Selections from *Sat Sandesh* and Other Writings from Master Kirpal Singh

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Simplify, Simplify, Simplify
Master Kirpal Singh
Birthday Message 1963

Dear Ones,

On this day of my 70th physical birthday, I convey my love to you all and best wishes for your spiritual welfare.

With the grace of my Master, I have come to reveal the life's richest Treasure — the holy *Naam* — the Word, which is found only within you. The Master takes many steps to meet you if you can take one step to Him. You need only to listen and pay attention. Let your meditations flower into action and service.

I wish you to ‘simplify’, ‘simplify’, and ‘simplify’. To be simple in all aspects of life is to accept Life.

Try to help all others with a spirit of self-denial. Your self will expand to cover all humanity and other creation. Such an enterprise will lead your soul on to God.

Be pure in thought, word, and deed; and love all. Love is the panacea for all evils of life.

Be good and do good. These five words contain in them the essence of all religions of the world. My work shall be amply repaid if you live up to them.

January 28, 1963 Kirpal Singh

Source: Spiritual Elixir

Instructions for Seekers after Truth

Issued in 1956 as Circular Letter #2,
and was required reading for all prospective initiates.
Appears in the April, 1970 Sat Sandesh

Before the living Master (an adept in the science of the Sound Current or Word), gives initiation, he wishes that every prospective initiate abide by the following instructions:

I. *To cultivate and develop the five cardinal virtues which constitute the bedrock of spirituality; these are:*

1) Ahimsa or non-injury to all living creatures, and more so to fellow beings, by thoughts, words and deeds— the injunction in this behalf being: "Injure not a human heart for it is the seat of God." We must have respect for others' feelings and tolerance for others' opinions.

2) Satayam or Truthfulness: As God is Truth, we must practice Truth in all our dealings. If Truth resides in every heart, it must manifest itself in life and action. "Be true to thyself and it must follow as night the day, thou canst not be false to any man." We must therefore avoid falsehood at all costs. It includes, besides downright lies, hypocrisy and dishonesty, *suppresso veri* (suppression of truth), and *suggestio falsi* (suggestions of false ideas).

3) Brahmcharya or life of Chastity: it includes continence in thoughts, words and deeds. We must not cast covetous eyes on others nor entertain impure thoughts within, for "Chastity is life and sexuality is death." If we want to tread the Path of Life Eternal, we must be chaste and clean both within and without.

4) Prem or love for all living creatures and more so for all human beings. Let there be hatred for none. The entire manifestation is the handiwork of God and must therefore be loved and respected. "He who does not know love, cannot know God."

5) Nishkam Seva or Selfless Service to all living creatures in sorrow or distress. If one limb of the body is in torture, the other limbs can have no rest. "Service before self" should therefore be our motto in life.

II. *To practice these three purities—*
in DIET, LIVELIHOOD and CONDUCT:

1) Ahar or Diet. What we eat goes to constitute the body and the mind. "Sound mind in a sound body" is a well-known aphorism. We can neither have one nor the other with unwholesome diet. A strictly vegetarian diet consisting of vegetables and fruits, both fresh and dried, cereals, dairy products like milk, cream, butter, cheese, yoghurt, etc., is essential for all aspirants for Truth. We must therefore avoid meat, meat juices, fish, fowl, eggs both fertile and unfertile, or anything containing any of these ingredients in any form or in any degree. Every action has a reaction and flesh eating involves contracting fresh Karmas and thus helps to keep the inexorable Karmic wheel in motion for we have to reap what we sow. We cannot have roses if we sow thistles. The above prohibitions apply equally to all kinds of alcoholic drinks, intoxicants, opiates and narcotic drugs, as they tend to dull our consciousness and make us morbid.
"The body is the temple of the living God" and it must therefore be kept scrupulously clean.
Any prospective candidate for initiation should therefore try the vegetarian diet for at least three to six months, to ensure that he or she can adhere to it, when put on the Path.

2) Vihar or Livelihood: Closely associated with diet are the means of livelihood. There are no short-cuts in spirituality. The end here does not justify the means, as it may be construed to do anywhere else. Ignoble means to earn one's living do contaminate one's diet, the very source of life itself. So, an honest living by the sweat of

one's brow is essential in this line. The life plant has therefore to be nurtured with pure water to make it sound and healthy, a fit instrument for the efflorescence of spirituality.

3) Achar or Conduct: The above remarks apply equally to one's conduct in life. Every thought, every word and every deed, good or bad, leaves an indelible imprint on the mind and has to be accounted for. Hence the necessity for right thoughts, right aspirations and right conduct, all of which constitute the hedge around the tender sapling of spirituality. The details in this behalf have been dealt with under the five virtues discussed above.

III. *SATSANG or Association with Truth:*
The guidance of the living Master is of supreme importance. A Master is a Master indeed, a Master in all three phases of life: A *Guru* or Master on the physical plane, sharing our joys and sorrows, guiding affectionately each one of us in our worldly affairs, and above all imparting spiritual instructions; a *Guru Dev* or Radiant Form of the Master in astral and causal regions helping the spirit in meditation at each plane, and *Satguru* or Master of Truth or Truth itself in the Beyond. The importance of attending Satsangs or spiritual gatherings cannot be overemphasized. Theory always precede practice. It is but necessary to understand clearly the teachings of the Master in all their bearings before starting spiritual practice. The Master is the be-all and end-all of the spiritual path. He does not ask for blind faith, however, though experimental faith is necessary for the purpose, to start with. He emphatically says: "Believe not the words of the Master unless you see the Reality yourself," or at least have some experience of it yourself.

IV. SPIRITUALITY: It is a path of love, discipline and self-control. After the initial spiritual experience given at the time of Initiation the rest depends on relentless regular practice as enjoined by the Master. Daily practice with loving faith, in all sincerity and humility, is the

cornerstone round which each disciple must turn, so as to make progress on the Path. Love for the Master means implicit obedience to His commandments.

V. TO ESCHEW ALL SYMBOLISM AND RITUALS: The observance of religious practices, rites and rituals keeping fasts and vigils, going on pilgrimages, etc., and doing breathing exercises are the elementary steps only which go to create in you a desire for turning to or meeting God. You have made the best use of them when you are put on the way back to God, which is the science of the Word or the Sound Current and is one for all humanity. A devotee of this science need not indulge in the elementary-steps. In short, all acts involving physical labor belong to the realm of the physical world while we have to rise above the body and bodily consciousness to get contact with the primal manifestations of the Godhead: Light and Sound. You cannot pray God with hands. "God is Spirit and can only be worshiped in spirit."

VI. RECORD OF CONDUCT AND PROGRESS: Every seeker after God is enjoined to maintain a strictly impartial record of his daily conduct, so as to find out his weaknesses and try to weed them out one by one; to note his/her progress on the Path and the various difficulties and shortcomings in the way. The diary so maintained is to be sent to the Master every four months for further guidance. For this purpose, regular forms are available and can be obtained from the nearest center.

VII. APPLICATION FOR INITIATION: Every true aspirant for spiritual science, who can adhere to the above, after preliminary abstinence in diet for about three to six months, can put in an application on the form prescribed for the purpose, giving his brief life sketch, age, marital status and the like along with a copy of his or her photograph. All applications for initiation are to be forwarded to the nearest representative of the Master for His approval, and instructions in Initiation are given only

after the Master authorizes them. The place and time of Initiation are communicated in each case by the representative.

VIII. RUHANI SATSANG *or Path of the Masters:*
The science of the living Masters is the most ancient and the most perfect science the world has ever seen, it is the most natural and the easiest to follow, and can be followed by men of all ages. Married life, avocation, caste and creed, social and religious beliefs, poverty or illiteracy, etc., are no bars. It is an inner science of the soul and consists in contacting the soul with the Oversoul, with the help and guidance of the spiritual adept, well versed in the theory and the practice of *Para Vidya* or the Science of the Beyond and capable of granting some first-hand spiritual experience at the very first sitting. Nothing is to be taken on trust or make-believe. Miracles, spiritual healings, psychic phenomena, fortune-telling, akashic records and worldly desires are all to be left aside, for these are positive hindrances on the Path. The entire energy is to be conserved for internal progress.

Seek ye first the Kingdom of God,
and all things shall be added unto you.

This is the highest Truth that has been taught from hoary antiquity by sages and seers since the day of creation. It is unalterable and shall remain so. God, Godway, and Godman can never suffer any change and shall ever remain eternal.

Prayer: Its Nature and Technique
A book by Master Kirpal Singh

Chapter 20. Need for Prayer

We cannot win God either by flattery or by vain repetitions, nor does He stand to gain or lose anything whether we offer prayers or not. Compassionate as He is, His Grace is always at work in each and all alike for we cannot live without It. We can, however, attract that Grace to our advantage by becoming a fit receptacle for It. Humility and faith purify the mind and make it a fit instrument for God's Grace. These two aids help in inverting the lotus of the mind which at present is attuned with the senses. Unless we are able to turn its direction upward, God's Grace cannot flow directly into it. Prayers, humble and sincere, help in establishing a harmony between man's mind and God's Grace. He needs no forensic arguments and legal acumen in defense of our deeds and needs. All that is required is a pure and loving heart attuned to His Grace and the latter is automatically attracted to it.

God is all Love, and we cannot ask Him to be more loving. He is Omniscient, and we cannot by loud and strong prayers make Him any wiser. Perfection cannot be made more perfect by our protestations and prayers. We must learn to "stand and wait" as the classic poet Milton puts it, and His Grace shall of its own be attracted and flood our very being.

. . . God doth not need
Either man's work or His own gifts; who best
Bear His mild yoke, they serve Him best;
His state Is kingly, thousands at His bidding speed
And post o'er land and ocean without rest:
They also serve, who only stand and wait.
JOHN MILTON

God is an unchangeable permanence and eternally the same:
He was when there was nothing;
He was before all ages began;
He existeth now, O Nanak,
And shall exist forevermore.

GURU NANAK

Eternity is ever in love with the products of time.

W. B. YEATS

The way to God's Grace lies not in striving and crying. It is enough for man to wait silently as a receptacle for Divine breath which bloweth where it listeth. It is merely by waiting and trusting that one arrives at the Ultimate Truth, which cannot be apprehended at all except as it is focused upon the soul of man. Here lies the advantage of prayer which molds a correct attitude for approach to the Divine Will.

Wheresoever I turn my face, Thou art there,
Why should I pray to anyone else, when I see
Thou art there to listen to my prayer, O Lord.

GURU ARJAN

Man's only duty is to be ever grateful to God for His innumerable gifts and blessings. On the contrary, we become so infatuated by them that we not only lose Him but lose our own self also in the plenitude of His bounties and more often than not are carried off our feet by the whirlwind of desires.

We get attached to the gifts, forgetting the bountiful Lord.
For we have forgotten that we have to die some day.

GURU ARJAN

Chapter 21. The Advantages of Prayer

Prayer is the essence of spirituality. It affords a wonderful recreation to the body, mind and soul. It brings in

complete satisfaction and satiation which nothing else can give. The peace which comes with prayer is of a unique nature, quite unimaginable. A kind of serenity descends upon the subliminal self within.

Prayer has in it a great dynamic force. It strengthens and befits a person to face and fight the battle of life fearlessly and successfully. It is in fact the only panacea for all types of ills: Adhi Bhutak (diseases and ailments), Adhi Devak (accidents over which man has no control), Adhi Atmic (evil propensities of the mind), and above all brings in inner peace and satiety. It buckles a person with courage and fortitude and brings about a complete reorientation.

Prayer is the key that unlocks the Kingdom of Heaven. It pulls up the sluice gates and releases from within immense power and resourcefulness.

Where all human efforts jail, there prayer succeeds.

Lord Tennyson tells us,

. . . More things are wrought by prayer than this world dreams of.

Even if prayer may seem to fail to avert calamity, yet it has the power to take the sting out of it. With an inner transformation there comes a change in the angle of vision, which greatly affects the outlook on life. Everything puts on a new mantle of color superbly Divine.

Last but not least, prayer opens our eyes to Reality and enables us to see things in their true perspective. It gives new values to life and gradually transports an individual into a New World and initiates him into a New Order. With a life of prayer, a person eventually rises into cosmic awareness and sees the hidden hand of God working out His will and His purpose which otherwise

remain a sealed book too subtle for the average man to pierce through and peep into. The more this inner contact is established, the more Godhead is imbibed by the spirit. Only when a complete identification comes about does one become a conscious co-worker with Him.

Chapter 22. Gradations in Prayer

In the course of time an aspirant begins to feel more and more the need for spiritual uplift than for mere physical comforts. In *Brihadaranyaka Upanishad* we have this prayer:

From the unreal lead me to the real, from darkness lead me to light and from death lead me to immortality.

As soon as an aspirant begins to have inner experience, all worldly enjoyments lose their charm. Having had an experience, howsoever little, of the Unchangeable Permanence, he now finds no pleasure in the ever-changing objects of the world, subject as they are to gradual decay, disintegration and ultimate dissolution. He asks no more for physical comforts.

What shall I pray for, when nothing is permanent.
KABIR

The whole world is slavishly mad, following the Epicurean principle "Eat, drink and be merry." None has time to think of God and the inner Self. But nothing in the world holds any attraction for a true aspirant. He makes best use of whatever comes in his way and works but to satisfy the bare needs of his body, and spends the rest of his time in *Sadhna* (spiritual discipline) so as to derive the greatest benefit for his soul.

For times without number have I drunk life to the lees.
Without Thy Saving Grace,
O Lord! Nanak hath no release.
GURU ARJAN

Hereafter the aspirant lives just for the manifestation of the God-head within himself and to sing the glory of His name.

Let the lotus feet of the Master rest in the heart,
Let the tongue repeat His Holy Word,
To live a life of constant remembrance nurture ye this living temple of the Lord.

GURU ARJAN

While on this Path the pilgrim traveler realizes his ignorance, and knowing his incapacity extends to God his hands in prayer:

O Lord! make me swim safely to the other shore,
I know not swimming, extend to me Thy hand of help.

NAMDEV

As his angle of vision changes, so does the nature of his prayer. At first a person prays for the fulfillment of his physical needs; but when one starts on the spiritual Path he prays for the removal of such obstacles as come in his way, e.g., sense-turmoil, mental chattering, ingrained karmic impressions.

This period is most critical in the life of a *sadhak*. Until actual self-realization he is in a state of perpetual restlessness, tossing back and forth. He belongs wholly neither to the world nor to God. While in the eyes of worldly people he is a man of piety, yet in the heart of his heart he knows he is full of iniquities.

Farid the sinful is still robed in black,
Though the people address him as Darvesh.

FARID SAHIB

In this state of uncertainty, the *sadhak* at times tries to snap away and escape from the struggle; but after a time,

the inner urge once again comes upon him and he takes courage and starts Godward.

Should a traveler while traveling fall down.
There is nothing to wonder and cavil at.
O Kabir! one who sits and starts not on the journey.
Has an immeasurable distance yet to traverse.

But until a person is able to subdue his senses and sensory organs and rid the mind of oscillations, the kindly Light of God does not dawn upon him.

Blessed are the pure in heart, for they shall see God.
If thine eye be single, thy whole body shall be full of light.

CHRIST

He who controls his ten organs,
Heaven's Light dawns within him.

GURU ARJAN

The wiles of the mind are both very subtle and risky. It often lies in ambush and makes its inroads when least expected. The ingrained evil propensities though invisible are very strong, and time and again they come to the surface to deliver blows which often prove fatal. The coil strikes out like lightning, with such sharp and sudden twists and turns that man by himself is helpless in its clutches. Here comes the need for the long and strong arm of the Master, which stretches forth with equal agility to his rescue:

Subdue the mind with the Power of the Master.

SWAMI SHIV DAYAL SINGH

Mind cannot come to rest unless it is overshadowed by the power of the Master.

MAULANA RUMI

The sleeping mind comes to its own
By constant thought of the Master.

GURU RAM DAS

The Last Days of Hazur

As published in the April, 1971 edition of *Sat Sandesh*.

This is an excerpt from *A Brief Life Sketch of Baba Sawan Singh Ji Maharaj*, the first published writing of Master Kirpal Singh. The entire booklet is included as an appendix to the book *A Great Saint: Baba Jaimal Singh* written by Master Kirpal Singh.

Throughout Hazur's 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 18 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 any machinery, can only work up to a limited extent. The result of this carelessness toward His bodily rest, and consistent hard labor, came to be that His physical frame work could not endure the burden of weariness anymore; 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 the Dera (Dera Baba Jaimal Singh in Beas, Hazur's headquarters) a Managing Committee for management of Dera affairs was constituted there.

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

On the morning of October 12, 1947, at 7 o'clock, He called me. When I was present 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 de parted forever.

During the days of His confinement on the bed of sickness (in the last days of February, 1948) one day Hazur inquired:

“How many souls have been initiated by me?”

Registers were consulted and after counting was finished, Hazur was replied, “Up to now, about 150,000 souls have been awakened by Hazur.” Hazur said, “All right.”

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 lakhs 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 and all orders will be complied with in Hazur’s presence.”

Hazur silently lay 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 (a town in East Punjab, about 15 miles from Beas) also see this sun?" The relatives and friends sitting near by 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." (Guru Nanak, when nearing his earthly end, also spoke of this sun to his sons and his devoted follower who succeeded him. The ancient Rishis also refer to it in the *Gayatri Mantra*.)

Hazur said, "You have correctly answered my question."

Again, one day the Master spoke 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 use them as a means of earning a livelihood. When such wealth is accumulated in abundance, a number out of them turn out to be worshipers 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 *gaddinashins* (those who work or pose at one particular place in the name of a departed Saint). 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 apply themselves to the spiritual practices in their company will succeed, while the others who keep aloof and far away from them remain un lucky." . . .

On another occasion, Hazur said:

"Kirpal Singh! The people will flock to the place where they will find the riches of Naam. What have you to gain from Dera? You better leave Dera. When Baba Ji came from Agra, (Baba Jaimal Singh Ji, Hazur's Master, was a disciple of Swami Ji Maharaj of 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. . ..

Keep on impressing the need of spiritual practices on the entire sangat (following) 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 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

regarding its real shape, significance and basic fundamentals.

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. This was heartily appreciated by Hazur, who said: "I am wholly and solely at one with thee in this endeavor," and directed me to give practical shape to the scheme. It is therefore due to His blessings alone that *Ruhani Satsang* (i.e. Spiritual 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 being benefited thereby. Old followers (those initiated by Hazur) as well as new ones are deriving benefit from this science and every day's spiritual 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 specimens 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 the unseen Supreme Power, clothed in body, that works unfettered beyond the limits of this body also.

During Hazur's illness, 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 the 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 is perplexing. The fact of it is that this ill ness of Hazur was the result of the weight of our karmic debts, of the deeply heaved sighs and tears of those afflicted amongst us. (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 the pangs and anxiety of the day of judgment. This is, however, a poor measure of the gigantic treasure of love they have for their disciples, regardless of reciprocity or how serious the disciple is. This sharing of the disciples' karma is only one of the many great responsibilities that true Saints have, unperceived and unknown to their disciples).

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

Every day Hazur grew weaker and weaker in body. From the night of March 29, 1948, to the morning of April 1, 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 times: "If a person proficient in Bhajan and Simran sits by me, 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 Hazur’s bed side, but there was no relief whatever in the fluttering symptom of Hazur’s body.

On the morning of April 1, 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 the 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 with 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 in 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 own benignity.”

Hazur kept steadily gazing for three or four minutes into my eyes, and my eyes, in solemn wonder, experienced an

indescribable delight which infused a beverage-like intoxication down to the remotest pores 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 ninetieth year, on the morning of April 2, 1948, at 8:30, this brilliant Sun of Spirituality, after diffusing His light in the hearts of millions of His children, disappeared to rest below the horizon at Dera Baba Jaimal Singh.

This untimely passing away of our Beloved Master was an irreparable loss . . . for all of us who received benefit from the . . . existence of His august self. . .. But those who, during His life time, restricted their intercourse with that Emperor of Saints to the physical plane only, and never witnessed His glory and greatness on the astral and other inner planes with their own eyes, are feeling the poignant pangs of separation the most. Those, however, who had the good fortune to meet Him on inner planes while He was in the physical body are comparatively less tormented, for they can even now rise at will to that Mightiest of the Mightiest 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 not far away. That Power is immortal and in destructible and is still supervising the actions and guiding those initiated by Him. . ..

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 by the same form of Hazur. That immortal messenger of our future betterment is continuously watching and superintending us each moment. Many disciples of Hazur are getting His darshan within, and those who are thus blessed are mitigating their sorrow 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 Him, then Hazur with His illimitable kindness will—and there is no doubt about it—appear to bestow His darshan and, enveloping us in the circle of His radiance, 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 com fort 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.

KIRPAL SINGH

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