” My condition was like that of a little lost child, who weeps and wanders, but does not find its mother.

19 August

On 19 August, the earliest train which could take me to my ailing beloved Master, was the train at 12:30 p.m., as I lost my senses and was even unable to drive the car myself. In the morning of 19 August, Master’s condition was alarming. All requested Him to take medicine, but Master refused. He said, “I don’t want to take any allopathic medicine, because it does not fit me. You should make a phone call to the Doctor from Amritsar. He should come.”

I was on the way, but my train was late. In the evening, they compelled Master very much. They said, “Master, these doctors we have brought are specialists. What can this Doctor from Amritsar tell more. He mostly uses the herbal medicines. You should take the medicine.” Master again and again refused. But in the evening they compelled Master very much to take medicine. The doctor prescribed all these four tablets which I had asked Master not to take. It was not the fault of this doctor, it was his ignorance, he could not realize that Master was not suffering from asthma. All members lovingly stressed Master so much that He took all the four tablets.

After Master had taken these tablets, His whole body started to burn, as the lungs did not supply oxygen to the brain. When I reached the Ashram and saw Master, I was told that those allopathic tablets had been given to the Master. During the whole night I remained at Master’s side. But Master kept his eyes closed. Though the doctors administered glucose, Master’s whole body was burning.



Sant Kirpal Singh, 17 August, 1974

20 August

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

After 3:00 p.m. a doctor was brought from Willington hospital who advised the admission. Master told, “Since you have brought the doctor, I must go now. Otherwise I don’t feel any necessity to go to the hospital.” (Masters never disobey the natural laws.)

After 3:30 p.m. by the help of a chair Master was brought down to the car where He was sitting on the front seat. Master requested all people who already had gathered in the Ashram to leave the Ashram and to go back to their homes. Then Master told, “I am going to the hospital. Except those who are in the car with me, nobody should come to the hospital.” The persons in the car were Taiji, Master’s driver, and I. Master’s expression was radiant and there was no sign of illness on His face. I was sitting behind Him in the car. I had brought four or five pillows with me to ease His sitting. When Master started to drive, it began to rain a little. It was very hot but when the car



“The sun is going to set. How long
will He remain with you...?”

started, it began to rain. Many people were sitting in the Ashram. Master asked all of them to come near and instructed them that no one should come to the hospital. “No one should come into my room except those who are in the car with me”, because Master said already, “I don’t want to repeat the history.”

History was a reference to the physical departure of Master Sawan Singh. Master Sawan Singh had directed our Master to work but at the time of His physical departure they manipulated the situation and made a will. But spirituality can never be transferred by a will. Spirituality is only transferred through the eyes.

So Master only allowed Taiji, the driver and me to come. Everybody obeyed His orders; no one came. It was very hot, but suddenly it started to rain and within half an hour the atmosphere got better. We took it for a good omen.

In the hospital Master’s condition on the first day, the 20, was little better. He said, “Alright, you should all sleep, take rest.” I mean to say that inspite of His so

heavy physical condition Master thought only of His disciples and not of Himself. I was most of the time sitting at His bedside.

Once in the evening I wanted to go to the market to bring one medicine, which the doctors had prescribed. It was late and I wanted to bring it myself. At once Master opened His eyes and gave me a sign with His eyes not to go. I felt very happy, thinking that Master was much better now. Again Master closed His eyes. Sometimes with a little drowsiness Master would try to take away the needle used for the intravenous therapy. Each time I said, “Master, it is there to infuse glucose”, and Master each time said, “Okay, no fear.”

While sitting I went on praying to the Master, but I could not put my thoughts together. The condition of the Master got a little bit better, and sometimes I felt that Master was taking rest. Like this it continued the whole night.

Left: Sant Kirpal Singh, 17 August, 1974

21 August, 1974

No measure could measure the depth of His love. What is left after Him is His sweet remembrance.

In the morning Master opened His eyes. Immediately I presented some water to Him.

But Master said, "It is not a time for water, it is a tea time." We were very happy to hear from the Master that He wanted tea, thinking that Master now felt well. Master said, "I will take the tea, but you take it first." So we all took tea and breakfast. Master said, "You are hungry from the night, you can take it ful-

"In future we will do as You wish. Take pity on us, be healthy."

ly." They had brought lots of things and we were very happy that Master now had demanded for tea. It was a good sign. Master Himself did not take anything. But when we had taken everything, then we presented the tea to the Master. Master said, "Oh, no, I do not need it really." At once we got worried. Master closed His eyes. None of us dared to ask Him again to take the tea. Why had He ordered it? He knew that He would leave the body and that we would not take anything; already we had not taken anything from night on and at least would not take anything for one day. So Master was more conscious about our food.

He was leaving the body and still He was caring for our food. And whatever trouble He was bearing, He neglected it. He was thinking about us.

At about 11:00 a.m. Smt Chander Sheikhar M.P. visited the hospital to see the Master. Seeing her, Master at once opened His eyes and sat on the bed, although He was still with the intravenous drip. Master greeted her lovably and two minutes later she went back. Besides her neither any initiates nor any member of His family nor anyone else was allowed to see the Master. All obeyed Master's order. After 2:00 p.m. the doctors told that the condition of the Master had deteriorated, but His outer appearance showed no sign of any trouble.

Someone who is really much in trouble, finds no way and then prays to God for safety. Where all things fail, there prayer succeeds.

I got very uneasy and made a prayer before the Master, "In future we will do as You wish. Take pity on us, be healthy." At once I realized that my prayer was true. Master opened His eyes and told me, "Yes, all right."



Sant Kirpal Singhs' body was laid high upon the dais for all to see and to pay their last respects

Soon Taiji came and seeing the Master, she cried and asked Master, "Who will be our Saviour after You?" Master, holding His finger above, said, "He already did and He will do in future. You need not worry. He has done everything."

My hopes dashed to ground and I started praying again and again. Finally I sat in meditation in one corner of the room. I felt His voice resounding in my ear, "Don't be worried, He will not leave you."

I stood up and went again to Master's beside. While standing I at once experienced Master looking at me and I could only realize that in His eye the whole secret of the path from the first to the eighth stage was hidden. We call it "third eye" – in His third eye this whole mystery was hidden. In the same moment I could realize that this eye cannot depend upon anybody. This I realized: He is not dependent upon any-

body, and within some seconds I bowed down before the Master. But in the same moment I realized that this is the support for a borrowed servant. I thought many times if Master would leave us, I would lose my support in the world, since my eyes will never perceive the eyes of anybody.

After 5:00 p.m. I felt a different vibration which touched my paining heart. I saw the whole room glittering like in golden light, and felt some powers welcoming the Master.

At 6:35 p.m. Master closed His eyes, then He closed His mouth very tightly, and at once He left the physical body – His pulse was in my hand, it went so fast that no one could trace it later on. In the case of an ordinary person the pulse disappears slowly. The electrocardiogram finished like as there was a full stop. Master had withdrawn in a moment.

After Departure

Immediately Master's body was taken to the Ashram and laid on a wooden table in the veranda. Many people, specially those who were very close to the Master, asked me one after another what Master had told about His further Mission. Hearing that, I was unplussed and thought how they could ask me such questions at this moment. I did not believe that Master had left us. I thought, "This is our test. Master will come back in the body. Why was Master not brought into His room?" Such thoughts prevailed in me. I started to be stonelike and I saw that the Masterpower helped me to remain in senses.

When at once I realized, "If Master does not come back, how would I show my face to the world?" But those persons went on asking me, whereas I felt that the life was withdrawing from me, and I was unable to stand on my legs. At once I sat down and hid myself under the table where Master's body was lying. No one could find me there. There I was sitting. Sometimes I was feeling that I was going away from my body as if I were dying. But I could not die.

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

It was night when the body of the Master was burning in the fire. The tape of the Master was running. Tired and uneasy the Sangat kept there at the Pambari-Road all around the cremation place.

On that night Master appeared to three, four brothers and sisters, caught hold of their arms and told them, "I am not dead, you are dead."

The ashes of Sant Kirpal Singh's body were brought to different rivers for immersion







Separation

Whose Name so Gracious and kind,
Whose eyes cups of Love and Grace,
Mine eyes perceive nothing but to find,
Your white turban and holy signs of Your face.

I was caught of Your one look,
Became Your slave once for all.
World is greedy, cunning, and crook,
Lose the golden opportunity, stand not and fall.

Now I see not those eyes anywhere,
Seeing nowhere – my eyes full of tears.
Though tried I to perceive everywhere,
Now my days are darker than fears.

From where bring I the heart to forget You?
My remembering Beloved, tell how to beget You.
Me let live under the dust of Thine Holy Feet,
If not, mix me under the dust of Thine Holy Feet.

Dr. Harbhajan Singh

My Children Are Scattered All Over The World

They will all come together and there will be a revolution of spirituality

Before His physical departure Master finished all affairs which were still pending. Where He had given a promise, He even wrote letters to cancel. He also told that He would not be able to make a fourth world tour.

In Amritsar He had given two promises: One was to visit a village, Jagdev Kumd, the other one was to help for the installation of a college in the village Mahal Jandiala. He told me to convey them that He would not be able to do that.

One task He left to be completed by His children – the future Manav Kendra.

Initiation

On 29 July, 1974, on the last initiation, Master initiated more than one thousand people. Master asked to record a tape during the initiation. This was the first time when Master allowed His top secret work to be recorded. Later on Master said that this was one work which was pending and was done now.

One time, when Master had gone for a Satsang programme in Kalka, near Chandigarh, His talk was being played. Master said, “You are very fortunate that you are hearing the tape of your Master. If I ever had the words of my Master on tape with me, I would never have given initiation from my tongue. The charged names (shabdās) differ, though the Naam is only one; as it comes through five planes, it differs and is spoken five-worded. But the voice of the Master does not

change in all the planes.” Master said, “It was the first time that the charged names of a competent Master were taped.”

When Master was in Willington Hospital on 20 August, 1974 He told me that He had to initiate three persons urgently. He told me that He had the tape of initiation recorded and said, “When they come and require for initiation, you can give the initiation by using this tape.”

According to Master’s instruction the initiation was given to the aspirants in Amritsar. Two of them had come to the Ashram, one after another, the third person came after some time. All were blessed with the experience of Light and Sound. In course of time – according to Master’s words – Amritsar became the headquarter.

After the physical departure of the Master I had been in Delhi for three years and expressed all those things about Master’s further Mission. Very few people believed in the beginning, but one little boy came to my rescue. He came along with his parents. This boy saw Master with his own eyes. He said, “Father, have you seen? Master had a very beautiful pen in His hand; it was shining like gold and the paper He had was also like gold. He was writing the names of all persons present in the Satsang.”

They believed a child, not the teaching of the Master. Where Satsang is held in His name, the Masterpower comes there.

When Master left the body
He was pressing
His thumb within the fingers,
quite many a times.
I asked, "Master, what are You
doing?"
He said, "After me do remain
like this,
Keeping the Master within.
You all sit together.
Be loveable to each other.
Keep the Master within you."

Dr. Harbhajan Singh



Dr. Harbhajan Singh and his wife Surinder Kaur during their stay in St. Gilgen, Austria, 28 July, 1991

In 1976, Dr. Harbhajan Singh and his wife Surinder Kaur came to the West for the first time to convey to all brothers and sisters the instructions of the Master for His further Mission. They started their tour in Germany, explaining everywhere the competency of the Master.

Master has left His body, but not His work. He came with the highest competency, and whenever this Power comes into the world, He can work independently.

Master said that He wanted to work with thousands of hands. Though Dr. Harbhajan Singh is commissioned by Sant Kirpal Singh to continue His work, he never has claimed the position of a Master.

According to the words of Sant Kirpal Singh, “I will guide you and you will guide others”, he and his wife are only concerned to bring the attention of all to the Masterpower who wants us as conscious co-workers of the Divine Plan.

What happened during the time after Master’s physical departure, all the details about the time between the Iron Age and the Golden Age – the Saarsathi – and numerous incidences will be narrated in the next volume.

Who Was Sant Kirpal Singh?

by Dr. Harbhajan Singh

Is Master according to our thoughts? No, He is hundred percent above our thoughts. Like in a kindergarten He teaches us to speak and learn and delivers His own attention and helps us to see and hear. We see and hear far less than He expects. There is hardly anyone who is very exact, and in spite of His efforts we move far less.

If we, each one, in our heart of hearts do think honestly, we would see that we are still His arrogant children. His purpose was to develop all of us as high as He was. But no one did exactly according to His wish.

After His physical departure everyone found his own way. If one said he is true, then all others he took for wrong. Many different ways were followed by many, many of his followers, which shows that we had not

“So far I have not initiated any new disciples. All are old, old disciples.”

learnt our lesson up to His desire. Every-one is standing in the midstream and blocking the water.

Some disciples who deluded many, deluded themselves and became so-called masters. In spite of what He said many, many started rather search Him in those masters than to search Him in themselves. Many followed the experience of others rather than to follow their own experiences and lost the wisdom of Master. The thoughts which should have started from our own self were controlled by the so-called masters and their followers.

It is still not difficult to say beautiful remarks for Him by practice (outer show) and way of mouth alone, since it is the easiest method and needs not the help of the heart. Such ones became slaves of their

own thoughts and did not like to hear others, as one would prefer his words much more effective than the words of others.

So reality could very easily shift from heart merely to intellect and lips. Who can be better so-called (opposite to the true man) than we? Since everyone was given the right understanding and hardly a rare one got it and helped others to know the Master and His further Mission.

So many beautiful experiences directly concerning the astral plane (not midway) which Master always rejected, were approved lovably without discrimination by so-called masters along with their followers.

Their initiates started to tell much more about their own masters than about the Competency of the Great Master. More one depends on others, more one becomes weak, whereas Master tells us to achieve the higher values of life. He who attains the higher values of life is a blessed one, but he who knows the hidden values of life through the higher values of life is a rare one.

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

On 3 January, 1974 and even before Master told, “So far I have not initiated any new disciples. All are old, old disciples.” On that day He confirmed that He had to initiate five hundred thousand disciples. Since He had initiated only one hundred and fifty thousand disciples, what about the rest? This is a secret which is very difficult to know, until He would reveal it Himself.

Master was sent into the world, and such Power came from Agam Desh. His work was also high, corresponding to His Power from where He came. It is said that the Master surrenders His disciple to the Sat Purusha and the Sat Purusha brings him to Alakh and from Alakh to Agam. He who comes from Agam, His work is independent. In real sense it is a golden opportunity. Such times come very rarely in the world. Master used to say, "The Grace which extends now was only possible some hundred thousand years ago."

Whenever a competent Master leaves His body, one disciple has to undergo a test to prove the competency of the Master.

When the change from the Iron to the Golden Age is to be brought, the negative power displays all his forces to destroy the Mission of the Master by any possible and effective way. If the test, taken over by His disciple, is lost, the work of the Masterpower ceases at once.

It is a rare phenomenon that Master's Mission has entered in the Golden Age. It was the power and the Grace of the Master which helped His disciple to develop, so that the disciple could take the test of the negative power and justified the Master on all the planes (Khandas and Brahmandas).

You alone know Your competency and others to whom it is revealed. Let all of your children know Your competency, so that they may not be deluded.

Dr. Harbhajan Singh

The Coming Spiritual Revolution

Excerpt from a talk given by Sant Kirpal Singh in Florida, December 1972

Dear brothers and sisters – the people are crying for peace. How can we have it? Peace should start from our hearts. We should give out peace as prayed by Guru Nanak: „Peace be unto all the world over, under Thy Will, O God.“ And for this, naturally, there must be a spiritual revolution.

The world is already in revolution; but this revolution should be different. This revolution should not be of the body, but against the evil propensities of the mind which keep us away from God. This will be achieved if we give right understanding to the people at large, which will result in right thoughts. First comes understanding; then come right thoughts, which result in right speech, and right speech will result in right actions. The whole thing starts from right understanding. So you will find right understanding first lies in recognizing that there is a Maker of the universe who is the Controlling Power and permeates all creation. This world did not come out of itself; there is a Maker, and scientists lately have come to this conclusion, that the whole creation is controlled by some Power which is conscious.

So this is the first thing: the whole world is the manifestation of God, no East and no West, the earth below and the sky overhead is His manifestation.

Guru Nanak went to Mecca. At night he was lying down with his feet toward the Kaaba, the house of God. The clergy-men over there rebuked him, „Why are you lying with your feet toward the house of God?“ He politely told them, „Dear friend, I see God all around, there is no place where He is not. If you think there is any side where God is not, you may turn my feet that way.“ You see? So Masters say, „All is holy where devotion kneels.“ This is the first right understanding.

A great Muslim Saint says, „The whole earth is blessed because God permeates all. If my followers find

the time for prayers they can sit on any ground anywhere and say prayers to God. No matter what way their face is – because God is everywhere.“ The Koran, the Muslim scripture, also says: „God is everywhere.“ It matters little whether we face toward West or East; say your prayers where you are.

So this is the first right understanding: We are living in Him, have our being in Him, He is in us, outside us, above us, below us. Like fish we have our existence in Him. That is right understanding. And further: God made man with equal privileges, all born the same way, no high, no low; all have got the same outer concessions – eyes, ears, etc., – and all have the same inner concession: we are kept in the body by some higher Power which is the same for all. So this is right understanding: that we have this thing - God resides in every heart - and that all is holy where devotion kneels, all are born with the same privileges from God – no high, no low, no East, no West. And this will result in right thoughts.

On my last visit a meeting was called for the East and the West. Others who were visiting America attended this meeting, and I was also one of them. Each man told us where he was from. When my turn came up, I told them: „It is said, of course, that ‘East is East and West is West and never the twain shall meet.’ But there is no East and no West: the whole creation is the House of our Father. All countries are so many rooms in that House. It is we who made these things, on account of our want of right understanding.“ So this is one thing; if you have this understanding, what will be the result? Your whole angle of vision will be changed; you will see that we are all children of God, the same Father. The true Fatherhood of God and brotherhood of man will be cemented. So this is what I mean by spiritual revolution - from Godlessness.

Kabir says, „Behold but One in all things.“ Guru Arjan says, „The visible and the invisible, all are His

manifestation.“ Lord Krishna says, „He who sees me in all things and all things in me, he is my peer.“ So when Masters come, the first message they bring is, „There is God.“ They say, „We have seen God.“ With what eyes? - The eye which sees God exists in everybody, and is different from the eyes of flesh and blood; it is called Third Eye, Single Eye, Latent Eye. So the whole world, they say, is His manifestation, and He resides in every heart; and as such, these physical bodies we are having are the true temples of God. So by right understanding, I mean that; if this is brought to the notice of people at large, then from this right understanding will arise right thoughts, and from them will come right speech and right actions.

Although we are wearing different labels of religions, all the same we are all one. These labels show only that we have joined some particular school to realize this unity. The ultimate goal of all religions is to know God; and to know God we must know ourselves first, because God cannot be known by the outgoing faculties, mind or intellect; soul alone can know the Oversoul. Like can know like. So God is one, though there may be many outer ways of worship, you see; but the ultimate, the inner Way, is the same for all. Rajab, a Muslim Saint, tells us, „The archers may be many, but the target is the same.“ And the Kingdom of God can come on earth; peace will reign supreme in the world, if some spiritual Master is there who can give us a demonstration of the inner Way - which will give us true peace and right understanding. No politician has ever been able to bring peace to the world, and harmony, and cooperation. But if their work were in harmony and cooperation with the spiritual Masters, peace would be achieved quickly.

When the Masters come they are conscious of God from the very beginning; even in childhood they are conscious of Him. Guru Nanak was sent to school to just have some education, and the teacher began to teach him, „One, two-“ The teacher proceeded further, but Guru Nanak said, „Wait, stop, wait - what do you mean by one?“ A child of four or five years old! And Nanak said, „This one means there is one God.“ You see, he was conscious. Then he said, „What is He, that all this creation has come out of Him? He is eternal; the Maker of all creation; the ruling Power; He

has got no equal - no enmity with anybody, no fear of anybody; He has come about of His own Self - no one is His maker.“

Then the teacher asked him, „What is this? How can it be had?“ He said, „With the grace of a Master; it is the gift of a Master.“ Further, he said, „I do not mean, when I say ‘God is one’, that He is one; I mean, this ‘one’ stands for something else which is expressed as ‘one’. But He is neither one nor two. He is something, which can be experienced. We can go into Him, absorb into Him; that experience can be given by a Master, and he can give us a realization of that for which the figure ‘one’ stands.“ And how? He said, „Burn away all your outer attachments; burn them away, and from their ashes make ink, and with your conscious Self go on writing the praises of God.“ As long as we are attached outside, we cannot know ourselves; when we know ourselves with our conscious Self we can see what He is. Kabir says, If I say „one“, then the question of „two“ arises; that amounts to calling Him names. God is neither one nor two; He is something, expressed by this word, „one“. So, He is, within Himself something, which can be realized, not expressed in words.

Guru Arjan gives a reason for that - why we call Him „one“. He says, „We are finite, O God, You are infinite; because we are finite, we can only measure with our finite scales.“ Is it not true? So the Absolute God cannot be seen by anybody, and nobody has seen Him so far - the Absolute God, Nameless God, Wordless God, which has not come into expression. That Power which came into expression, that is called „Word“, that is called Naam; the outer expression of that Power is Light and Sound, and that Light can be seen, that Voice can be heard. That is why the Bible says, „Thy Word is a lamp unto my feet and a light on my path.“

Every human being has a secret chamber within himself which is called the „closet of the body“. That is higher than the mind and heart both, and provides mind with understanding to a certain extent, and the heart with feelings of love. This chamber is the Kingdom of God within us. This is the crest jewel, the pearl of great price. The Saints, when we come

in contact with them, open this chamber by withdrawing all our attention from outside. The test of a true Master is the fact that in his company, the smallest realm opens up within us, and the Light, Divine Light, the expression of the God-into-Expression Power, is seen. Christ said, „If thine eye be single, thy whole body shall be full of light.“ Prophet Mohammed said, „The light of Allah is found where? In the human temples.“

Why am I quoting these things? Because right understanding was given by Saints and Masters coming from time to time. Lord Krishna said, „I will give you divine light and you will see my glory within.“ Buddha said the same thing: „Every man possesses the bright mirror of illumination.“ This, all the Buddhas realized. Buddha further proclaimed that: „The way of the illumined ones is the growth of snow-drops behind the eyes;“ and then Christ came, and it was as if a few crocuses opened their hearts to the winter sky. But now the time has come when we can have a rebirth; this is what Christ spoke of when he said that „the poor in spirit shall inherit the Kingdom of God.“

So Springtime is upon us now; there will be more fragrant Saints, I would say now, who will come up and give us through the grace of God, a contact with the God-into-Expression Power. And this is the revolution, the spiritual revolution, which is coming up - an awakening all around.

Why are all these people coming, you see? In the past, these things were told in the ears of the disciples after a long time of testing. Now it is given out from open platforms; people are having it without distinction, whether they are ready or not ready, they are getting something. This is what is needed - the times have changed now. And Masters come from time to time to bring these things into the experience of others who are born as man, because in the human body only we can know God, and in no other.

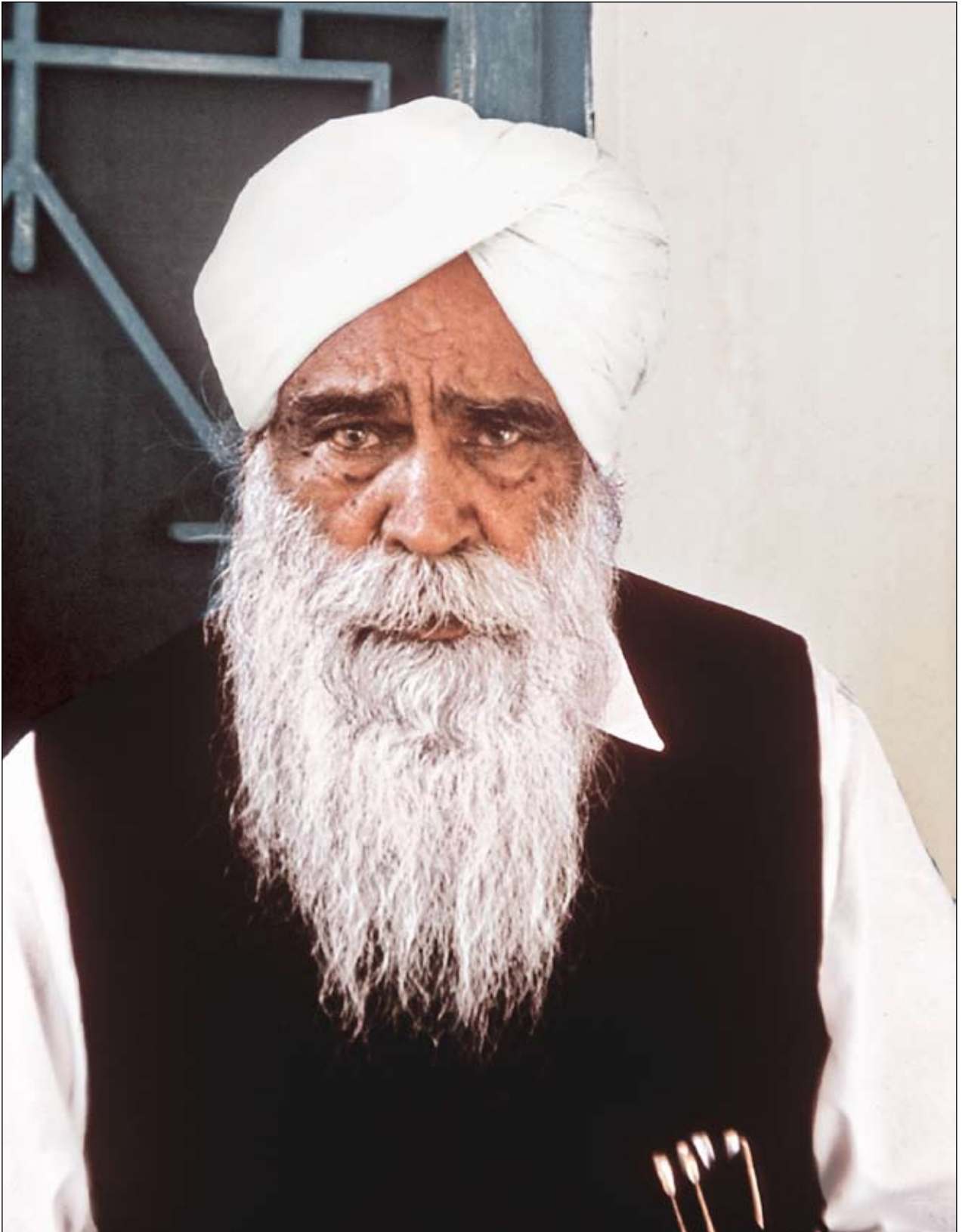
So Absolute God, you know, is called Wordless or Nameless; when He wanted to be many, He manifested, and from the manifestation there were vibrations which result in two things: Light and Sound. This primal manifestation of God is called „Word“ or

„Name“ (Naam) and is the cause of all creation. He is the Maker of all creation, Controller of all creation, and permeates all creation. This is why it is said in the Bible, „In the beginning was the Word, the Word was with God, the Word was God; all things were made by him and without him was not anything made that was made.“ The Vedas say the same thing: „In the beginning was Prajapati, with him was the Word, and the Word was verily the Supreme Brahma.“

They use the word Prajapati for God, otherwise it is exactly the same words. Similarly, Guru Nanak and all Saints tell us that Naam is the Creator of all this universe. So this Power has been given millions of names by Masters and others; some call Him Swami, which means „Lord“; others call Him Agam, „incomprehensible“ or „indescribable“; Sat Purusha means „eternal“. There are many other qualitative names which go to express the Name of this Power. To differentiate between the two, these are some words given to denote that Power which is the cause of all creation, the outer expression of which is Light and Sound.

So Masters differentiate and clarify the whole position. Guru Teg Bahadur, the ninth Guru of the Sikhs, asked, „What is that Naam, the remembrance of which leads to Nirvana?“ Again he said, „What is that Naam, the repetition whereof enables a person to cross over the world of thoughts?“ So that Naam is the God-Into-Expression Power, the outer expression of which is Light and Sound. To describe that Power there are myriads of names given by Saints.

So this is the God-into-Expression Power, to contact which is possible only while in the body. Guru Arjan says, „A contact with Naam makes one self luminous - luminosity comparing with millions of suns.“ I am quoting only to show what the Masters really meant. We say „Ram“ - Ram means, „permeating all“. The word Ram describes what is permeating; but that which is permeating is different from the word used to describe it. So these words are used to express that Power which is the cause of all creation, which can be seen; not with the eyes of flesh and blood, but through the Third Eye or Single Eye which is opened by the Master.



So, by the grace of God, a true initiate prays, „O God, manifest the Divine Light of Naam within me.“ It is already there; „take heed that the light which is within you is not darkness.“ So all Masters have been telling like that. Kabir says, „There are myriads of names in the world, myriads; but none of them can grant salvation.“ There are myriads of names given to God but none of them grants salvation. And which is that particular Name (Naam) which gives salvation? The Primal Name is a hidden one, and a rare soul can know and realize it. That is the Power permeating all creation, the outer expression of which is Light and Sound, which can be seen by the Inner Eye, and can be heard by the Inner Ear which exists in every man. So you will find, through the grace of some Master who can open this new world within us, we see.

“They open our inner eye by raising us to some extent above the physical body and outgoing faculties; we begin to see”

Take an example, you see, to understand the thing. Water is a liquid something, called by different names in different languages. In English, we say „water“; in Latin „aqua“, in Hindi „jal“ or „nir“, in Persian „aab“; in Urdu it is called „pani“. These are the words which go to denote that liquid something, by drinking which you can satisfy your thirst - not by repeating any of those names which denote that liquid. So the God-into-Expression Power is called Word, Naam, Kalma; He is the Creator of all, and has two aspects: Light and Sound. And when Masters come, they contact us with that Power within us, you see? They open our inner eye by raising us to some extent above the physical body and outgoing faculties; we begin to see.

That is why it is said, you see, „that Devotion to Naam is the only true worship.“ God is spirit; we can worship in spirit alone. Guru Amar Das says, „Everyone does worship but on the sensual plane only; so they get no results which end in salvation. But absorption in the Naam purifies the mind and bears fruit in abundance.“ You follow? Words are words; but what those words denote is a different thing; that is

the Controlling Power of all creation, permeating all creation, and controlling us in the body too.

So, the body is the true Temple of God, in which we dwell, and also that Power which keeps us in the body. „By the Word of the Lord were the heavens made, and all the host of them ... He spoke and it was done; He commanded and they stood fast.“ That is what our scriptures say. Now do you follow what is meant by Naam or „Word“; or God? Christ said, „Man does not live by bread alone but by every word that proceedeth out of the mouth of God.“ So Masters say that there is God – very definite - Who is the Maker of all creation, permeating all creation; and further, they say that this world did not come out of itself, but is made by some Power which is conscious. So Masters tell us like that. Then it follows that all this manifestation is God’s, because He is the Creator; there was nothing before Him. All this was made after Him and thus is the manifestation of Him.

Now, the question arises: Why can’t we see Him? When the Masters say that they do see Him, why can’t we see Him? They say, Because He is the subtlest of the subtlest: „Alakh, Agam.“ Try to understand by an example. The air appears to be all vacant - nothing there; but if you look at it through a microscope, what happens? What you see is magnified seven hundred times, and then you find that the atmosphere is full of microbes. So if our eye becomes as subtle as He is, or if He becomes as gross as we are, we will be able to see Him. So Saints tell us, „Well, strange enough: While God is with us in the body, we see Him not.“ „O Tulsi, every man is stark blind - Fie on a lifeless life like this.“ They see that the Light is within everybody. „Take heed that the light which is within you is not darkness.“ So Masters come to make people see who do not see. But it cannot be seen if it is not already there.

Kabir says, „The entire world is groping in darkness. If it were a question of one or two they could be set right.“ But he says, „Wherever I look, I see all are blind“ – in the terminology of Spirituality. Guru Nanak said, „To the enlightened ones, all are blind.“ If a man who sees Him is there, and other people do not see Him – naturally they are spiritually blind.

When you come to a Master, he makes you see. So in the terminology of the Saints, the word „blind“ does not mean those who have got no eyes on the forehead, but those whose inner eye is not opened. The eyes of flesh see Him not, but the Master illumines the eye, you see, within. A worthy disciple begins to witness the power and glory of God within himself. When the Master comes, he opens the inner eye.

Why can't we see? Again, I would say, enveloped in darkness we strive for God by deeds not less dark; „for without a perfect man, none has found the way,“ nor can one do so. As I submitted yesterday, you know, we do need somebody to guide us in the outer ways – at the level of the outgoing faculties, mind, or intellect. And this is the Way which is where all philosophies end and true religion starts. So somebody is needed to usher you into the Beyond - to raise you above body consciousness and withdraw your attention from outside, and open your single eye to see the Light of God. Here such a person is required; there also you will need Him, to guide you further.

So, before one comes across a perfect Master, he cannot see; when he comes to the Feet of a Master, he begins to see. We are dead before coming to him, in the terminology of the Saints; when he gives a sitting, we become alive. When we come to him, we are deaf, spiritually deaf; when he gives a sitting, we begin to hear the Sound, the Voice of God. Jesus said, you see, „You see what the prophets and righteous men desired to see, but could not; you hear what they desired to hear, and could not.“ Are you people not most fortunate to have a living Master?

So, „body is veritably the true temple of God and the Holy Ghost dwells within it.“ Emerson says, „Tap inside;“ President Truman used to say, when he was tired with his outer performances and duties, he entered into the „fox hole of the brain.“ The Vedas call it „Brahmrendra.“

Perception, intuition and reasoning just help to understand Reality to a certain extent – not beyond. You are understanding all this, you see, at the level of the intellect; but seeing is believing. Seeing with one's own eye – the inner eye – that is an ingress we

know little or nothing about. This is what the Masters give. Nanak says, „The blind know not the door,“ and Christ refers to it, „Knock and it shall be opened unto you.“ And, „Whoever hears my voice, I will sup with him and he with me.“ So we will have to revert to the third eye, the latent eye or the „Shiv Netra“ within us. God said, „Let there be light.“ The result was what? „There was light.“ Genesis says so! And this is „the light that lighteth every man that cometh into the world; that light is the life of man.“ Such light is within you. „Take heed that the light within you is not darkness.“

All scriptures describe rays of Light vibrating with the Music of Life; they go hand in hand. The „Ring-ing Radiance,“ you might say; the Ringing Radiance emanating from the formless Absolute Existence when It came to manifest the world in its variegated colours and countless shapes and forms. Thank God! He has made all creation, and He is still not away from that. He permeates in the world. He permeates in all creation; He is still quite above all creation.

So This pervades all four grand divisions of the universe. Kabir says, I went to Mecca; on the way, God met me and began to rebuke me: „O Kabir, who told you I am residing here? Am I not in you? Why are you coming here?“ If the One we are after resides in us, and we leave this body and go searching in outer things, can we ever find Him? At the most, they can give us an incentive toward our goal, that we should know God – nothing more. Places of pilgrimage, holy temples, they remind us that there is something, there is some God; they sing praises there.

Can we see God? Guru Nanak was put this very blunt question; he said, „Yes, God is pervading everywhere.“ Masters say what they see; they don't give any reason for it, because they are competent to give a demonstration of that - and let you see. He is nearer to you than your hands and limbs; the Hindu scriptures say, „He is so near to you - Nothing in the world is nearer to you. He is the very life of you.“ Kabir says, „Once I was in doubt, but really it is so; because when my eye was open, I really saw Him - then all my delusions have gone, all my doubts have vanished. I see Him everywhere.“



This is one function of the Master. We confound him with the teachers of the world, with due respect to them all, at whose feet we have learned something.

But this is something which begins where all philosophies end.

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