

CHAPTER SIXTY-THREE

The Fourth World Fellowship of Religions Conference was convened in Delhi on February 6, 7, and 8, 1970.

Most of the well-attended gatherings for this conference were held at the Ramlila Grounds in New Delhi; this was by then a familiar venue for the attending delegates arriving from many parts of the globe.

Keeping the tradition of what had become an expected blessing to the satsangis present at the Master's birthday each year, Kirpal exited His quarters at 5 a.m. on February six and, after greeting the people with folded hands, took His place on the Sawan Ashram dais.

He was not alone on this large dais. The popular Chela Ram Singers, a musical group well-known for their excellent renderings of religious hymns and songs, were also present, together with their various instruments.

The Ashram had been full to overflowing for several days and this swelling crowd consisted largely of the Master's disciples and followers of Baba Sawan. They were assembled, sitting quietly with bated breath and subdued anticipation. It was the supreme moment and the favorite part of the whole celebration, cherished by Kirpal's children as the quiet and personal time He shared with them alone on His birthday.

The singers sang; the sangat sang; the Master spoke in

soft tones; the sangat listened with rapt attention. All too soon, the special treat was over. With an admonishment to the thousands to 'Go, meditate!' the Master rose and made His way back to His house. It was still early morning.

At 8 a.m. an official meditation period began in front of the dais. This was followed by a Satsang at 9 a.m.

This Satsang would be dedicated especially to a singular event: the inauguration of Manav Kendra*, presided over by His Honor Hansraj Gupta, Mayor of Delhi.

The Master's work program was already overladen – it had, in fact, been steadily growing over the years since the first day of His arrival in Delhi, after His sojourn in Rishikesh, and after Sawan had instructed Him to start the spiritual work**.

Now, He was preparing to take on another project close to His heart.

More on the subject of Manav Kendra will follow. Meanwhile, the morning Satsang continued with the Mayor's address and the Master's talk. Other dignitaries who were present were invited to address the audience.

The opening session of the WFR Conference was held on the afternoon of February six at the Ramlila Grounds where, annually, the famous "Ramayan" epic is enacted over a period of two weeks, giving an account of the life of Lord Ram and his wife Sita, who was abducted by the villain Ravan and had to be rescued from captivity in Ravan's kingdom (now known as Sri Lanka). The Ramayan is an important pillar of the Hindu religion and describes not only events in the life of Lord Ram but, in doing so, covers a complete explanation of Hindu dharam and the advocated way of life for all Hindus.

* Man Center, or place where man can learn to become a true human being.

** September, 1948.

The delegates from across the globe assembled on the dais, joined by thousands of people taking their places before the huge elevated platform, many of them also from overseas, as well as from around India.

After the usual reading of the General Secretary's report, messages of felicitation, garlanding of the dignitaries and a hearty welcome by the Reception Chairman, Mr. Sahni S.P. Jain, the Conference was duly inaugurated by His Holiness Nichidatsu Fuji, President of the Japan Buddhist Sangh. There followed a number of speeches by Muni Sushil Kumar, the Master, Major-General Mohammed Mazarhi, representing the Shah of Iran, and a number of other delegates. Shri Morarji Desai (future Prime Minister of India) concluded with a final address as Chairman of the inaugural session. Everyone retired to their various hotels and homes.

The following are some excerpts from the Master's address:

'When I went to the West, the people there asked me, "How can we avoid the dangers of atomic war?" I told them, "Only if you live up to what the scriptures say." All the scriptures say [in various phraseology], "Love thy God with all thy heart, with all thy soul, with all thy mind." And, "As God resides in every heart, we should love all humanity." In one way or another, the teachings of all the great Masters who came in the past were based on these two principles. I told them that if they [mankind] followed these two principles, there would be no danger of atomic war.

'A man who loves God will naturally love all mankind, as God resides in all hearts. "Love, and all things shall be added unto you," is what the Gospel enjoins. Love and ahimsa are but synonyms. Love is the natural concomitant of ahimsa. All Saints who came in the past, whether Kabir, Nanak, Christ, Confucius, Zoroaster, Mahavira, Buddha, or others,

they all said the same thing. This is the golden principle on which we have to stand, for the unity of all religions of the world. And this we have forgotten.'

And: 'We have with us here, friends both from the East and the West to whom we extend our welcome. We have great appreciation and love for you all, especially as you come for the Cause of God. All of us should join the army of God, I should say. What are the qualifications which enable us to join the army of God? Righteousness, or Dharam. Righteousness consists of kind thoughts, kind words and kind deeds. So, as I told you, these social religions were formed, from time to time, with this main object in view. But the people, instead of joining the army of God, joined the army of various sectarian religions, and are thus fighting with each other.'

'Truly speaking, religion is an expression of Divinity already existing in man, and there we are all one. So those who realize this one Reality, they see from the level of the soul that the same Reality is working throughout all creation. Their level of thinking is very different from that of ordinary people who look from the level of labels we are wearing, which is misleading. We should look to the one Reality working in all creation and to the ultimate goal, of knowing God, that has been set before us.'

'So the World Religions Conference held here is for this aim only, and we must try our best to do full justice to this.'

The second day (February 7) was devoted to discussing the four "subjects", with a view to forming resolutions: 1 – Contribution of religions toward inner and outer development of man. 2 – Concept of universal harmony in religions and the need for the establishment of an institution for the comparative studies of religions. 3 – A Universal Charter of

Religions. 4 – The message of religions in modern times.

There followed the composition of the four resolutions as follows:

Resolution No. 1

Believing in the fundamental unity of all religions with the noble aspiration of establishing peace and unity amongst the followers of the apparently different faiths and in order to harmonize them, this Conference of the World Fellowship of Religions resolves to establish an International Institute for the unbiased and systematic study of comparative religions. It proposes:

1) To group and establish contact with all kindred International and National conferences and associations working in the field of comparative religions.

2) To organize lectures, courses and an exhaustive curriculum in all religions and comparative religions (a) at the Institute (b) throughout India and (c) throughout the world.

3) Until such a time as there is an independent building for the Institute, their meetings may be held at some suitable institution, preferably the Ahimsa Bhavan or Ahimsa Shodhpeth, New Delhi, to start with.

4) To encourage, organize and establish chairs for an unbiased study in comparative religions in all universities and other academic institutions and schools.

5) To appeal to UNESCO and other philanthropical foundations for facilities to promote and establish the Institute.

6) To further education in the study of all religions by means of literature, publications and all other means of mass communication.

Resolution No. 2

In the opinion of this Conference of the World Fellowship

of Religions it is the law or the norm, or the Dharam as we understand it, which has done the greatest good to the greatest number. It has shown the path of not only interior development which is to know oneself and know the absolute Reality, but of exterior development also to the humanity and served it utmost. Organized institutions, practices or even behavior of particular individuals or groups, which have proved to be definitely harmful, are neither the law, nor the norm, nor the Dharam, but are distortions of the teachings of righteousness. We believe as in the past, so in the future also the law or the norm or the Dharam shall prove to be the benefactor of humanity.

This Conference of the World Fellowship of Religions declares that if we would consider the fundamentals of all religions such as non-violence, justice, compassion and equality, eternal love, eternal service and eternal truth, we would be able to see the basic unity and solidarity and harmony underlying all the religions. This Conference emphasizes and underlines this very fundamental unity of all religions, which is conducive to the goodness of all humanity. To assist everybody to attain ultimate happiness is the foundation of the basic unity of all religions.

Resolution No. 3

The World Fellowship of Religions herewith accepts in principle that a World Body, comprised of all religions and ethical societies should be created. This body will serve to balance, help, collaborate and cooperate with the United Nations organization. It will function as an autonomous but co-equal partner to the United Nations in filling the moral, spiritual and religious vacuum that currently exists. Its work should enhance wholesome human relationships and otherwise improve the enlightenment and well-being of the human family.

Resolution No. 4

This Conference of the World Fellowship of Religions accepts that the developments of modern science compel deep and serious reflection. Science has also generated a measure of skepticism about religion. But perhaps the world has never in the past stood so much in need of the real values of the Dharam, as it does today. Although the inventions of modern science from the point of view of the means of communication have brought about the physical nearness of different individuals to the utmost, yet as a result of the corresponding absence of the developments of spiritual culture in man, he finds himself at the crossroads and without a sense of direction; does not know which side he should turn to. It is the law of righteousness and its synthesis with modern science alone which can pierce through this darkness and prove, not only a beacon-light to all humanity, but its greatest benefactor.

A "Universal Charter of Religions" was also drawn up, as follows:

Universal Charter of Religions

We, the representatives of all religions assembled in this Conference of the World Fellowship of Religions, hereby solemnly affirm and declare that:

1. It is our sacred duty to try to promote peace, right human relations and universal understanding in this world through non-violent means on the basis of equality, friendliness, compassion and love.
2. It is our sacred duty to assist all individuals regardless of race, creed or nationality in their attempts to develop themselves spiritually.
3. It is our sacred duty to strengthen the forces of religion and its application to life.

4. It is our sacred duty to assist through appropriate means, the educational, economic, cultural and moral development of all human beings.

5. It is our sacred duty to enhance the dignity of man.

6. It is our sacred duty to render selfless service to all human beings irrespective of caste, creed, color and nationality for this is the basis of law and of righteousness and love.

7. It is our sacred duty to attempt to decrease the tension existing between various religious or social organized groups within and among nations.

8. It is our sacred duty to try to bring men of all faiths mutually nearer, partly through the elimination of friction-producing thoughts, and thus establish the brotherhood of man and unity of humanity recognizing the desirability of religious pluralism to meet historic and personal needs.

9. It is our sacred duty to upgrade the physical environment by assisting in the purification of polluted water, air, land and food, and to observe as far as possible a reverence for life.

10. It is our sacred duty to encourage people to seek a higher standard of living by encouraging them in better use of more appropriate houses and dwellings.

11. It is our sacred duty to try to solve the problems of overpopulation and curb future problems by helping people understand the need for population control.

12. It is our sacred duty as followers of various religions to make a combined united and organized effort – individually and collectively – to eliminate all outdated practices, superstitions and prejudices by making full use of our moral and spiritual strength and wisdom.

13. It is our sacred duty to strive to keep religion free from political influence.

14. It is our sacred duty to take immediate action and go

to work in bringing all of the foregoing goals into realization while also utilizing all available scientific means.

February 7 concluded with an open session in the evening, and an opportunity for any of the delegates who wished to air their own thoughts on the subjects, for the benefit of the public. Many of the delegates spoke.

The final day – February 8 – began with a traditional procession of principals, delegates, members of various religions represented, and other dignitaries, which marched through the streets from the Gandhi Grounds to the Ramlila Grounds, in public declaration.

At the Ramlila Grounds, the resolutions were read out during the last session of the conference by Muni Sushil Kumar and were passed unanimously.

The delegates spoke to the open gathering for the last time. Kirpal, as President, also gave His concluding remarks. Many expressed the need to put the resolutions into action all over the world. One delegate expressed perfectly that which was in the minds of many: 'Too often there is too much talking and not enough work!'

At 7:30 p.m. there was a general convening to tie up loose ends, complete some official items and express appreciation to all who attended the conference, from wherever they came.

Muni Sushil Kumar, sponsor of the conference, expressed gratitude for the untiring services of the outgoing President (the Master). Under the terms of WFR's constitution, he nominated the Master once again to act as President for the forthcoming three years. This was seconded by Swami Arvindanand and Swami Ved Vyasanand, and the entire complement of the convention, amid rousing cheers from everyone present.

The Master addressed the convention in His newly re-established position as President. He announced the names of the sixty-four religious leaders who would form the General Council of the WFR, and the three General Secretaries.

Included in this final official speech, the Master spoke of the true purpose of religion and the need for an ethical and moral way of life. He said:

‘The purpose of religion is to enable man to advance toward perfection: to make him a complete human being. Man is not truly human unless he has attained the highest purpose of human life, which is self-realization. “What does it profit a man if he gains the possessions of the whole world and loses his own soul?”*

‘Religion is a way of life which urges man to experience the profound unity of all beings in God or the Supreme Self, for this will make him stand fearlessly in relation to himself and to others. Instead of seeking second-hand knowledge of Truth from books, man must experience Reality by himself; to perceive a new world of unity, away from the turmoil of a dualistic mind.

‘To sum up, the message that religion has for modern man is that he has not to shun the world, but let him be an ideal man. Let man’s body be in full blossom, and his soul be full of glory, intoxicated with the Ringing Radiance of God, radiating all around to the whole Creation; and wish that “Peace be unto all the world over, under Thy Will O God.”**’

The conclusion of the Fourth Conference of the WFR ended on an upbeat note with the unanimous opinion that it had been the most successful one to date.

* Mark 8:36.

** Guru Nanak.

CHAPTER SIXTY-FOUR

The inauguration of Manav Kendra was effected at Sawan Ashram on February six, 1970, during the 9 a.m. Sat-sang. His Honor Hansraj Gupta, respected Mayor of Delhi, presided over the event. The previous year, His Honor the Mayor had chaired the Diamond Jubilee Committee and had spoken warmly of the Master's accomplishments and His spiritual greatness. At this inauguration he voiced his enthusiastic approval of the new project Kirpal was about to get under way.

Manav Kendra – or Man Center – is a place where man can learn to be a true human being. It will work to encourage men and women to not only give full attention to their spiritual progress, but to shape the whole pattern of their lives to include all the aspects of life that great Masters have encouraged through the ages .

In His treatise on Guru Nanak, the Master showed how the Guru selected a simple set of rules:

- 1) Faith more than the knowledge of books.
- 2) Solidarity more than schemes of reform.
- 3) Service of humanity more than anything else.

Under Kirpal's directorship and spiritual guidance, Ruhani Satsang had already established a reputation of being a fountainhead of spiritual wealth. The development

of the spiritual person is the all-important purpose of a human being's life, and Kirpal had constantly advocated two essential aspects for progress on the Path: meditation and man-making, incorporating the personal use of the guidance tool: the daily diary.

The daily diary – with its record of personal failures in ahimsa (non-violence), truthfulness, chastity, love for all and hatred for none, selfless service, and notations of daily meditations, all in thought word and deed – keeps the traveler on the Path constantly reminded of his or her efforts and failures, spurring a desire to do better.

Now, the Master was planning to add two more aspects: man-service and land-service; thereby, along with meditation and man-making, filling out an all-round formula for success – for anyone wishing to make his life an expression of the true humanity in man, using his span of life to the highest benefit.

Manav Kendra would incorporate:

- 1) A universal place of worship to facilitate requirements of all religions, including a library of literature covering all faiths.
- 2) Assistance and accommodation for the elderly: those bereft of a roof, food and clothing.
- 3) Medical care through all types of therapy for those unable to afford treatment.
- 4) Animal and agricultural husbandry: to supplement the need for food – grain, vegetables, fruit and dairy.
- 5) Language education to enable members of varied religions and countries to converse and integrate.

Adding these to Kirpal's already existing recommendations for the spiritual life would result in a perfect balance in developing a true human being. Man-service – working

selflessly in assisting those in need of help – offers an ideal opportunity to practice real brotherhood, one with each other. As Kirpal has said so many times over the years: 'It is not difficult to meet God, but it is very difficult to make a true man.'

In launching this new project, appreciation of one figure will not be forgotten: Hardevi was the dear soul the Master worked through to suggest the idea, and from the start she gave her energy and time freely to help establish the Center.

Having been duly inaugurated, the next step was: where will this new center be located? The thought was to build five centers eventually: one east, one west, one north, one south and one central. That ambition can be achieved, but in the meantime, Dehra Dun was selected to be the first one.

In the Himalayan and Shivalik Range foothills, Dehra Dun offered a quiet valley location, cooler than the plains in summer and bearable in winter. An ideal spot was found on the eastern side of the main road from Delhi, a few miles before entering the city of Dehra Dun. The thirty or forty acres of land was inspected and approved by Kirpal and was duly registered on March 24, 1970.

At this time, the Master was staying temporarily at His bungalow in Rajpur, a village on the northern slopes of the Dun Valley, accessible by driving through the town of Dehra Dun itself. A few foreign visitors were there too and had witnessed the exciting beginning of the new Manav Kendra, as they watched Kirpal survey the large piece of land that boasted an attractive vista of the Himalayan foothills.

Later, at the Rajpur bungalow, as the new project was under discussion, one Indian satsangi pointed out to the Master that a celebratory distribution of sweets had been missing so far! The Master laughed and agreed to give out

the prasad the following day, on a special visit to the site.

This promise was carried out and a large group of followers surrounded the Master as He sat on the ground. The sweets were in a large can – very sticky! The Master rose to begin distributing the prasad and each one received a share, raising the blessed treat to the forehead in gratitude. A happy air of joviality and laughter pervaded throughout.

Prasad has been venerated in India through the generations, particularly in the Hindu and Sikh religions. It is a blessed food; something that has the power to uplift the whole being, when given by a highly spiritual person. Obviously, the more elevated the giver, the greater the blessing. Initiates often brought along a box of sweets when visiting the Master in the Ashram – an offering, usually to mark a special event in their lives. Kirpal, more often than not, indulged this custom and the incident would become a festive, joyous affair with Kirpal handing out the offering to everyone present.

Christians follow the ritual of taking bread and wine in obedience to Christ's admonition at the Last Supper. The priest blesses the bread and wine in memory of Christ, before giving it to the worshippers.

Hindus take offerings to the various deities in the Temples, then consume the offering, which they consider has now been blessed by the particular deity.

The Sikhs have a special recipe, a type of halvah which is made of flour, sugar and clarified butter which is given daily to the worshippers in the Gurudwaras.

Early references to Prasad can be found in the Rig Veda, from the ancient Sanskrit scriptures.

Now the work at the new site was to begin. Back at the

Ashram, announcements were made during Satsangs to advise the followers that volunteers were needed to start the work at the Manav Kendra land. Consequently, the followers began to arrive at the site, taking time from their daily work or spending any free weekends or vacations there.

A great deal of groundwork was necessary before any building could begin. Roads were mapped out and certain spots designated for certain things. A small hut already existed on the site, which was immediately put to use as Kirpal's room, where He could take up a temporary daytime residence and be readily available to direct and oversee the work.

As roads were needed to allow vehicles etc. to move over the land, the work began with leveling and laying roadway foundations. A tractor was made available by a nearby farmer and was used for the heavier work. Men with tools worked simultaneously. Men and women shifted earth by the age-old method of baskets and metal containers carried on the head, to implement the leveling.

The hungry workers were fed at each meal by the outdoor kitchen: women sevadars, preparing and cooking, directed by the ever-energetic Hardevi. The Master Himself waited on the workers as they sat in lines on the grass. The hours were long – for the workers and for Kirpal too. Late at night He would arrive home at His house in Rajpur, clothes dusty with the earth of Manav Kendra, His shoes covered in mud. Temporary buildings on the site were erected as quickly as possible. At least there would be shelter from the elements. Many trees were planted – especially fruit trees.

Manav Kendra would not be built in a day, but with Kirpal Himself directing, the sevadar initiates worked with a willing and happy attitude, singing hymns and reveling in their good fortune to be a part of such important

work and to be the recipients of the Master's smile and obvious pleasure. As He Himself remarked to a keen western observer: 'We get twelve months' work accomplished in one.' However, Manav Kendra would take about four years to complete.

'The company of a True Master is uplifting to the soul. When you see a wrestler reveling in his strength, you naturally desire to be strong. Similarly, when you are fortunate to sit by a Master, enwrapped in loving thought, you get uplift by the radiation in the charged atmosphere surrounding Him – more than you will get from years of doing ascetic practices.'

The above is a short extract from a talk given by Kirpal on an April second Anniversary of Baba Sawan's passing from His physical body. On each anniversary of Baba Sawan's birthday or passing day, Kirpal would speak of Him in the Satsang and sometimes a short movie of Hazur would be shown by erecting a very large sheet, thereby exposing the movie image on both sides, giving a closer view to half the audience than they would have had with a single-sided screen.

The movie was old and worn – had been run through the projector many times – but for Hazur's own followers it was always a special treat, and a joy too for everyone else.

In the same talk, Kirpal continued . . . 'Those people who sat at Hazur's feet were most fortunate. Just by being in His presence and seeing the Life Essence, they experienced great bliss. How can they forget that? One can say that it is something like the chakor bird who gazes at the moon and does not avert her eyes until, bending backwards, her beak rests on the ground.'

'Being thus so enamored, what would her condition be if the moon disappeared? This is an example to remind those who, like moths, enjoyed the sweet company of the Master. To one who enjoyed such a blessing, this reference is enough to bring home the condition of the hearts of those who were so fortunate to have a glimpse of Hazur. 'Even today, through His graciousness, people are being helped. What was His teaching? It was the same as that which has been going on for ages past. Whenever people forget that teaching, Masters come to revive it. Today, the world is again full of tormented hearts, but wherever there is a demand, the supply will come; that is the rule of nature. There is food for the hungry and water for the thirsty.'

Kirpal also said:

'For this path, a chaste life is very important. If a house has no foundation, how long will it stand? For Spirituality, this is most important to guard. The Vedas say that with forty drops of ghee, one drop of blood is made, and with forty drops of blood, one drop of bone marrow is made, and with forty drops of marrow, one drop of semen is made. Just see what a valuable thing it is; the more it is protected, the more life one will have. The more indulgence one has, the nearer to death one will advance, for one indulgence of passion will result in several days of damaging effects. What happens to those people who spend day and night in passion? Their hearts, minds and physical forms are sick. If the illness in the world is on the increase, it is because of this. People of my age can bear witness that when we were small and a baby was born in a family, if a small child would ask, "Where has it come from?" the parents would say that somebody had brought it. The purity of parents was so high that we lived in innocence. You might laugh at this, but what purity of life it was! Today, when you

ask a small child, he will tell you everything about the subject. We are responsible for this, because our whole life is filthy. So I always advocate that our lives should be pure in thought, word and action. You might raise objections to this, and say, "What about the family life?" Only yesterday I received a letter from an American who writes, "Now we are husband and wife in soul" – they are companions in life. Marriage means taking a companion in life who will be with us in weal or woe, and both should realize God. Married life is no bar to spirituality, if conducted according to the scriptures. To have children is one duty, but only when you want a child should you have any contact. But we are under the impression that a family life is one of indulgence; that is wrong. Nearly all Masters who came led a family life – but their lives were balanced and controlled.'

Also:

'Contact with the Light and Sound Principle of Naam is the bread and water of life. Don't give bread to your physical body until you give bread to your soul.'

'On October 4, 1947, Hazur fell physically ill. He sent for me on the morning of October 12 and told me, "All other duties have been distributed to various people, but I have not given the duty of initiation to anybody. That I give unto you, so that the spiritual work may flourish." These are his very words, and the work is flourishing. Any person who can obtain help from somewhere should get it. This teaching is an inner one. I have love for everyone, and I want that my Master's name be known more and more and that His work should continue.'

Kirpal always gave full deference to His Master Baba Sawan, as had other Perfect Masters of the past deferred to their Masters. For more on Baba Sawan, see the authors'

translation of Kirpal's Hindi talk on Hazur (in Sat Sandesh – English – July 1970, p.2: "Scenes From A Great Life"), given on a previous occasion. An extract is repeated here:*

'What a magnificent life must be His, who lives like us in the world, but who reaches the highest spiritual level! On this occasion I would like to mention something of the outer life of that personality at whose feet I had the good fortune to sit. He was the Sant Satguru of the time, and the Emperor of Spirituality.

'The great day that Hazur Maharaj Ji appeared in the world in the physical form was Tuesday, July twenty-seven, 1858. By the Indian calendar it was thirteenth Sawan, 1915 – Vikermi. The place was Mahmansinghwala.** His father, Kabal Singh Grewal, was in the Army and His mother's name was Jeevni. The privilege of being the parents of such a great personality must surely be founded on some noble background from past lives. From very early age Kabal Singh frequently kept the company of holy men, serving them with sincerity, and because of this Baba Sawan Singh Ji had the opportunity of doing the same, remaining constantly at His father's side up to the year 1870. The passion to serve and be near godly men developed within Him and He spent every available spare moment in this way, from 1870 to 1878. After passing His tenth class in 1878, He took some employment, but became sick and was called home, where He stayed for two years.

'The lives of those who are destined to take the dear souls across the river of life are pre-designed to prepare them for the important work. In this period of two years, Hazur met a great renunciate, an expert in Vedanta and yoga by the

* See also "A Brief Life Sketch of Baba Sawan Singh Ji Maharaj" by Kirpal Singh. Available from the book department of Ruhani Satsang, U.S.A.

** District Ludhiana, Punjab – now in Pakistan.

name of Bhoop Singh Ji, and benefited greatly from the time spent in his company. As a result, Hazur was filled with the desire to renounce the world and become a sadhu. Profound thinking does not arise from merely another's promoting, but is already there, from the Beyond. A hen may good-naturedly hatch a nestful of eggs in which some duck eggs have been mixed, but when the little birds come out and go near the pond, the ducklings will jump in and start swimming and the chicks will stand and gaze in wonder. Similarly, wise souls are not earthly but heavenly beings.

'Guru Nanak was once made in charge of a shop in Sultanpur, and one day whilst carrying out his duties a fakir approached him and remarked, "We do not come into this world for this." That very day Guru Nanak left everything and "tightened his belt" ready to serve humanity for its upliftment.

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

CHAPTER SIXTY-FIVE

It has been told how the Master came to be married to His wife, Krishna Vanti – known to all the devotees simply as “Mataji” (respected mother).

In this position, her life was quite different to most Indian wives. As already explained, Kirpal spent His free time either in meditation or in various types of service to others, with very little time at home and no recreation activity at all, to speak of; which meant that Krishna Vanti enjoyed minimal time in His company. A less dedicated and spiritual woman would have had considerable verbal objection to such a lifestyle. Krishna Vanti, however, when she realized something of Kirpal’s nature, His aspirations and eventually His special mission in life, gave Him all her support and cooperation.

After the establishing of Sawan Ashram in Old Delhi, it was time for Kirpal to take up the spiritual work full-time and Krishna Vanti understood that their life together was taking a new path. She and the rest of the family would not be sharing that life with Him in the Ashram, and from then on she stayed in their son’s home. However, she received a promise from Kirpal that she would die in His presence and she would be able to spend her last days in Sawan Ashram. In fact, she was able to live there for about two years before

those last days came.

As the authors covered the facts of her passing in a short write-up for Sat Sandesh – English – (May 1970) under the title "Farewell to Mataji", that account is reproduced here:

"Amidst the familiar and much-loved surroundings of Sawan Ashram – earthly home of all the Master's children – the Master's wife, affectionately known as Mataji, took leave of the worldly scene and returned to her spiritual abode on April 3, 1970.

"Her frail form had suffered from the dread disease of cancer for about four years. On this subject, the Master afterwards remarked, 'Many people who have experienced this sickness have suffered greatly and have screamed aloud with the agonies of pain that it causes, but with the grace of God, through having direct contact with Him within, Mataji was spared the pinching effects of the burden.' Those who daily met and talked with her would enjoy a cheerful conversation accompanied by smiles. She was able to gently move about the Ashram at her pleasure, content in the knowledge of being in the care and protection of the Master, with her daily needs fulfilled under the direction and personal attention of Bibi Hardevi Ji, who administered constant selfless service with loving care and consideration.

"For the last four or five months, Mataji was forced to spend more time resting in bed, although she was still able to slowly make her way into the Master's quarters which annexed her own, and mingle among the friendly faces of the satsangis.

"Eventually she was unable to get around any more, and while the Master was on tour in the latter part of March, her condition worsened. On March 30 the Master asked her if she was ready to leave and she replied, 'Yes, in three days.'

The Master thought for a moment and then said, 'Well, three days, that means April second – I will be very busy that day (due to the occasion of special remembrance of Baba Sawan Singh Ji) – the 3rd would be better, in the early afternoon, say 1:30 p.m. – I will be more free then.'

"On the night of April second, the Master became very ill physically, and on the 3rd the already programmed initiation was cancelled, although some five or six hundred people had requested initiation and many had traveled from far distances. Great disappointment was felt in the hearts of the hopeful ones.

"At about 1 p.m. Bibi Hardevi Ji, who throughout the difficult period of Mataji's illness had constantly served at the bedside, noticed that her condition was very serious. Someone suggested that the Master be called to the room, but Bibiji pointed out that the Master was in deep meditation and could not be disturbed. Ignoring this, the person approached the Master and, on returning to His physical form, the Master asked, 'What is it?' When told about Mataji's condition the Master said, 'I know it.' On further request the Master went to Mataji and, looking down at her very kindly, asked, 'Are you prepared?' She looked up and said, 'Yes.' The Master said, 'Are you sure your heart is absolutely clear – with no hatred for anyone?' She replied, 'Yes, I have nothing against anyone in my heart.' The Master said, 'Then why are you not smiling?' With this, the thin shrunken face, blue with sickness, began to glow with joy. The blueness went, and the countenance became clear and serene. Ripples of laughter came forth and she looked radiant with happiness. Taking hold of the Master's hand she said, 'Forgive me, if I have ever done anything to offend you.' The Master smiled. She said, 'Both forms are here – I am seeing you outside and inside.' The Master said. 'All

right, now close your eyes and relax,' and with these words he returned to his room. Within ten or fifteen minutes, Mataji had left.

"Those who were present at the time and witnessed the amazingly joyful and peaceful happening, spread the news to others. As the people learned of this wonderful example of the soul's final departure from the human form, sadness and solemnity turned into rejoicing. They brought musical instruments and began to sing hymns of praise to the Lord. The Master disapproved of the singing, but they could not contain the wonder and exuberance in their hearts and wished to express the joy of the occasion in music, as is the custom on happy events.

"All ceremonies were performed according to Sikh rites, the Master being firm in advocating that one should live one's worldly part of life within one's religion and customs – the holy science of the Light and Sound Principle being the spiritual part. As with the Hindus, the Sikh customs uphold cremation on the funeral pyre, and so Mataji's body was lovingly placed to rest, attended by the hands of those near and dear – by both her physical and spiritual relations.

"Normally, on the second day after a funeral, the remaining bones are gathered with the ashes, and are thrown into a holy river, according to custom. As the Master's program included a visit to Rishikesh to attend a meeting there on April 5, the "flowers", as they are called, were carried in the Master's car to that well-known religious place beside the waters of the Ganges. There is a certain location on this holy river where the bones of the bodies of religious people and renunciates are immersed. On approaching that place, the priests there protested that as the person was a householder, the ceremony could not be performed there, but further downstream. Among those accompanying the Master was

Maharishi Raghuvacharya Ji, a renowned and respected yogi, well-known in the area, who is yet continuing life though more than one hundred years old. He stepped forward with surprise and asked, "How can the wife of such a great Saint be named merely a householder?" Thus reminded, the matter was resolved, and as the custom demands, the bones were then placed in a container and weighted with a large stone. This was then taken to midstream and cast into the river. For some time, instead of sinking they floated on the surface, and then gradually they gently sank out of sight.

"Raghuvacharya Ji remarked, 'As you all know, the bones of very few people float like flowers on the water like this – those people are called the great souls.' All who were present bowed their heads in silent respect.

"On the tenth day, the function was completed at Sawan Ashram by a special ceremony of reading the Guru Granth Sahib from beginning to end without ceasing, which takes forty-eight hours. The relatives and some satsangis were present. Satsang was held on the morning of April 12 and again as the reading finished at 3:30 p.m. Both the Master's talks were on the theme of life and life hereafter.

"That night, when the relatives were sitting in the Master's house with sorrowful faces, the Master remarked quietly, 'It seems that you have lost your mother and I have lost my worldly companion – but she is not dead – she is more alive than before.'"

As mentioned above, the total scriptures contained in the Guru Granth Sahib had been read in non-stop continuity. As the last words rang out, there was a respectful silence. Everyone was remembering this dear lady.

The Chela Ram Singers were there to render their holy music and hymns, in honor of the special occasion.

The Master's talk was about death and life:

'When Great Masters come into this world they praise the human birth, but ask, "What are the values of life? Which things are more important and which are secondary?"'

'For example, the oyster shell and the pearl have their own values, and if there were no pearl, the shell would be of little value. Similarly, the importance and value of the human being depends upon the soul, which drives the physical form. When the driver gets out of the physical body, it is then nothing but clay, and although the machinery is quite intact it lies useless and lifeless, because the driving force is no longer there.'

'This is the mystery of life which has to be unraveled; we must come to know the life impulse which is already in the human form and which leaves at the time of death.'

This interesting talk, which was translated by the authors and printed in Sat Sandesh (English), can be read in its entirety in the June 1970 issue, under the title of "A Matter of Death and Life"*.

Two years after Kirpal's last tour to Kashmir, the people there requested Him to come back for another visit. The journey to Srinagar was long and tedious, but such things never stopped Kirpal from being among His children. His tours could be postponed on occasion, or delayed due to changes in programs or important events occurring in Delhi, or because of other exigencies – otherwise everything went as planned.

So, in the hot season of 1970, a small convoy started out for Srinagar, taking the same route as in 1968, stopping at Satsang stations on the way. As in 1968, a few visiting

* Also by obtaining a reprint of the talk from the Book Department, Ruhani Satsang U.S.A.

initiates from western parts of the globe were staying in the Ashram and the Master kindly invited them to accompany Him on the journey to Kashmir. Included in the group was a Canadian couple who had been staying in the Ashram for six years and who were, at the time, preparing to return to the West very soon.

The Master's program was very similar to the previous tour. Many disciples met Him as He stopped at the various cities en route. They all were so very delighted to have His darshan, even though His visit was brief. A single glance from a Perfect Master can uplift the soul beyond the bounds of imagination, and can put to rest all one's worries and problems.

Even those in India who have had little formal education are wise in the way of spiritual devotion and in knowing the value of an elevated soul's presence, as He showers His love-laden glances. From childhood, spiritual preparation is automatically handed on from generation to generation. Consequently when, through God's grace, one might reach the feet of a True Guru, the appreciation is sincere and the recognition of one's good fortune very real.

The vehicles emerged, one by one, from the icy entrance tunnel and were met with the fabulous view of the Kashmir Valley – this time in daylight and in full glory of the sunshine. The water of the paddy-fields reflected that sunshine like shining jewels, and the mountains displayed their white, snowy tops in dignified grandeur. The first-timers were duly impressed.

As the cars rolled along the road to Srinagar, the graceful chinar trees were still lining the highway on either side, forming an avenue. On one side, beyond the trees, a rushing stream of limpid mountain spring water flowed. Srinagar itself, special as it was, was no competitor for the

splendid countryside.

Nevertheless, everyone was happy and grateful to arrive after the long journey. That evening everyone attended the Master's public Satsang in the city center, after a darshan session for the local satsangis in the afternoon, at the group leader's home.

Again, a trip to Pahalgam had been arranged. On the way, the convoy of cars was held up by a large herd of goats on the road. It was most agreeable to be a small part of the local life, as the goatherd, with a small boy on his shoulders, endeavored to herd the goats to one side of the not very wide roadway. His two older sons assisted, one casually draping a baby goat over his shoulder. An older man with shawls and turban – presumably the grandfather – looking as if he had just stepped out of the New Testament by his very Semitic facial features – was also doing his best with the incorrigible goats. Slowly, the convoy got past the herd.

Since the Master's last visit, a beautiful hotel had been built in Pahalgam and it was wonderful for everyone to sit at the Master's feet in the grounds of the hotel, breathing the pristine mountain air and imbibing the holy presence of Kirpal as He gazed at each one in turn or spoke to someone. Sometimes He gave a short talk, potent with meaning. The pathi sang hymns at Kirpal's signal.

The group from Delhi included Hardevi's daughter and son-in-law, and when a basketful of cherries appeared for Kirpal to give out as prasad, it was suspected that they had provided the fruit.

After returning to Srinagar, another trip was planned – this time to Gulmarg, also in the mountains, but a remote village on a different route. It was obvious, from the poor

condition of the road-surface, that very little wheeled traffic entered Gulmarg!

The Gulmarg Valley was that perfect combination of untouched wilderness and exquisite beauty. Flowing through the valley was the inevitable fast-moving river, which no doubt had its source in the rocky heights towering above. Nestled beside the river was the small village of simple houses, made of rocks and wood with tin roofs. The valley floor was a brilliant green – except for some scrub areas – which contrasted attractively with the band of dark green trees where the tree-line met the rocky mountain tops.

Everyone picnicked on the grass beside the river. Picnics were always a treat, for Kirpal usually ate His meals alone or with Hardevi. It was not a manicured lawn by any description, for many rocks and small stones were scattered across the expanse of grass; but when Kirpal is there, and His company is being enjoyed by all, who cares for comfort or anything else?

The dishes were taken care of by the outdoor method: a little smooth mud and a lot of fresh, clean water – *cold* water! All in all, the day's outing was nothing but a joy from start to finish. They drove back via the same road, passing hundreds of goats in the fields along the way.

Hardevi's daughter and her husband had rented a house-boat on Dal Lake, and when the Master visited the house-boat, those with Him were rowed across from the roadside – a few at a time – in a shikara, Srinagar's water-taxi. All the houseboats were docked alongside the island in the center of the lake, with access from the roadside – only by water.

The upper deck of the houseboat was spacious, with a friendly awning above a large table and chairs. Tea was served here and all those present received a special treat

when Kirpal Himself poured the tea – made Indian style – filling the cups to the brim. His generous nature was visible in all His actions. (Good thing there were saucers!) There were all sorts of Indian sweetmeats, too.

The warmth of the sunshine, the peace and beauty of the surroundings and above all, Kirpal's love pouring out – this was a particularly happy time for the fortunate ones.

All too soon, it was time to return to Delhi and, with one last darshan in the garden, and one last public Satsang in the town, this concluded the 1970 Kashmir visit. There were the usual stops at cities on the way back, where hundreds of delighted followers were waiting to greet Kirpal at each break in the journey.

In the summer of 1970, the Master spent some time in Rajpur – near Dehra Dun – the location of His bungalow. This was not unusual, but to the writers' knowledge, Kirpal never went off to some cooler place just to be free from the heat of the plains. However, He used what is known as "common sense" and, during the hot months, did some of His work in the cooler places; and vice versa. He has always advised His children to "take care of the *horse*" (the human body) and thereby receive good service from it throughout the human life.

He believed in setting examples for His followers, although, of course, He achieved many things which would be termed "impossibilities" which were hardly within the scope of His student-followers. But for everyday life, He showed how to live the perfect way.

The bungalow in Rajpur, despite its elderly appearance, was a cool spot in summer – a bit too cool in winter – but beautiful because every inch of the property, both buildings and land, vibrated with the power and warmth of Kirpal's

love. To His initiates, Indian and foreign, it was a charmed place; perhaps the most beautiful place on earth.

To walk down the center pathway of the Master's plantation, through the lychee* and mango trees and other vegetation, was to experience an atmosphere so packed tight with love it was heady enough to banish every thought but that of the Master. To sit quietly in the evening, enjoying Kirpal's presence in His own room was to feel, and to hear for some, the Ringing Radiance of which He so often spoke.

To enjoy the moments when Kirpal would speak softly of some story about a master from the past and the joke that was played on him, sprinkling the telling with silent intermittent chuckles, was to dissolve into helpless and delightful laughter one's self, so infectious was Kirpal's own mirth; so real His laughter, that He could not tell the story clearly.

Such moments are precious; having no calculable worldly value really, but all a part of His gracious generosity, to lift the heart, to raise the level of the soul, to prepare one for the quiet moments of meditation amid the peace and tranquility of the Rajpur bungalow – in the Master's presence that permeated everywhere.

While at Rajpur, the Master paid a visit to Swami Raghuvacharya in Rishikesh, which usually happened if Kirpal was in the area. The love and respect that Raghuvacharya had for Kirpal was plain to see; and Kirpal loved him and kept an eye on the little ashram beside the fast-flowing waters of the Ganga River, to ensure it was going along alright and had no problems.

On one occasion, the leader of another ashram was there too, a Swami Chidananda – successor to the well-known Swami Sivananda, who founded the Sivananda Ashram in

* Litchi Chinensis. Fruit of a tree introduced into Bengal, India, from China.

Rishikesh. Swami Chidananda was a quiet-spoken man with an unassuming manner; obviously at ease and friendly with Swami Raghuvacharya.

Not far from Dehra Dun, in the Dun Valley, the village of Raipur was being considered as a likely place for a small Ruhani Satsang ashram, to hold Satsangs and meditation. The local followers were anxious to show the Master their find of a good piece of land. So Kirpal and everyone at the Rajpur house, including the visiting westerners, made the short trip to Raipur to see the land. The satsangis had cleared an area and set up a low platform for Kirpal, and everyone enjoyed a beautiful Satsang.

Back in Rajpur, a constant trickle of local satsangis visited Kirpal daily; sometimes a religious leader or a government official. Kirpal Himself visited others in the area. Another nearby Satsang group was the one in Hardwar – a larger town than Rishikesh which naturally had a larger number of Kirpal's followers. A favorite place for meeting the Master on His impromptu visits to Hardwar was the wide, concrete-slabbed concourse alongside the Ganga, where Kirpal would have a picnic lunch, by the end of which the word would have gone around the town that Kirpal was here, and the satsangis would flock to His feet, to sit with Him and converse or just enjoy His presence and His words of advice.

The slower pace of the Himalayan foothills was appealing and conducive, and meditation time increased. Kirpal would stress, to the visitors from overseas, the value of concentrating on one's inner progress; otherwise, traveling half-way around the world was just a waste of time. If not handled carefully, the mind would take over and insist on continuing its bad habits. 'Make a friend of the mind,' Kirpal would advise: and thereby slowly turn it around to form better habits.

CHAPTER SIXTY-SIX

Meanwhile, in the Dun Valley, the work at Manav Kendra progressed daily. Each day, something new was achieved. Visitors were amazed at the amount of work done to date.

A short progress report was prepared by the authors and printed in the October 1970 issue of Sat Sandesh (English). As it was "fresh from the action", it gives concise coverage of the activity at Manav Kendra; the following is a copy of that report:

"Progress at the place where the new Man Center will take shape is going ahead with leaps and bounds. A few weeks ago, it was just a huge area of land with varying levels, sparsely sprinkled with a few old trees. If you were to visit the site now you would find yourself swept into a scurrying world of activity.

"As the word traveled around that the Master was starting the work, satsangis from near and far began to arrive by the dozens: from Delhi, Chandigarh, Amritsar, Bombay, and other places, including from Dehra Dun itself. One disciple brought three tractors with him, from his farm three hundred miles away. The Master lost no time in setting the willing hands to work. To say they are willing is really a gross understatement. They are overjoyed to be a part of this wonderful project, and consider they have been

given a rare privilege.

"The immediate tasks to be tackled are:

- 1) Site leveling wherever necessary;
- 2) Laying of principal roads through site;
- 3) Erection of temporary sheds to accommodate the satsangi workers;
- 4) Planting of trees and fencing around orchards;
- 5) Construction of large overhead water tower and laying of pipes for tree watering;
- 6) Construction of culverts in two places.

"From this sizeable program, item four is complete and one large shed has been erected. All other work continues in course of progress. Items one and two are immense tasks, spread over different parts of the twenty-five acres which form the first tract of land purchased so far. There was an old adobe-type house already existing on the edge of a small clump of trees: a really shady spot. This has been hastily improved and cleaned up for the Master to use during His long days at the site directing operations.

"The location itself has been very carefully chosen; no question. It is most pleasantly environed in the Dun Valley, which is a capacious depression bordered on three sides by the Himalayan foothills. The distance across the valley east to west is enough to hinder a clear view of the hills in these directions on a hazy day. However, to the north where the hills are in close proximity, they make a really grand sweep across the vale, and are visible in almost any weather from Manav Kendra. The remaining fourth or southern side of the valley does boast a low range of hills, beyond which lie the plains of northern India, which include the capital city of Delhi. When traveling from Delhi by road, one arrives at Manav Kendra (located on the right of the main road) immediately after going over the low range via the Mohand Pass.

Then if one continues on for about seven miles, one enters the pleasantly provincial town of Dehra Dun.

“During the Master’s recent and frequent trips to Dehra Dun, He has given to Manav Kendra what can only be humanly described as His undivided attention. He usually arrives at the site at 9 a.m. each morning and does not leave until past 8 p.m., having ensured that all workers have been fed – frequently by His own hands. A casual visit will at any time find the Master pacing through the wet mud to each part of the site in turn, carefully inspecting, advising and encouraging.

“Among the satsangis working there are rich and poor alike, from all walks of life: businessmen, laborers, office workers, tradesmen, professional men, housewives, tackling with a will the numerous tasks of digging; carrying of earth, bricks and rocks, etc; and other heavy work. The long monsoon season is at its height just now, and the rainfall is regular and plentiful. This means that the work must be done in the rain, or else suffer the loss of time and labor. The ground is muddy and difficult underfoot; the people are working in sodden clothes with little chance of drying them in the constantly damp atmosphere, but jolliness is the order of the day and no complaints are heard. Each disciple will tell you how lucky he or she is to be able to work near the Master and see Him so often – truly a labor of love.

“The Master Himself scorns the rain and mud to keep a constant watchful eye on the work and the workers, solving many a problem or difficulty, be it large or small. Late in the evening the Master arrives at His Rajpur bungalow wearing wet clothes and shoes covered with mud. In view of all the loving care and attention He is directing toward the launching of the Manav Kendra, there is no doubt that something magnificent will be born out of this newest

phase of the Master's mission."

Watching the Master plant the first tree (a guava) and then, with so much love, pour water on it to give a moist start to its growth, was an indescribable experience. Kirpal often spoke of how the Master gives the soul the "water of life"; and to see the care with which He tended the guava tree directs thought to what immense care He must have for each one of His family of souls – His children. It fairly boggles the mind!

Even the Master's old Studebaker station wagon was enlisted into service, transferring rocks from place to place, driven by Ram Swarup, the elder of the Ashram's two drivers. Hardevi was always around, kept busy directing the ladies and applying herself to anything that required her special handling.

The visiting initiates from other parts of the world were fortunate to be invited to accompany the Master each time He went to Dehra Dun. When in Manav Kendra, they were with Him. If He went to Rajpur, they also went. They had a wonderful opportunity to observe at first hand the blossoming of the new center and the infinite care and concern of Kirpal's direction and encouragement; it was also a chance for them to join in the work along with their Indian brothers and sisters, and feel as equally privileged to be a part of it.

In 1970 Kirpal spent much of the month of December in Dehra Dun, going back and forth to Manav Kendra from Rajpur. Inevitably the Christmas season came around, and as a special treat to mark the day, the western visitors were given a special lunch at the site of Manav Kendra. They sat in rows on the ground and were served by the Master Himself. After food, Kirpal gave everyone a poinsettia, traditional Christmas flower, which had been gathered from

the Master's garden in Rajpur. An American remarked that the flowers were poisonous. 'Do you think I would give you poison?' the Master replied.

Well, one learns the lessons of life slowly, especially the spiritual ones. How long does it take to find out that whatever God gives, all through our lives, He gives with a purpose, and in truth nothing can possibly be bad for us, for God gives only with love.

The following is part of the Master's Christmas and New Year Message for 1970/71:

'Man is what he thinks about all day long. One can only live one moment at a time. Emerson said, "There is no moment in eternity more important than this moment." All real good or evil that may befall him is from himself. If a man lives in a good or bad way in the real present, he will ensure the same in the future. If you have bad thoughts for others, you will harm not them only but yourself as well, as thoughts are very potent.

'So try to live in the living present, forgetting the past and the future – and fill every moment of your life with simple trust in Him in all loving devotion. He will manifest in you when you choose and turn your face to Him. As loving advice I give you, from this moment let love be your constant companion and trust Him in all things. God is love and love is God, and the way back to God is also through love. Guru Gobind Singh says, "Hear ye all, I tell the truth: God is attained through love."

'Rest assured that He is with you always, and be of good cheer.'

The Master's birthday was usually celebrated in Sawan Ashram, where thousands of followers gathered to share the

special time together, close to their beloved Guru. Many of Sawan's disciples joined them, the huge crowd totaling many thousands, all of whom were received in the Ashram and accommodated. Each year the numbers increased. When added to those who lived in the Delhi area, who did not need to be accommodated, it became a very large group for Satsang; a problem that was solved one way or another.

The year 1971 was not different. Everyone was fed and enjoyed the Master's company at each meeting. The early morning gathering on February six remained always their favorite time with Kirpal. His love poured out over the thousands who, basking in the sunshine of His loving gaze, became one instead of many, forgetting themselves in His glorious presence.

Invariably He would admonish them with the direction to celebrate the birthday within: each one rising above the body to be reborn into the spirit. This would be a true birthday celebration, He advised. In the light of this very subject, He has said:

'Does celebrating a birthday mean merely to pay one's respects to a person? Or to light candles; or to eat and drink? No brothers, it is not any of these. If you want to celebrate a spiritual Master's birthday, there is only one way, and that is to take up whatever He has learned. That would be a true celebration . . .'

Kirpal's birthday message for 1971 went further in the same direction:

'You are fortunate to have the man-body, which is the highest in creation. Awake, O Man! Regain your lost Godhead before it is too late. Most of the time has been frittered away in outer pursuits. Make the best use of the time left at your disposal in regaining your lost Godhead; you will have right understanding – that you all are One.'

This will result in right thoughts, which will follow with right speech and right action. You will best bring the Kingdom of God on earth.'

The following day, six hundred people were given the Holy Naam, in an initiation procedure. After the birthday gatherings, Kirpal went to Dehra Dun and Rajpur, to spend some time at the Manav Kendra site, where work was continuing every day. There was always a large number of followers at work, who had come for as many days as they could spare, to join in the effort. There was a constant coming and going of willing workers, enjoying the opportunity of putting their hands and hearts to the wheel of the Master's cause.

Kirpal allowed several visiting initiates from overseas to join Him on the trip from Delhi and to join their brothers and sisters at work in Manav Kendra. It was a new experience to carry an iron dish on the head, filled with soil to be shifted from one place to another. Other tasks were taken up – all were happy in the work, Indians and others. The presence of the Master as He inspected and directed, and at times physically carried the burdens Himself, helped the work to go with a swing and a flow and a smile.

Much of the earth-shifting was to do with the preparation of the large lake, called the "Mansarovar" and affectionately referred to with the shortened version: "the sarovar". This body of water is to be given the shape and over-all impression of the Mansarovar that exists on the inner planes, the nature of which is purifying and healing, and which has been seen and experienced by those souls who, with the Guru's blessing, have risen above the body and traversed the higher levels of life.

The construction of this lake is a considerable task, but

the work at this stage goes along at a speedy pace. The water tower was one of the first structures erected, being a necessary part of everyday life. The water tank itself was positioned at the top story, just below the roof of the tower – the lower floors acting as small apartments.

Water, as a source, was carefully considered at the beginning and experts examining the site found the presence of a very powerful spring, just near an existing depression which was naturally slated as an ideal position for the large lake.

Consequently, special experts were called in, whose particular forte was the “drawing out” of the powerful spring. Having done this, a pumphouse was installed to continue pumping or controlling the spring, as required.

Adjoining the sarovar, at the top end, would be a small bathing pool. Nearby, a more sturdy cottage was sited for the Master’s use when in Manav Kendra. The home for the elderly, the hospital, the school, the library – the latter being part of the Vishwa Mandir or universal temple (the auditorium of which would be a large space on the earth, with the sky overhead or an awning in wet or hot weather) – all these projects were progressing at a very good pace. Other necessary areas and buildings were being added to the plan and would be completed in due time.

At this time, most of the main road through the Center was ready for use. A special “ceremony” of road-opening was held, with the Master cutting the ribbon, surrounded by eastern and western satsangis. Prasad was given out by Kirpal, and flowers were distributed.

As the floor of the sarovar reached a level state, the pouring of cement started. This foundation was “laid” by the Master Himself, spreading concrete in one of the squares or sections, in which the whole floor of the lake would be poured.

This event was also marked by the distribution of prasad, to the delight of all the workers.

Manav Kendra is truly alive and living in Dehra Dun. Although the over-all design is simple, it is developing a beauty all its own, and the atmosphere exudes a powerful aura of peace.

As Kirpal expressed the wish to honor, at Manav Kendra, on April second, the anniversary of Baba Sawan leaving the world, the work was expedited to finish the Mansarovar and fill it with water.

When the appointed time for filling the completed lake arrived, the excited workers crowded around the edge in eager anticipation. It was, naturally, a very special moment; many of those present had actually worked on the project – hour after hour – to finish the structure in record time, right down to washing the concrete floor with water and simple brooms.

However, at the very moment of truth when Kirpal ordered the pump switched on, it was realized that the electric power had failed! After a few moments of waiting, Kirpal suggested that it was a good time for a little meditation, and everyone obediently sat quietly with closed eyes. It was not unusual to have a power failure in the Dehra Dun area, and most people accepted the inconvenience philosophically.

In about an hour, the electricity returned and it was a satisfying sight to watch the feed pipe flowing with clear water, which gradually spread across the sarovar, wetting the concrete, yard by yard. There was an 'Ah – h – h' from the workers who lined the perimeter of the Mansarovar's oval shape. Of course it took some time to completely fill but, with water, the beautiful lake had somehow changed into a sacred place, where one could feel the power and the blessing – just by slipping off one's shoes and walking the

surrounding pathway of red Kota stone*. How could it not be so, considering the many hours of Kirpal's presence there and the many steps of His holy feet – inside the sarovar and all over the ground.

The work went on, and often local visitors came to see what was happening. School teachers brought their classes and they sat with Kirpal, to learn what Manav Kendra was all about.

Some were keen to join in the work and it was so arranged – just for an hour or so.

As April second drew near, it was Kirpal's wish that the special day should be marked by the title: "The True Integration of Mankind Day". Baba Sawan had voiced His interest in mankind's integration many times and Manav Kendra was certainly an excellent venue for promoting that subject, as well as to remember Baba Sawan with love and respect.

In view of the temporary conditions at the site it would be a simple program of Satsang, meditation, talks by various speakers and a day for initiation. About twenty westerners were present.

A number of dignitaries attended, including Kaka Sahib Kalekar, who was Mahatma Gandhi's contemporary and co-worker; Mr. B.N.Parshad, the District Magistrate; and others, both local and from afar.

During the talks, Kirpal spoke of the principles of integration for mankind; and of His Guru, Baba Sawan. Other speakers praised the establishment of Manav Kendra and all it stood for, including the integration of nations, faiths and individuals.

* Slabs of stone from Kota, in Rajasthan – about 250 km or 156 mi south of Jaipur.

While these proceedings were going on, the work on the site continued in various aspects. The Master's new cottage, now completed, was opened for inspection and Kirpal officially "moved in".

In the early part of 1971, India lost the physical presence of one of her famous yogis.

Everyone in Rishikesh knew Maharishi Raghuvacharya, although he was not a person who sought the public eye. He ran his small ashram quietly and without a fuss. The close followers who lived at the ashram were loyal and took care of his physical needs. This unpretentious soul was much loved and respected.

The authors attended his funeral with the Master, and the following is a short account of the event*:

"A number of Indian and western satsangis recently accompanied the Master to Rishikesh to pay their last respects to Maharishi Raghuvacharya Ji at his cremation beside the sacred River Ganges. At the age of 115 years, the well-known yogi had taken his last breath; he had left the body serenely reposing in sitting posture, as if in meditation. Raghuvacharya Ji was the spiritual head of Darshana Mahavidyala Ashram and Sanskrit School; and as President of the same Trust, the Master on arrival gave orders for the funeral arrangements.

"In a brief talk before the procession began, the Master spoke of Raghuvacharya Ji as one of the few great yogis, able to rise above the body. He mentioned the time in 1948 when He Himself spent some months in Rishikesh, after Baba Sawan Singh Ji had left the the world, and how Raghuvacharya Ji came forward to meet Him, having learned of the Master's arrival spiritually, from within.

* See Sat Sandesh (English), May 1971.

'He was the only one rising above body-consciousness at that time,' said the Master, and went on to explain that Raghuvacharya Ji had chosen the difficult path of Patanjali, through which, if one is successful after many years of austere perseverance, one leaves the body at the sixth center.

"The Master continued: 'He was greatly respected by everyone here. He had love for me and would sometimes dance and clap his hands with joy on meeting me; I have great love and regard for him. We should all learn to rise above the body and be able to die at will – daily. Learn to die so that you may begin to live. You can learn by the natural method, which is not so arduous.'

"We all have to leave the body some day, and what a great blessing if we are proficient at leaving it daily, and if we know where we are going by visiting that place every day. Every Saint has His past, and every sinner a future, so we should make the best use of this human form while we have the golden opportunity.'

"The Master, and well-known yogis and rishis of Rishikesh, led the funeral procession through the streets to the riverside, where the slight form of Maharishi Raghuvacharya Ji was consigned to the flames. The piercing bright eyes of this grand Yogiraj will be long remembered."

Someone once asked Raghuvacharya why he accepted Kirpal as his Guru when he himself was a yogi and had meditated all his life. With a smile at the questioner, Raghuvacharya explained that, while it was true he had done a lot of meditation and could leave his body at will – which had given him much contentment, to think he had realized Nirvana – yet when the great Satguru Kirpal came to Rishikesh and told him of the inner Path, he realized that

up to then he had but taken the first step.

This realization drove him to despair at the terrible waste of his whole life. He no longer wished to live, and in his desperation he willed himself to die. Leaving his body, intending never to return, he instead came face to face with the radiant forms of both Sawan and Kirpal. Kirpal's gaze was indescribably stern and loving at the same time, and He commanded Raghuvacharya to return to his physical form and complete the work that had been allotted to him.

Later, when the Master went to Rishikesh on a visit, He was told the whole story and Raghuvacharya begged to be initiated on the inner Path, and Kirpal gave him his wish. Raghuvacharya was not the first soul who had come to find the True Path in the latter part of his life, and he would not be the last.

The Master attended the funeral from start to finish, leaving only when the funeral pyre was burning beside the sacred Ganga River. At last Raghuvacharya had left his body in its final state, many years after that desperate attempt.

CHAPTER SIXTY-SEVEN

After the Bhandara on April second, the work at Manav Kendra continued as fiercely as ever. The Master, who traveled to Dehra Dun as often as possible, spent many hours directing the work, making decisions and generally speeding everything up by His very presence.

In the month of June, the followers began to realize that all was not well somehow, and when Kirpal failed to arrive at Manav Kendra, they learned that the Master was sick at His bungalow in Rajpur.

The events that followed, though painful to remember for all His faithful children, must be recorded here. As a complete report was compiled at the time by the authors, and was printed in Sat Sandesh (English), Sept '71, it is perhaps better to include that eyewitness account, than to rely on memory:

"On June 29 the Master underwent a major operation in a private nursing home in Delhi. By His grace, the operation was successful and He is recovering. The Master fell ill while in Dehra Dun, where He was directing the work at Manav Kendra which, as everyone knows, has received His constant attention of late. After two days of suffering at His bungalow in Rajpur, during which two doctors were in attendance, the Master announced His intention

of going to Delhi on June 16, and within two hours the journey was under way.

"Once in Delhi, there began what seemed an interminable time of uncertainty and anguish for those who live in the immediate vicinity of the Master's physical presence, as well as the various members of His earthly family. A number of doctors were called in to give their diagnoses and recommendations for treatment, the majority of whom stated that an operation was the only solution.

"The Master has taken on many and varied physical ailments in the past, which have appeared from nowhere, and just as mysteriously disappeared, leaving no trace. Many a poor doctor has been confounded by the seeming weakness and ill health of the Master, and then His completely robust recovery upon his visit the following day. But never before has there ever been even a suggestion that such devastating violation and outrage be performed on His holy physical person – that sacred and beautiful form, to touch which the truly devoted disciple would lack both courage and effrontery. It did not seem possible that such a thing as an operation could really happen; one doubted that the Master Himself would ever allow it. But as each day came and went, and the various medicines and treatments that were put forward and tried were achieving no success, the hopes of those who were watching grew dimmer and dimmer. It began to resemble a bad dream, the only difference being that on waking each morning the dream continued.

"Strict instructions were issued that no one should write abroad or spread the news in any way until the Master had recovered, as this would only give cause for worry to His children everywhere. However, the news leaked out somehow, and telegrams began to arrive from various countries, offering the help of their doctors, and asking permission to

come to Delhi. The Master ordered replies to be sent, explaining that there are excellent doctors in India, and it was unnecessary for anyone to come.

"It gradually became clear that the Master was going to permit the operation, and after the preliminary tests and X-rays, on June 28 He entered the private nursing home of Dr. K. C. Mahajan, a brilliant surgeon of high esteem and national repute. A small group of people accompanied the Master.

"The operation was scheduled for 9 a.m. on June 29. At 8:30 the nursing home's anaesthetist, Dr. Bilani, gave the Master an injection of the type intended normally to make the patient lose consciousness within two to five minutes, before being wheeled into the operating theater. After some fifteen or twenty minutes there was still no effect from the injection, so Dr. Bilani administered another. This also had no effect, and when the third and fourth injections were similarly ineffective, the doctors began to look worried; the Master was still wide awake! He said, 'What do you hope to accomplish by these injections? I am a conscious entity – how can you make me unconscious unless I will it? If you want me to withdraw I will do so, but your drugs can do nothing.' Straight away the Master closed His eyes and withdrew from His body, which was then wheeled into the theater.

"The operation finally began at 10:20 a.m. and was completed at 11. Also present at the operation, in addition to Dr. Mahajan and his staff, was Major Dhir, the satsangi army surgeon who had been called from his station at Ambala at the Master's request. 'I want one of my own present,' the Master said. During these brief and painful moments, a group of about one hundred people waited and watched outside the nursing home. The degree of their concern and

sadness could be read in their faces.

"A few seconds after the operation was over, the Master opened His eyes and asked, 'When are you going to start the operation?' Dr. Mahajan replied. 'Maharaj Ji, the operation is done.' The Master said, 'Oh, that's all right,' and closed His eyes again. The doctors and staff were astounded that anyone could regain consciousness and speak while yet fully under anaesthesia. Dr. Mahajan told the Master afterwards, 'Maharaj Ji, I saw your greatness on the operating table. From now on I come to you as a devotee.' (Dr. Mahajan continues to serve the Master while He is recuperating, attending Him at the Ashram free of charge.)

"After the operation, the Master was made comfortable in His room and two private nurses who had been recommended by Dr. Mahajan were given the nursing duties, one for day and the other for night. The doctors had advised that it usually takes two to four hours for the anaesthesia to wear off, but when the Master's blood pressure was found to be low due to loss of blood, and someone ventured to place a hot water bottle under the Master's feet, He stirred and said, 'Have you asked the doctor first, if you should put that there?' It was somewhat disconcerting to find that the "patient" who was supposed to be sleeping peacefully under anesthesia was checking all movements in the room!

"The days that followed were yet anxious ones, watching the Master's progress in recovering. None of the followers was allowed in the nursing home, except a few with special duties. In this way, the Master was not disturbed, and neither was the nursing home's orderly routine. At least one and sometimes more sevadars were on duty in the reception hall throughout the day and night, and the steady stream of eagerly inquiring Satsangis were given the latest news of the Master's progress. A few persistent devotees insisted

on pressing further, but at the Master's door it was politely explained that in consideration for the Master's rest and peace, no one was allowed to disturb Him.

"The slow process of recovery seemed *very* slow. Some days were good, when the Master was fairly comfortable considering the heat of the weather and the confined space of His small room; but often He endured fever, pain and other discomforts. Hardly any night was fully restful, and the doctors became concerned that the Master was not getting enough of either rest or food; solid food had not been permitted at first for several days, but when regular meals were allowed the Master took only very small portions.

"One quiet afternoon, Bibi Hardevi Ji was resting in the adjoining room when suddenly she was aroused from her light slumber by the sound of a commotion coming from the Master's room. She hurried there and found the nurse and the doctor on duty beside the Master's bed. They were anxiously examining the Master, and the doctor said something about giving an injection. At this point, the Master opened His eyes and said to Bibi Ji, 'It's all right, tell them not to give any injections – I had only withdrawn completely.' The withdrawal of consciousness and the unusual stiffness of the Master's body had alarmed the nurse and she had run for the doctor. Bibi Hardevi explained to them what had happened, and something of the process of withdrawal. They were at once amazed and impressed at what they had seen with their own eyes.

"Regardless of suffering, the Master did not forget His children who were yearning for a glimpse of Him, and as early as the third day He persuaded the doctor to allow Him to appear on the verandah outside His room, in the evening after the sun had set. Assisted by the nurse and Bibi Hardevi Ji, the Master walked out and sat on an elevated platform

for nearly half an hour, giving darshan to the silent and solemn followers below, who numbered approximately five hundred. In the days following there were several evening darshans, and on July 11 the Master spoke to the people, His softly-toned words being amplified by the Master's son:

“I am so pleased to see you all, and I thank those who have come from far to be here. The sickness which was there has now been cured, and I thank Dr. Mahajan for his help – he is not here at present. The remaining one percent adjustment is being made. My Hazur has accomplished a good deal of service through me up to now, and I can tell you there is much more yet to be done in the future. I request you all to lead a good life from now on – a chaste life – especially those who live in our ashrams. I know you try – but now really do it! I have great love for you. I know you also have love for me, but perhaps you do not realize the extent of my love for you.”

“At this point the Master was overcome, and tears came to His eyes. He turned and went into His room, accompanied by the nurse. After a few minutes He returned and gave another final darshan to the people, but this time without the nurse; the effects of the Master's tears of love had been too much for her, and she had herself dissolved into tears. ‘I have never met anyone with so much love,’ she murmured.

“At last to everyone's joy, Dr. Mahajan said that the Master could return to the Ashram on July 14, and at 10 o'clock that morning the doctor himself accompanied the Master to His car, which, with Bibi Hardevi Ji and both nurses, brought Him back to Sawan Ashram. To witness the homecoming was a welcome and joyful relief. After a very brief darshan, the people left the Master to relax and rest in the peaceful, airy atmosphere of the large protected verandah of His own house.

"The Master's two nurses – Miss Doris Sam, the day nurse, originally from Dehra Dun, and Mrs. Shamin Massy, the night nurse, a native of Firozpur in the Punjab – told the Sat Sandesh staff that they considered it an honor and also a great pleasure to nurse the Master; that He had been a model patient, always very loving and affectionate, and never once complaining, even when they knew He was in pain. In order to find out about the various discomforts in His body, they had to ask Him, 'Is there pain here? Is there any pain here?' and so on. (Dr. Mahajan also observed that although he knew the Master to be in great pain, yet He never complained of it.) He was most cooperative, always trying to make their duties smoother. Both ladies sadly stressed that it was now very difficult to leave Him after fifteen days in His company. They were also impressed by the Master's followers: their concern for His health, and their subsequent considerate behavior, contenting themselves with seeing Him from afar and not demanding entrance to His room – with the exception of a few. It is quite a pointer to all the Master's disciples that one's behavior is most certainly observed by others – how much more it pleases Master when our behavior earns their commendation!

"So it was a very sad and tearful farewell when Nurse Sam and Nurse Massy took their leave of the Master, and left Sawan Ashram. At the time of the preparation of this report, the Master is steadily recovering and gives darshan for a few minutes outside His house each evening.

"Masters have their own deep reasons for what they do. Among us unknowledgeable beings, some are bold and speculate the whys and wherefores, while others are helplessly content to conclude, 'It is all His will.' The Master Himself has said on this subject, that there is a law of give and take (karmas) and there is also a law of sympathy and

sacrifice for the sake of others. Suffice it to say that some huge task has been accomplished; though they know not what, suffice it that His children are grateful. Even better, that they review their lives and remove anything that might contribute to a repetition of such a tremendous compassionate sacrifice in the future. We are glad that the dark period is over; we hope and pray that He will never again allow His body to endure such suffering and violation.

"On the first Sunday after the Master's return from the nursing home, a large number of people gathered at Sawan Ashram for the usual Sunday morning Satsang. They listened to one of the Master's talks from recorded tape, and then the Master Himself came out and gave darshan, accompanied by Dr. Mahajan who happened to be visiting at the time. The Master very kindly said a few words:

"I know you have been waiting to see me, and are happy to do so after so long; but I am more happy to see you.

"You have been listening to the recorded talk; to hear the Master's voice is a great blessing, but to see Him, to have the radiation from His presence, and to enjoy His words as they actually flow from His physical form, is a greater blessing.

"One is most fortunate to have a living Master. A man once telephoned me from U.S.A, and said, "I just want to hear your voice."

"While the Masters are in the world, very few really value their presence, but when they leave, thousands start worshiping the places they frequented – where they sat, walked, talked and lived. To have some respect for holy places is good, but to have a living Master is different – something beyond price or value.

"Many times I have asked you to lead a pure and chaste life; today I again ask you to keep your lives clean and pure,

and do at least one hour of meditation every day. I generally advocate one tenth as being the least spiritual tithe to be observed, which is about two and a half hours. When I ask you to meditate for one hour, I do not mean that you should not devote more time. When I was in Lahore, I was close friends with a very learned professor from the university there. He was deeply devoted to the Islamic religion, and although his leisure hours were closely guarded and private, yet I was privileged to enter his rooms freely at any time. I once remarked to my dear friend that it was common knowledge that all Muslims do their devotional prayers with rigid strictness at five appointed times each day, and yet at every given opportunity of a few moments, perhaps a dozen times a day, he would return to his devotions with sincerity and relish! How did he account for this extra enthusiasm? He smiled and told me, "The five regular devotions are one's duty, but should we not be anxious to seek His pleasure?"

"'So whatever you offer, over and above the specified time, will be a source of pleasure to the Master, and a source of progress to yourselves.

"'Now, this is Dr. Mahajan, through whose efforts the operation was successful.'

"Here the people clapped enthusiastically, and the Master's son gave a short introduction to, and a few words of praise for, Dr. Mahajan. He concluded by saying how grateful everyone was to the doctor for the success of the operation and the recovery of the Master, but the Master corrected this by saying, 'We are grateful to God and Baba Sawan Singh, for it was God Who worked through him, and by His grace everything was all right.' "

As the report continues with an account of the Bhandara

on July twenty-seven – birth anniversary of Baba Sawan - which followed the Master's surgery, that also is included here:

"In strong contrast to previous years of joyfully celebrating the Birth Anniversary of the dearly loved Grand Guru, Baba Sawan Singh Ji, this July twenty-seven proved a strangely solemn day.

"There were the same gaily-colored awnings, the many thousands of people thronging every available square foot of space, the huge dais decorated with green leaves and flowers, the shrieks and scufflings of uncontrollable children – but to the sensitive heart there was something missing: no effervescence, no excitement, no joy in the atmosphere - none of the usual happy expression of festivity. The people had come, they had come many miles in numerous cases, but on arrival they had found their beloved Master lying on His bed, still recovering from the recent operation, and furthermore, undergoing a relapse, due to which the doctor had ordered no walking, no talks, no interviews, no visitors – the Master must rest completely if progress in recovering is to be made. Any doubt lingering in a disciple's heart over the necessity of such strict admonition was quickly erased when learning how even the slightest exertion caused the Master exhaustion.

"When the morning Satsang began on the twenty-seventh, the sangat waited expectantly. Religious speakers had arrived according to program, but the dais seemed empty without the Master's radiating presence. It is something of an understatement to say that the people were disappointed, and to hear His voice from a recording was only partial consolation. Taking pity on the aching hearts, the Master summoned the microphone to be brought to His bedside in the glazed verandah of His house, where He has been lying

since arriving from the nursing home on July 14. With loving words, the Master spoke of His love for them, His sorrow at not being among them, and said that the program should continue as planned.

"After the morning program, the people were allowed to file past the front gate of the Master's house, from which they could have a fleeting darshan of the Master lying in the open doorway of the verandah. One American brother remarked, 'I went around the lineup twice – I got pushed a bit by the crowd, but I had two glimpses of the Master.'

"On the Sunday following, August 1, the Sangat again gathered in Sawan Ashram, and after the Master's talk had been amplified, the Master Himself was carried out on His bed, and in reclining position spoke for a few minutes:

"'If you think I am ill, you should correct that thought at once. I am not ill; only the body has endured, and that endurance is nearly finished. Today I am requesting two things of you all – first, speak only the truth, don't tell any lies. If you purify your thought and speech this way, you will become purer and you will see a change in your life. The atmosphere which surrounds you will also be purer, and if you have children they will be influenced and will live in honesty – they will not know what it is to lie. But if parents tell lies, the children will automatically grow up as liars – "Mummy and daddy tell lies, so why should we not?"'

"'The second thing I ask you is, for those of you who are initiated on this Path – do your meditation regularly. Do not allow one day to pass without it. How can a person be really clean if he goes on changing his clothes without washing them? Wearing clean fresh clothes gives a refreshing fragrance around the person – others will delight in his company – but he who wears filthy clothes not only

smells offensive but makes the surrounding atmosphere foul as well. The cleansing power of Naam, when contacted daily, washes away the unwanted offensive odors of worldly thoughts and deeds which have polluted our being. So today I am asking all satsangis to do these two things.' "

This agonizing event registered deep in the hearts of those who loved the Master. It is to be hoped and trusted that everyone abided by the specific requests that He made.

CHAPTER SIXTY-EIGHT

The Master continued with a recovery program for another month after the July twenty-seven occasion – watched carefully by the doctors.

Not until the end of August did Kirpal make any public appearances of any length. He had given brief darshans, with a few words on three occasions, but not any complete Satsang talks, and certainly not from the dais, but while sitting on a chair.

However, on August 29, a full Satsang was held and Kirpal was there on the dais, to everyone's relief and gratitude. With Him, on the dais at the time, was a visitor from the southern part of India – a Swami Gitanand – who gave a short talk. This was followed by the Master's talk.

As the authors were present at this event and produced an eyewitness account for the Sat Sandesh journal – November 1971 issue – the same is reproduced here: the Master's introduction to the Swami's talk (translated from Hindi into English); then the Swami's talk in English; followed by the Master's talk, which He also gave in English. [It should be remembered that the northern and southern Indian languages are different, and English is used commonly, by both.]

First, the Master's introduction:

'After a period of three months, I am once again sitting among you and having your darshan, by the grace of Hazur Maharaj Ji. That Power is One, and continues working through a human form, and from there, taking work from others too.

'The word "yoga" comes from the Sanskrit root "yuj" which means to rejoin the soul back to God – Oneness. There are many different phases of this yoga, and as everything has its own use and value so we find various types of popular yoga to perfect the physical form, to lengthen life; there is Prana Yoga, Hatha Yoga, Laya Yoga, Mantra Yoga, and others. This place, Sawan Ashram, represents the natural crown of all phases of yoga.

'Swami Gitanand Ji has knowledge of many kinds of yoga; he has a large ashram in Trijnapali, but also travels extensively, holding classes and teaching the asanas of Hatha Yoga, Prana Yoga, etc. He works with love and dedication. The Lord has made arrangement that this Satsang represent every phase of yoga, and so it gives us much pleasure to have Swami Ji with us today.

'The natural yoga is the Surat Yoga, which is free from severe austerity of any kind and can be easily practiced by the young or old, regardless of religion, financial status, or country of residence. The sun and a ray from the sun are one and the same. Surat, or attention, is of the same essence as the Greater Attention. So the practice of Surat Yoga starts when the attention is connected to the Greater Attention - also known as the Word or the God-into-Expression Power, or Naam – even the least expression of that, by some competent Personality performing the spiritual operation of raising the attention above the body-consciousness and opening the inner eye and inner ear to see and hear the Light and Voice of God. This is really the basis of all religious teaching: to join

the soul back to God.

'In the Upnishdas it states that within man there is the Sun of Maha Brahmand from which proceeds the Sound, or Nad, vibrating; the secret teaching of which was given to Krishna, the son of Devki, by Ingris Rishi. The word guhyam is used in this context, which means secret. In olden days it was also given to children of five, seven, and nine years of age, at the sacred ceremony of dvij, which means to be twice born. One birth is in the physical form and the other into the Beyond. What is the second birth? They used the Sanskrit words, Tat Savitur Varenyam – an experience of the rays of the Sun of Maha Brahmand – by withdrawing the attention from outer things and giving the way up into the Beyond. This spiritual experience was given to small children; and still today when the children are given a sitting they receive the very same experience. It can be given through an enlightened soul, a complete Master, who is in fact Guru of the whole world manifesting in a human form, giving this grace of God to all. This principle of Guruship is referred to in every phase of religious history through the ages. So, by God's great mercy, He is before you in this Satsang – complete in all aspects.

'The Supreme Lord, who is known only by numerous names, cannot be known in truth unless He manifests Himself in some human pole, and makes Himself and His whereabouts known to the seeking souls. So at different times and in different climes, the practical spiritual Masters have come to guide the child, humanity. God has concern for all His children and is ever preparing them for advancement. This is no new teaching, but one which was in existence before the world began. Man has forgotten this science and so the Masters come to revive it.

'Swami Gitanand is practically acquainted with different

forms of yoga, which some of you may have studied from my book "The Crown of Life". He will very kindly give a talk on the subject – whatever he chooses to cover. As I mentioned, the Surat Shabd Yoga can be practiced by people of all ages, but what can be said in a few words of a practical way back to God, journeyed by Saints and Mahatmas? It comes with great good fortune, through the Lord's grace. Where is He? You might more appropriately ask, where is He not? But unless He manifests in some human pole which is His mouthpiece, His whereabouts cannot be realized. He is in the house of this body, but we search for Him outside. To find Him, there must first be some preparation of the ground, and therefore each method of yoga has its own utility, but the final Goal is one and the same. Now I will ask Swami Gitanand Ji to tell us something on the subject.'

The Swami's talk:

'I consider this ashram as my home, although I have had the privilege to live in many ashrams in this country, and we have put the permanent foundation of our headquarters in South India, in Pondicherry [Puduchcheri]*. Still, as I told Gianiji** the other day, to come to Delhi is to come home, especially to this hallowed spot. I would like to tell you why.

'In my life I have been drawn to three types of people. In the early part, one type, and now at this later stage I find myself drawn to two other types of persons. As a child somehow, almost naturally, I was drawn to the wise. My earliest memories of my father's household in northern Uttar Pradesh are of sitting on the stairways or second floor balcony, listening to wise men discourse with my father and grandfather. I feel I am the most privileged of all men alive, for I have been to the feet of all the great men and women

* 100 mi or 160 km south of Madras (Chennai) in Tamil Nadu.

** Resident of Sawan Ashram.

of this country and many other countries. In 1938 I had the privilege of being in the company of this good one [indicating the Master beside him], also of Baba Sawan Singh Ji, Aurobindo, Ramana Maharshi, Sivananda Saraswati, Ramdas, Atmananda Saraswati. As a young man I was drawn to these men. It seems natural to seek Satsangat – the company of the wise men – and there, simply to imbibe their wisdom, and also the magnificent feeling they were able to pervade – that which you feel in the presence of great men.

‘Later in life, almost as naturally as I was drawn to the wise, I was drawn to the brave, and spent six years in military service, during which time I came to admire the stout of heart and the truly brave. Even to this day I have an open heart for the military serviceman who has a unique position in society to protect his homeland, his loved ones, and the very things around which this society must turn. For that reason I moved with our military here in India, and I enjoy the pleasure from having done some service to the country. Bravery can be found naturally in the hearts of men, as we are observing these days in Asian situations like Bangla Desh. I am proud of being a human being, and eschew violence, which I do not understand. If there is any violence in me, I am unaware of it. In World War II, I was knocked out by the violence – there was no room left for any more violence – but I came back from that with the highest esteem for brave men.

‘The third type I was drawn to was the loving souls of this world. Through karmas, no doubt, I was born among a loving family – mother, father, and grandparents; my entire life has been in the shelter of loving people, even today in the shelter of thousands upon thousands of loving people. So I have been drawn to the wise, the brave, and the loving. It is no wonder that my feet found their way to the presence

of this one [again indicating the Master], for He epitomizes all these – the wise, the brave, the loving – in one body.

'From early in life, one type of person began to seek me out – those in need of physical help – and no doubt again through karma, I was led into a medical and psychiatric career. I can number some two million patients in thirty-eight years, and to those who sought me out to help their broken bodies and worn minds, I trust I have been of some service. As I grew older, through imbibing from the wise, brave and loving, I began to understand what they had to give, and perhaps through the good counsel they gave me, some wisdom and love, others began to seek me for some knowledge, to get some understanding of the principles of life. Now in these last years I have been taken into the most responsible position that life has afforded to date, that is to have in my hands hundreds of thousands of young people, and the responsibility of guiding and training them in the inner life.

'There is a magnificent revival here in India. I am almost at the conclusion of my fifth all-India tour where we have taken in every state in the Union, and territory of the Union, with the exception of Manipur. Always there is tremendous interest toward the inner life and particularly the scientific aspect of yoga. But this year we have seen the largest audiences, are speaking to the largest groups, and are having in the sessions the largest classes we have ever seen. I am certain beyond any doubt that we are in the midst of a counter-revolution to the violence and evil in the world, that great masses of people in the midst of the violence are looking for peace, that a great group in these war-torn and dangerous times are settling in the mind of peace. As Bapuji (Mahatma Gandhi) himself put it, "In the midst of darkness light exists, in the midst of untruth truth exists, in the midst of death life exists." But I think we are experiencing something which is

unique to its time: that here in this country, poor as we are and in danger as we are, people dare to seek the regions of the spirit, that people are being led from within, that there is a mass turning to higher consciousness.

'I share with you today a very special day, which is the first in nearly three months that beloved Sant Ji has been able to hold Satsang. For myself in the role of a doctor I don't like to see anyone sick, but always like to see them well. So to see Him in excellent spirits, in such progress toward good health, is medicine to me.

'I have had the good privilege of staying in this Ashram and speaking to you satsangis before, and I wish to conclude these few remarks by simply suggesting that you remain faithful to the spiritual evolution which is taking place, aware that we are now being caught up in a world-wide universal inner life movement. Some of you have been on the Path for many years and have great gratitude in you; please be pillars of strength to the younger people in your midst. I ask you, please be examples to the many young people who are in need of example. And to the young people, spiritually speaking, the time has never been better for spiritual revolution. Everywhere I go, people are crying, "Kali Yug, Kali Yug, age of darkness, age of darkness, we are finished, we are done." I say, do not say that. Remember that immediately after the Kali Yug is the Age of Truth, and that in Nature there is always a perfect blending. There will not be a sudden ending of Kali Yug and then a bursting in of Sat Yug, the Age of Light. As no man can tell the difference between the dark that comes before the dawn and the dawn itself, so there are heralds of the dawn: the Saints who have ever remained a light in the darkness. Remember also that in past ages, some of our great Rishis took hundreds, even thousands, of years to evolve. Back in the Age of Truth itself,

some of the Rishis had to do one thousand years' penance to overcome certain faults in their nature. May I tell you that today also, penance is necessary? – In Kali Yug penances are necessary. It does not need one thousand or five hundred or one hundred years' penance, for by turning to the grace of the inner spirit, the penance is done. What took hundreds of years to achieve before can be achieved in a moment by those who are ready.

'So for those who are turning to that Age of Light, even though we are still in darkness, achievement can come quickly. Some of you older satsangis know that in the earlier part of your spiritual development, things were slow. Now, the young people are achieving it in a few days – they come to the same stage. I ask the older ones not to be jealous. Sometimes I hear a complaint; "Oh, I have been studying for thirty years, how come he or she thinks they are so smart in only two weeks!" Let me tell you that Kali Yug time is like that, and we are nearing the time when man will come to the mountainhood of his own spirituality, inner spirituality, in the twinkling of an eye. It is auspicious that we are at this particular age, in this particular time.

We have come to that point. Without a doubt, we are on that trajectory leading to that high pinnacle point. I call on you to serve the Self within. Hari Om Tat Sat.'

The Master's talk in English:

'You have just heard how yoga is working in present times, and how in the midst of this darkness there is hope for light. The golden or higher age of Sat Yug will be born from Kali Yug – it will not fall from Heaven all at once. The change has started: those who have eyes may see, those who have ears may hear. It is always darker before the dawn, but the more darkness there is, so the more light there is

before us. The awakening is already there, and twinklings of light can be observed. Again I would say, those with eyes may see, those with ears may hear.

"The basic teaching and ultimate goal of all yoga is to see Him in one's own self, and one's own self in Him. "I and my Father are one."* In the Gurbani, "Father and son are dyed in the same color." Man has two phases: son of man, and son of God. But the ultimate goal is where man becomes the mouthpiece of God. All yoga leads up to that. Karma Yoga is complete only when you are not the doer. In Bhakti Yoga, you are to form a hypothesis. Ramakrishna Paramhans went to his guru and told him that he saw the holy Mother in all, but could not rise into unity. The guru struck him on the forehead, and he at once rose into oneness. In Gian Yoga, one must draw inferences to have dips into that higher life. Surat Shabd Yoga is direct contact with the God-into-expression Power, which is the basic teaching of all world religions. It once happened that a man told Swami Sivananda about this. There were a number of foreigners present also, and the Swami replied that the basic teachings the man referred to are the same, but that one must go step by step to that; that this is the primary class, but there is also a middle class, there is a higher class, leading on to the college teaching, etc.

'Karma Yoga relates to the body, Bhakti Yoga to the heart, and Gian Yoga to the intellect. The basic teachings tell us we are all one in God – a very minute study of all scriptures will lead us to this fact – but what is wanted is that we see all these as different stages leading to this. Let the child first crawl – I know that during my sickness I could not sit, then I began to sit up, then to stand, then I went on to walk with the support of a chair. Similarly on the way to perfection

* John 10:30.

there are stages, and all these different phases are laid down in the scriptures, but the ultimate goal is the consummation of oneself with God. Masters come, not to destroy, but to fulfill. They do not touch outer forms, but they say that Truth is everywhere. In the Gita it is said, "To see Me in all, and all in Me".

'So we are very fortunate, for here you see all yogas and the basic teachings. The highest is to rise into the Absolute. Rise above all different formations, because unless you rise above you cannot be taught the ABC of Spirituality, for where the world philosophies end, there the religion starts. "Re" means back, and "ligio" – to bind, once again to see in your Self we are all one. We *are* already one; we have forgotten this fact, but the unity is there. You may remain where you are, for all stages are required; fortunately, all the stages are available – Hatha Yoga, Prana Yoga, Bhakti Yoga, Gian Yoga, and this Surat Yoga.

'When Christ sent his disciples to preach, he told them that whatever they had learned in secret, they should shout it from the housetops. So truly speaking, I and Swamiji here, we all, become the ambassadors of Truth. The child must grow into a man, a full man, a perfect man. "Be ye perfect, even as your Father in heaven is perfect."* The ultimate goal is before us, and we have got the highest rung in creation – the man-body, in which we can become a man. All formations are meant to turn out men; they are like factories to produce men. Man is one who develops all around – physically, intellectually, and spiritually – otherwise he is an amputated man. I would say that more than half of this age of darkness has passed. The barriers are being broken, and man is coming round to think that man should be a *real* man. That formation is best which turns out perfect

* Matthew 5:48.

men. Remain in your own formations, but with humbleness toward all humanity. You have a man-body; God made you man. Return to your true nature. You are not man, you have got a man-body – you are spirit in man. God is spirit and spirit is God, and then, excuse me when I say, you are none other than God, but the only point is that there should be realization of that. Blessed are you, I would say, that you have come to an awakening – to a place where the teachings of Truth are so clearly placed before you. It is a place of Satsang, which is contact and company of the True – the Truth Eternal – which can be followed and understood when, if you are fortunate, you come across a human pole within whom that Truth is manifested, one who has realized it; call him by any name. He may be wearing white, red, black or any other colored clothes.

“Each religion or religious social body has the same goal, and leaving aside all else, a Sikh is one who sees the Puran Jyoti [Complete Effulgent Light] of God. “Know him to be the Khalsa [true and pure disciple] in whose form the Complete Light is manifested.”* It is also said that only the righteous will reign in the world, and all men who take refuge with them will be saved. So the Sikh social body has to turn out a Khalsa, and the Muslims have to make a Momin – the righteous one who sees God in everyone. A Hindu is one who sees the Light of God within and everywhere, though he starts his ABC by taking outer symbols in the temple. The body is the true Temple of God in which that Light is already effulgent. Outer models – temples, churches, mosques – were made on the model of man, dome-shaped, nose-shaped, forehead-shaped. They placed in those models two symbols, one of Light and one of Sound. But the Light and the Sound are not the goal either – these

* Gurbani (Words of the Gurus).

form the contact which leads us to the Ultimate Wordless State, and that is our True Home. So Light and Sound is the way back to the Absolute God. A Christian also is one who sees the Light of God, just as the Muslim who sees the Noor, the Light of God. All the Saints have preached this aspect, shorn of outer symbols, which does not mean they did not respect the symbols, but they stressed more importance on that which man has forgotten.

'When I went to the U.S.A. I simply told them that the unity already exists, but we have forgotten it. As a man, who or what are you? There is no label attached to this body; it is but a body which does not last long. You are the indweller, living in the body, but yet, with so many apertures – eyes, ears, and others – you cannot run out of it. We should find out who the Maker is of that which works and moves as long as you, the soul, are there. Something is controlling, otherwise you would be able to leave through one aperture or another. That is the Controlling Power which we all worship; that is the Spirit working within, and we are all on the way to It. We are fortunate to have leaders for every stage before us, for God takes work from everyone step by step until we reach that goal.

'Regarding my recent sickness, an operation was suggested when all the doctors met together, homeopathic, allopathic, ayurvedic, and others. They all said that an operation was the only permanent cure; other cures afforded only temporary relief, but ultimately the operation was necessary. So it was decided with one voice that the operation be performed; it was the decisive decision of all, and was not dubbed or imposed by anyone. I feel that it was very successfully carried out. They gave me first one pill, then another pill – to make me senseless – but I was still in my full senses. Then I went to the operating theater and sat down.

I asked the doctors, "What do you want?" They said, "We want to make you senseless." I told them, "How can you make a conscious being senseless? If you want me to withdraw, I will do so." They had just completed the operation when I opened my eyes and asked them, "Gentlemen, when are you going to perform the operation?" The surgeon replied, "Well, it is already done." He was amazed that a man could return to his senses while under anaesthetic. Do you follow? This is a science: the conscious and wilful withdrawal of the self from outward environment and physical body. This is real. You will find confirmatory cases in history. In the Sikh records for instance, it states that Mani Singh was given the sentence of being cut into pieces, joint by joint. He pointed to each small joint of the fingers, and said to his executioners, "Here is a joint you have missed, cut here, and here." This is withdrawal of the senses from the body. It is not a new thing, but an old old science we are learning; but for the want of practical people it has been lost. As it stands, you might say that the Truth is bound up in books. We worship these books, but for the want of practical people, we do not follow them.

'We are here for the sake of Satsang. You all love me, I appreciate that – I also love you; but out of love you have not followed these teachings practically – out of over-love I would say. Now I wish for your love to remain true: that you follow every word I say. Christ said, "If you love me, keep my commandments."* Do not be led away. Contact God within you, and you within Him; that is the ultimate goal. There is no need to change your formation: the Masters come not to destroy but to fulfill, and to lead the children to the ultimate goal. I wish for each one of you – those living in the Satsang and those who come to

* John 14:15.

Satsang – to keep a diary for self-introspection, and send them at regular intervals for further guidance. In the past, the Masters only gave something after fully preparing the vessel. Nowadays, where is the time? Now they give some capital to start with, and ask that it should be maintained and increased. "Take care that the Light which is in thee be not darkness."* So keep your diaries. I receive hundreds, and give the guidance. I also receive hundreds of letters every month – this is my work, not your work. I know that you love me, and I am very grateful, but true love consists in following the advice I give. From today onward keep your diaries and send them regularly. We also have a program here: at 4 a.m., the bell is rung, so they must sit regularly. And there should be at least one hour for talks and some brief sessions – also in the evening – from 8 to 9 in the morning, and 6 to 7 in the evening. Do you follow me, dear friends? For those who do not follow, this talk will be fully translated into Hindi.

'In whom does the Truth become manifest? In him who is true to Him and true to his own self. One who is true to himself will not deceive others, for God is within him and the Guru is also within him. One who does not deceive the God in himself will surely not deceive others either. Before we can deceive others, we first deceive ourselves, and it means that we do not believe in His Omnipresence, otherwise we would not do these things.

'There is a story that two seekers went to a Mahatma. To test them he gave them each a dove and told them to kill the doves where no one could see them. One of them was very smart, as you can find many people nowadays, and quickly went behind the nearest wall and killed the bird. The other man roamed around from morning till night, but could

* Luke 11:35.

not find a place. He returned to the Mahatma and said, "I searched everywhere but could not find an unseen place to kill the bird in, because even in the lonely places the bird was seeing me and I was seeing the bird." This is to illustrate that he who sees God ever-present in all things and everywhere, can do no wrong. And furthermore, "Hear the teachings of the Satguru, and you will see God."* Remember the Master with every breath – all your worries will be over, for he who sees Him present everywhere has no fear.

'There is a very famous incident in the "Mahabharat" epic. When Duhsasana tried to unrobe Draupadi, she called upon Lord Krishna to save her. He came to her rescue and lengthened the sari cloth she was wearing so much that Duhsasana could not finish unrolling it. And yet, the help arrived a little late, for by that time her head had already been uncovered. (These days it is fashionable for ladies to go about with their heads uncovered.) Draupadi turned to Lord Krishna and said, "What is the use in your coming when Duhsasana had already succeeded in uncovering my head?" Lord Krishna asked her, "To whom did you call for help?" She replied, "Why of course to the Lord Krishna of Vrindavan**. Krishna smiled and said, "Well, coming all the way from Vrindavan naturally takes some time. I am in you, nearest to you; had you called me from there I would have been with you on the very instant." The very word "Krishna" comes from the Sanskrit root "Kri", meaning that which is nearest. So the very first thing is to see Him everywhere, and for achieving that, keep a diary according to program. Those who live in the Ashrams should be the first in this regard to be an example to others.'

* Gurbani.

** Near Mathura, Uttar Pradesh – also known as Brindaban.

After three months without giving a talk, the Master obviously chose this time to press home some of His favorite advice to His children, hoping that the power of absence would serve to emphasize the words and impress on everyone the utmost importance of them.

CHAPTER SIXTY-NINE

Soon after the August 29 Satsang, the Master returned to Rajpur and took up, once again, the direction at Manav Kendra. The work, of course, had not ceased during His absence, but had naturally slowed down somewhat. Many decisions during construction could be made only by Kirpal, even though He often delegated others to supervise.

Whenever He left Sawan Ashram for any reason, a huge pile of paperwork would travel with Him – just some extra tasks that had to be slotted into the available time somehow! Meanwhile, visitors of all kinds would turn up at Manav Kendra, anxious to have first-hand knowledge of what was going on there.

Some days after the Master's arrival in the area, a distinguished personality arrived in the person of Madame Vijaya Lakshmi Pandit.* Madame Pandit, sister of Jawaharlal Nehru, had always been highly respected by the Indian people. Her illustrious life and career in service to her country – in politics, in diplomacy, and in the field of humanitarian work for the world in general – were exemplary. Like her brother, she also was imprisoned by the British several times during India's struggle for freedom.

Now retired from active politics, Madame Pandit lived in

* (1900-1990).

Rajpur, just a short walk from Kirpal's bungalow. Hearing about the Manav Kendra project, she thought of visiting the site herself to learn more about it. Kirpal's own reputation was already familiar to her and hence she suspected that it would be a worthy undertaking.

Kirpal escorted her around the various areas of work under progress and, simultaneously, explained the aims and principles of Manav Kendra. It all made such good sense to her keen mind; she couldn't help but approve.

As they had tea together in the Master's simple quarters, Kirpal spoke of the soul's greater task before it – of making a grand effort to return to its own home and to the lap of the Father. Not surprisingly, Kirpal's lucid rationale on the subject had an attractive appeal.

The District Magistrate of the area, who was, at the time, a Mr. R.K. Tripathi, also paid a short visit to Manav Kendra and received the same warm welcome from the Master, who not only escorted him around the site, but took time to introduce spiritual matters, giving him some written material to take with him.

As the word went around, Manav Kendra became a subject of discussion and the number of visitors increased – both officials, and interested members of the public. Sat-sangis from overseas were usually allowed to accompany the Master on His journeys from Delhi to Dehra Dun and were amazed to witness the extent of the work and the enthusiasm of the workers. An American couple, Robert and Kira Redeen, made four visits to India to be with the Master and were always ready to express their gratitude for such good fortune.*

At Christmastime, in 1971, the Master sent out a message

* Some of the Redeens' experiences are recorded in "I Never Say Goodbye" by Kira Redeen, available from the Book Department of Ruhani Satsang U.S.A.

for Christmas and the New Year to come:

‘Dear Ones,

‘This blessed day of 25th December, 1971, is celebrated in the sweet remembrance of Christ when He manifested at the human pole of Jesus for the guidance of the child, humanity. He was the Light of the world as long as He was in the world. He gave the Light of Life to whosoever came in contact with Him.

‘Each of the prophets and messiahs who is sent into the world carries on His work of uniting souls to God. The law of supply and demand is always working in nature: there is food for the hungry and water for the thirsty; where there is fire, oxygen of its own comes to its aid. When He fulfils His mission, He is recalled, gathered up, and passes away from the scene of His activity on the earth plane.

‘Those in search of God are ultimately led by the God Power to the feet of the Master Saint – the “Word made flesh” – for the journey back to God. “No man can come to me except the Father which has sent me, draws him; and I will raise him up at the last day.”* “Last day” means the last day of the earthly life, when the sensory currents are withdrawn from the body. You are taught to rise above body-consciousness by daily spiritual practices and meet the Master within. It is only when the outward man perishes that the inward man is renewed. “For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.”**

‘It is a pity that we have made wonderful progress in all walks of life but woefully lack self-knowledge and God-knowledge. “What does it profit a man to gain the possessions of the whole world and lose his own soul?”***

* John 6:44

** Luke 9:24

*** Mark 8:36

'We are fortunate to have the man body – which is the highest in all creation – in which we can know our selves and develop God-consciousness. The word "religion" is derived from a Latin word, "ligare," which, with its derivative, "ligament," means to bind. "Re" denotes "again," so it means to bind back the soul to God, which is a common heritage of all mankind. Time and tide wait for no man. We should do our utmost to achieve the object before us. And my best wishes are with each one of you.'

At the time of the Master's birthday, Kirpal usually sent out a message in English, especially to overseas followers, who were not very often able to meet with Him physically.

Early in 1972, He issued the following message to all:

'January 10, 1972

'Dear Ones:

'I am sending you the following message in brief on my physical birthday, which will bring peace to all the world over, BE GOOD, DO GOOD, and BE ONE.

'Be good and do good: means, to be able to do good, you must be good in the first instance. Being good means good in thought, word and deed. God is all goodness and innate in all. Be friendly with everyone, be kind and compassionate. See goodness in all around you including even those who hate you. God is all love; love all, serve all and do good to all.

'Be one. God made man. All mankind is one. Man is an ensouled body – bearing labels of different social bodies. As men we are all one, born the same way with equal privileges from God. As soul we all are of the same essence as that of God, a drop of the ocean of all consciousness, and controlled by the same Power, which we all worship – calling by different names. Unity already exists; we have forgotten, BE ONE.

'With all love and best wishes,
(signed) Kirpal Singh'.

The motto: "Be good; Do good; and Be one" had been advocated before by Kirpal – a number of times – so it was not new to the initiates. Because of the essential impact of those few words, He was inclined to repeat it at appropriate times when it would make the desired impression and do the most good.

The message was short and to the point and, as Kirpal said, if followed and lived up to by all peoples, was a formula for bringing peace all over the world.

The actual birthday celebrations were held at Manav Kendra, which seemed to be the popular venue with almost everyone. Certainly there was more room to hold the many thousands who would attend. A large percentage of those would be from Delhi itself, from whence they would board the free buses made available for the journey. Others would come from many other locations in the country, using various means of transport.

At Manav Kendra, as much covered accommodation as possible would be provided and, of course, the usual three meals a day from the langar or free kitchen. A canteen or cafeteria was also provided to supply tea and refreshments at minimal cost.

The program followed the established bhandara pattern of: early morning meditation, with two Satsangs to follow – morning and evening. The Master Himself requested that the people would not congregate for a 4 a.m. darshan on February six morning, but the followers did not obey this and four o'clock found the Master leaving His room to attend the huge crowd that had gathered to await His darshan. It seemed too difficult to give up that special time with Him.

Unfortunately, the weather did not co-operate at all, and it rained incessantly for several hours. This washed out some of the flimsy shelters that had been erected as a temporary measure, and some of the unfinished buildings were called into service, along with accommodations in the town and surroundings – wherever they could be found.

Among the various dignitaries that arrived was the head of the Namdhari sect of the Sikhs, a Maharaj Jagjit Singh, who agreed to perform the ceremony of the official opening of the homeopathic dispensary and hospital. The Master had been this leader's guest during a 1964 tour of the Punjab, when dozens of couples from this same sect took part in a multiple wedding ceremony at their Headquarters, in front of their leader – and Kirpal was present. It had been an impressive event, which was duly recorded on movie film.

The birthday bhandara included a day for initiation, when a large number of aspirants began a new aspect of their lives with a glimpse into the Beyond – all with the Master's grace.

Everyone agreed that the few days had indeed been a blessed experience, especially with the Mansarovar handsomely endowed with fresh water from the mighty spring, looking every bit the sacred pool that it was. The occasion came to an end and with some regret each person wended his or her way back home; but not without the spiritual upliftment and blessing they had gained by being there.

Among those who visited Manav Kendra early in the year was the President of India, Dr. V.V. Giri, who arrived at Manav Kendra on March 14. He was touring the Dehra Dun area and made a point of spending some time at the Man Center.

The authors prepared a report and took photographs of

this event, and a copy of the short report, followed by an extract of the Master's speech of welcome and the President's talk, is included here:

First the report:

"On March 14, 1972, the President of India, Dr. V. V. Giri, spent the day in Dehra Dun, during which he graciously consented to visit Manav Kendra.

"The usual observances of strict security and protocol having been taken, the President arrived by car with accompanying entourage, and was welcomed by the Master and garlanded in traditional Indian manner.

"Enthusiastic effort had been spent to make the simple surroundings of Manav Kendra neat and acceptable for the honor with a little delicate and tasteful decoration as a visual gesture of welcome to the distinguished visitor.

"Dr. Giri spoke in praise of Manav Kendra as a project upholding great principles, and remarked on the importance of the Master's work and His amazingly humble way of performing it without publicity or advertisement.

"When Bibi Hardevi Ji offered some vegetable juice as refreshment, there was the usual practice of tasting by the chief security officer before the drink was proffered to the President. The tray was then placed before the principals on the dais, and the Master handed one glass of juice to Dr. Giri. The officials excitedly exclaimed that the glass the Master had given was the wrong one – the untasted one – but Dr. Giri declared that as the Master had given it with his own hands, then he was going to accept and drink it.

"After the National Anthem, sung very sweetly by forty-three ladies from the Center for the Blind in Rajpur, the President stepped down from the dais, bade a smiling farewell to the Master, and entered his car. The large audience, invited

from various walks of life in Dehra Dun, was then given tea and refreshments before returning to the town."

The Master welcomed the President by saying: 'Your Excellency, I heartily welcome you on your visit to Manav Kendra' and, in His speech, went on to explain what Manav Kendra hopes to achieve:

'This Man Center has started on the lines of Kabir, Guru Nanak, Christ, and all Rishis of old: that we are all men first. God-men first. We are first Man – physically – then we are conscious entities, drops of the Ocean of All Consciousness, and worshipers of that same God. As man, soul, and God, we are all one. The main purpose of Manav Kendra starts on these lines. Its first purpose is Man-making. I have not touched the social bodies. In the time of Kabir and Guru Nanak there were only two social bodies; now there are over 700. Man is a social being and must have some social body to live in. Let him remain there, and the purpose for which he has joined – that will bear the fruit of it. That purpose is: to know God. And to know God is to know Man first – who we are, what we are. As bodies, we are all born in the same way. So the first purpose is Man-making.

'For this Man-making, I have just a reservoir outside: the earth below has given us – it is very kind of her – she has given us water without pumping, so the big sarovar is there. This big tank is over 350 feet long and 200 feet wide – oval-shaped. It is overflowing with water, and on the other side is a bathing-ghat. In front and all around it, we have formed sitting places for meditation, and in front of that is the Satsang ground. So we have got no temple here. The earth below and the sky overhead is the biggest temple, and the man-body is the miniature temple which we have forgotten. There will be no temple here. Along

with this, there will be a long library for all the teachings and lives of great men. There is a meeting hall. We have just formed for man-service a hospital block, and for those men for whom there is really no one to look after them, an old man's home. There is a guesthouse, a meeting hall, and other places. These are for man-service, and we are starting a university from the smallest upwards, and God willing, this will include all morals. Along with all this, there will be breeding of animals, and agriculture.

'You will be glad to know that Guru Nanak was an ideal farmer toward the end of his life. We have got these same three things before us: Man-making, Man-service, and Land-service. In the West they have appreciated this very much, and have started one or two places like that. So this is all the main purpose for starting Manav Kendra here in India.'

President Giri's speech:

'Comrades, friends, ladies and gentlemen: I am indeed delighted to be present here this afternoon. Kirpal Singh Ji has explained the objects of this great institution – He has done wonderful work in a most humble way, without any fanfare or advertisement, throughout the world, and is trying to have institutions of the character which He has explained to us throughout the length and breadth of India. I have also a great belief in this kind of great work; only people must understand the spirit of the things He has explained, and if they can do so they will have real peace of mind. They may be the richest, or they may be in poverty – they may be anything – but if a person understands how to secure peace of mind for himself, he is the most happy of individuals. It is not riches that give happiness to people. We see many rich people suffering from various kinds of weaknesses, and they are most unhappy.'

'Therefore let us realize that it is not riches that will secure happiness for an individual; but if he can secure peace of mind, that is greater than all the riches the world may possibly give any individual. We have come into this world naked, and when we die we go out of the world naked. Only in between we think of various things like riches, etc. So long as we realize that all human beings are equal, both in the sight of God and Man, then we can realize the objectives and principles that Sant Kirpal Singh Ji has placed before us. I always have great respect for all religions: I respect Christianity, I respect Islam, I respect Sikhism, I respect Jainism, I respect Hinduism; but I cannot respect those who follow these religions, because they do not follow the ideals that are related in these religions. If only people belonging to different religions followed the principles of those religions, there could be nothing but happiness, and no misery at all in the world. But people generally do not follow what they preach or what they read. They do not put into effect these great principles that underlie all religions everywhere.

'If only people could understand their religion, there would be no warfare. The Hindu goes at the throat of the Muslim, or at the throat of the Christian, and so forth; therefore, while religions have truth the human beings are false because they do not follow the religious tenets of the religions they profess. So I say that I am neither a Hindu, nor a Muslim, nor a Christian, nor a Parsee. I believe in Humanism. Humanism is greater than all religions put together. If you are human, if you are kind, if you are charitable, if you are humane, you are really following the tenets of all religions; all religions represent what is known as the spirit of humanism.

'That seems to be the objective of our great individual

here, and I am very glad He is trying to inculcate these principles among the people of this country; and therefore I am a believer in a world state. I do not believe in India, or Russia, or so and so, but we are all people born on the face of the earth, and therefore we must be in a position to claim every inch of the world as ours. A time must come when there should be a world state where everybody is equal to everybody else, where everybody can enjoy the fruits of what is produced in the whole world. An Englishman should not say, "This is England, what is produced here is mine"; the Russians should not say this way, the Indians should not say in this way; but the time shall come, if only the principles that our good friend Kirpal Singh is inculcating are realized to the fullest extent, when a World State is bound to come – where everyone in the world can claim every inch of the world as his. But all this can only come and give happiness to the people if they give up selfishness: if they are good, if they are kind, if they are affectionate to everyone, a world will be established where there will be peace of mind. This is the biggest riches any person should desire. At any rate, that I desire – that much and nothing else.

'I thank you, I thank Kirpal Ji for inviting me to this place and explaining to me what he is doing in a most humble manner, without advertisement, without publicity, and I wish him every success. He is doing God's work. I thank you all for giving me a patient hearing.'

During the proceedings, Kirpal gave President Giri a number of books on the Science of the Soul. From the President's intelligent and universal speech, one would presume that he would welcome the opportunity to read more about the aims and the mission of the Master.

The day's excitement ended on a festive note, when

the large audience, which had gathered and taken their seats on the chairs beneath the brightly colored shamanas, mixed together for refreshments and conversation about the special visitor of the day. After all, it was a rare occasion for Dehra Dun – small hillside town – to receive the President of the whole country.

CHAPTER SEVENTY

In June 1972, the Manav Vidya Mandir, the new school at Manav Kendra, was opened and inaugurated.

Shri Udit Narain, the Revenue Minister for Uttar Pradesh, was asked to do the honors of the inauguration. His talk at this function was filled with intelligent remarks and respect for the Master. Also present at this opening day was Shri Parmanand, who was prominent during Gandhi's efforts for Indian Independence, and is still well remembered by the people at the present time. India does not forget her heroes.

The Master welcomed these respected dignitaries and, at this gathering, gave the following talk:

'Man has been regarded as the crown and glory of this creation. "Not only is man at the origin of development, not only is he its instrument and beneficiary, but above all he must be regarded as its justification and end."* "Man, whom God made in His own image"**, should prove a worthy recipient of His blessings. But alas! the man of to-day has belied most of our expectations. Increasingly, his vanity has led him to regard himself as the center of the world, and made him oblivious of his shortcomings. The

* Deputy Director-General UNESCO, Malcolm S. Adiseshiah – 1969.

** Genesis 1:27.

education system which could have remedied all ailments and promoted his all-round development has proved woefully inadequate. Somehow a student of today is unable to get true knowledge, which could have helped him to acquire the right understanding of life resulting in right thought, right speech and right action. In fact, the real aim of education is to develop the character and individuality of a pupil – his mind, will and soul power. The best education is that which teaches us that the end of knowledge is service.

'This "service" is another name for love and fellowship, which constitute the very essence of personal and social life. Love and fellowship bring with them peace, gentleness and humility, basic values of life, the significance of which has been repeatedly stressed by the sages and prophets of India and the world. To nurture these values, to practice them, and to adopt them wholeheartedly in life, is what is known as spirituality. Spirituality is not a name of a few religious dogmas. In fact, there is no room for dogmatic assertion in spiritual life. Once Huen Tsang put a question to Shil Bhadra, the head of the Nalanda University: "What is Knowledge?" He replied, "My child, Knowledge is perception of the principles or laws of life. And the best principle of life is fellow-feeling – sharing with others what you have." He says that those who cook food for themselves alone are thieves. Jesus once asked his disciples, "What does it profit a man if he were to gain the whole world and lose his own soul?" The voice in them which brought forth the answer, "None, Jesus, none," was the voice of spirituality. The tenth Guru* says, "Those who put food in the mouths of the poor and the needy, they put it in my mouth."

* Guru Gobind Singh – (1660-1708).

'This capacity to share is known as spirituality, without which all education is a sheer exercise in futility. As Gentile, a great thinker, says, "A school without a spiritual content is an absurdity." Modern education is largely ego-centric and makes men spiritually and socially incompetent; and they enter life with a view to gaining money on earth and applause for their own personal enjoyment, forgetting that true happiness begins only when one goes out of one's little self – the ego – and seeks the larger Self.

'The most important thing about education is its relation to life. "Knowledge without action is empty as a shadow." "Education is not a withered parchment but the Living Water of the Spirit." The school should be a home of teachers and students who reflect in their studies, and on the playground and in their daily lives, the cherished virtue of humility. Until our knowledge enables us to imbibe the noble things of life, it has not served its purpose. Al-Ghazali, a man of scholarship and meditation, says in his book "Child": "Know, my child, that knowledge without action is insanity, and the noblest action is service."

'The chief malady of current education is that it results in the disassociation of heart and head. It lays emphasis on the development of head, and does sharpen the intellect to some extent. But more essential is the liberation of the heart. That will be done when the reason is awakened in sympathy for the poor, the weak and the needy. Sacrifice grows out of the heart, so the heart is required to be unfolded.

'The young should: 1) strive after the ideal of sacrifice and not emotions; 2) be simple, for simplicity is strength; 3) learn to cooperate with all, and not let differences in creed or political opinions stand in the way of solidarity; 4) accept the creative ideal, which regards humanity as one and service as the end of all knowledge.

'Teachers should train students in the spirit of sympathy and love, blending information with inspiration and knowledge with love. A man may pass university examinations and yet remain ignorant of the realities of life. He may have read a thousand books, yet be no better than a boor. But true education will make him truly cultured; and the soul of culture is courtesy. Scholarship may be proud; culture is humble.

'Paradoxically enough, culture and agriculture are similar in many ways. The soul's Kshetra* must be cultivated by disciplining desires and emotions. Who could have put it better than Buddha who, while dilating on the analogy, observed, "I plow and sow and grow, and from my plowing and sowing, I reap immortal fruit. My field is religion; the weeds I pick up are passions; my plow is wisdom; my seed is purity." Our Rishis have prayed, "Tamso ma Jyotirgama-ya" ("Lead me from darkness to light").

'But this darkness cannot be illumined in just a day. Bricks, mortar, comforts and luxuries cannot give any such training. It is the proper atmosphere which can deliver the goods; that is why emphasis in the school should be on atmosphere more than on rules, textbooks and buildings.

'The tender heart of a child calls for very delicate handling. In fact, education begins even before birth and therefore better care must be bestowed upon every pregnant mother. It is a constant association with gentle forces which breeds virtuous persons. A child is the center of creative life. It needs to be opened as a flower is opened, gently, by sympathy, not by force. Do not let the child be imprisoned in the examination machine; never let him be snubbed and scolded.

'The fruits of fellowship are four-fold. The first fruit is Artha, which indicates the economic aspect of education. The second is Dharam, which preaches reverence for law.

* Field.

Kama provides for the freer and fuller growth of human beings. The most important is, of course, the fourth fruit – Moksha, the complete liberation. This is liberation from our petty selves, which impels us to shed all our bigotry, narrow-mindedness, and chauvinism. If education does not enable us to raise ourselves from the levels of our ordinary selves, our average minds to heights above our normal vision, it does not fulfill its very purpose. It is a lamentable fact that present education, which should insure an integrated growth of human personality, provides a very incomplete and insufficient preparation for life.

'In this process, the situation of the school also plays a major role. The German word "kindergarten" is quite suggestive in this context. "Kinder" means child, and "garten", garden, indicating that every school should be situated in a lovely spot of nature. In ancient India, every Ashram was a garden of nature. The Manav Kendra is situated at a healthy and picturesque spot in the Dun Valley, presenting a glorious and tempting view of the snow-clad peaks of the Himalayas. In the true tradition of Manav Kendra – the Man Center – it belongs to all mankind for the creation of understanding, peace, and progress. The institution is dedicated to the concrete realization of human unity and is projected as an entirely new concept of integral education and moral living according to the ethics of spirituality. Human body is the true Temple of God. God resides in the temple of the body made by Him in the womb of the mother, and not in the temples made by the hands of man. Without an inner change, man can no longer cope with the all-round development of his life. To accomplish this vital and indispensable task, the very nature of education has to be transformed so that it can give society young men and women who are not only intellectually but emotionally trained for vigorous,

realistic and constructive leadership. We envisage such an atmosphere where persons will be able to grow and develop integrally without losing contact with their souls.

'The aim is to make it a place where the needs of the spirit and concern for human progress will take precedence over material satisfactions, pleasures and enjoyment. Certainly the education will have to be spiritually oriented and given, not with a view to passing examinations, getting certificates and diplomas, and seeking employment, but for enriching the existing moral, ethical and other faculties and opening up new vistas and horizons to fulfill the dream of Reality.'

The Master's speech presents an analysis of true education – a recipe for all-round learning, covering not only the academic subjects worshiped in the halls of knowledge, but the other things a student must learn to make him or her a true human being.

In this talk, the Master has clearly put forth the elevated principles and ideals that are simple, not complex. His recommendations for education begin with the basic and fundamental truths that have been expounded by the great sages and Saints from the past. As He has said, so many times: 'Man has forgotten.'

One of the most dedicated sevadars living in the Ashram was the Ruhani Satsang Treasurer and Office Manager, Sardar Dalip Singh, who kept the account books with serious accuracy. He served in the position of Treasurer from when the Ashram was built until mid-1972, when he passed on into the next expression of his life.

As the Master placed His hand on the bier to help lift it onto the waiting shoulders, He made an interesting remark: 'He has been my companion for sixty years.' Such a privilege

very few followers could claim.

A week before his death, the Sardar Ji took his little red book to the Master to peruse – an almost daily occurrence. The book contained a synopsis of the financial events, on a daily basis; a simple run-down, specially recorded in this form to enable the Master to keep a daily at-a-glance track of the accounts (accurate to the last paise or penny).

If the Master considered any particular donation to be beyond the satsangi's means, He would advise Dalip Singh to return it, or part of it. Expenditures were restricted to absolute necessities. The bank balance was always at a modest figure, but enough to meet any help extended to those in need. More costly projects were paid for by issuing a special appeal to the satsangis, which was always met with a generous enthusiasm.

On this particular occasion, Dalip Singh told the Master that his personal affairs were in order: his private funds would be divided between his children – 'I am ready to go,' he concluded.

With a searching look, the Master asked, 'Are you sure you want to go?' And Dalip Singh affirmed that he was ready and willing to leave. 'What about the Satsang accounts?' asked Kirpal. The Sardar opened the red book and went over the petty cash in hand, monies to be deposited, etc., calmly discussing his life's last tasks and facing the end in view.

The Master, having checked the book said, 'Alright, now you are ready to go.' Dalip Singh pointed out, 'But You are going to Baroda tomorrow.' The Master smiled at him – 'Do not worry, you will not go before I return!'

As he left the Master's house, Hardevi entered the room. 'We should find someone to do Dalip Singh's work,' the Master remarked. With surprise, Hardevi answered, 'You

mean someone to work with him?' The Master said, 'No, I mean someone to replace him – he is going.' She was astonished – 'But he is walking around, not ill or anything.' Kirpal said, 'No matter, we must appoint someone else.'

For four days the Master was out of Delhi, and on His return from Baroda was told that Dalip Singh was sick and was very restless. The Master went to his quarters and placed a hand on his head, sitting there for some time. After this visit, the sick man was calm and slept all day. The following day was August 19, when he passed out of his body in a bright and cheerful mood, with no difficulty and with a smile on his lips.

Only three weeks prior to this, his sister had passed on, after taking care of Dalip Singh and his children for twenty years, following the death of his wife. When offered sympathies for the loss of his sister, he said with some laughter, 'Oh, I wish such a death for everyone – she was so joyful to go!' He added, 'It is strange, my body is functioning normally, I am doing everything, but I am not with it – I feel so separate from it all.' He was silent and thoughtful for several minutes, then said, 'You know, in all my years here at the Ashram I have never taken any food or money from the Satsang – I am very glad to have lived all this time within my Railway Pension.'

He always had a reputation for strictly accounting for every penny of the Satsang funds. It would be hard to find a more conscientious and diligent worker. Disciple of Baba Sawan, he served both Masters faithfully, with an exemplary sincerity. To quietly observe such people is to understand Baba Sawan's words: 'When we come, we bring our own staff.'

1972 was the year of the Master's third tour in the

western world. It was expected to be different from either of the previous two. The 1955 tour was partly to contact various religious and other types of dignitaries in order to establish the groundwork of the Master's cause abroad. The 1963 tour was partly to continue building the foundation of the World Fellowship of Religions, which had initially been started in Delhi and already had a large number of delegates from other countries. In both cases, to spend as much time as possible with the Master's children was an essential; also providing for those who desired to become initiated, thereby joining the Master's large spiritual family.

Before leaving on the 1972 tour, Kirpal said that on this tour His time would be spent, primarily, with His children. This tour was for them! They had been begging Him to come – they were longing for His darshan. Those who thought they might take a short cut and visit Him in India were told that He would soon be there with them; to have patience. But the years went by and He was yet to arrive.

The entreaties increased until Kirpal's compassion was stirred. The time was allocated, and the itinerary drawn up. His thousands of followers in the West were ecstatic. Not so His followers in India! Once again He would be leaving them alone, staying away for months. It was the worst kind of devastation – called separation. How could they go through that again?

But Kirpal knew the value of separation, and He knew that it is possible to be endured. Had He not experienced agonizing separation from His Lord – Hazur? He knew what kind of suffering it holds. Perhaps, or surely, He knew better than anyone! Did He not love better than anyone? Only those who truly love can know the great suffering of separation from the Beloved.

This time the tour would be shorter – from August 26,

1972 departure, to the January 2, 1973 arrival back in India. During that time, forty stations would be visited, covering Satsangs in Europe, North America and South America. With the Satguru's blessing, everyone would have an opportunity to be near Him – even have a short private time with Him, if they wished.

In an attempt to avoid the panic-filled crush of the followers at the Delhi Airport, the officials organized a space where a platform was erected, to enable everyone to have the Master's darshan before He boarded the flight. Another space was allotted for parking vehicles, buses, motorcycles, bullock carts, and whatever the people had used to get there.

It was successful. When Kirpal arrived, about ten thousand people were sitting in the appointed space, singing hymns and generally congratulating each other on the forthcoming good fortune to see their Beloved without difficulty.

Kirpal sat on the small dais for one hour and spoke to them, giving them love-filled glances to remember and to keep them steady on the Path in His physical absence.

He told them:

'When man forgets his duty and the promises he made to himself before entering the womb of the mother – that he must realize himself and realize the Truth so that he may return to his True Home – when God sees that instead of rising above matter, he loses himself in the grand delusion of Earth and, in forgetfulness, lowers himself to the lowest level of life, then God sends the Master Souls to reawaken and pull the souls out of this illusion to realize who they truly are. Each action of the Master Souls is according to the orders from above. I go where I am commanded to go, to save souls that are helplessly crying out to Him for

help. So all of you should not begrudge this short visit to those who are crying out to God, but you should rejoice for their sake. Secondly, sometimes separation is food for the remembrance which becomes poignant with pain of "hunger" and can be a great helping factor for meditation. Keep your diaries and spend your time in remembrance – and meditate!'

Fortunately for these sad hearts, Kirpal's plane was delayed for an hour, giving them one extra hour with Him.

When the flight landed at Frankfurt, Mrs. Fitting, the group leader, and a number of disciples were there to greet Kirpal with such joy on their faces, no one could doubt how happy they were to see Him. The accompanying satsangis: G.B. Singh, S. Bhalla and H. Singh, were able to tell the German followers about an interesting happening on the flight over. A fellow passenger approached the Master and told how, when he was very young, he had seen a photograph of Kirpal and had never been able to forget the Master's face all through his life. The desire to see Kirpal Himself had never left him and now that he had the wonderful and surprising opportunity to meet Him, he was just overwhelmed at his good fortune and could only humbly thank the Master for such a blessing. It was one of those mysterious occurrences that only God and the Master understand, and see beyond the strangeness.

After arrival in Frankfurt, the German program started in Köln (Cologne), and covered the cities of Berlin, Nürnberg and Stuttgart also. From Stuttgart, the Master went on to Zurich in Switzerland on September 3, for two days in that city. Milan, Italy followed for two days; then Paris, France for four days and London, Liverpool, Birmingham, Bedford and Eastbourne in the U.K. covering about eight days. The pattern of the

Master's visit to each station did not vary a great deal. Early morning meditation was held whenever possible, with Kirpal giving guidance to the sitters. Sometimes it was possible to follow this with a morning talk, depending on appointments and meetings with dignitaries. Afternoons usually allowed time for Kirpal's children to have private interviews with Him, or a quiet darshan for those gathered around Him. Public talks were given, locally, in the evenings – which everyone attended.

This type of program had been followed by Kirpal for many years, including His tours in India and the two previous overseas tours. Initiation procedure was held as often as possible, depending on the schedule. It was not unusual for aspiring seekers to travel to the next station for initiation, due to very full program timing. The fact that the Master Himself would conduct the procedure, instead of a representative of the Master, was an appealing incentive to make an effort to be present wherever it was happening. However, Kirpal was always careful to explain that only the Master initiates, and that happens within the person – no matter where he or she is, or where the Master is physically. Outer instructions can be given by anyone; and they remain part of the outer procedure.

The real difference about the 1972 tour was Kirpal's promise to spend most of the time with His children, which He did, whenever and wherever possible.

In Paris, at the well-known Muslim Mosque in that city, the Director, His Holiness H. Boubakeur, remembered his visit to Sawan Ashram some time ago, and spoke at some length of Kirpal's depth of spirituality and the wonderful experience he had been given – with the Master's grace.

In England, some of the Master's talks were in Punjabi

and Hindi, due to the large number of Indian compatriots living in the United Kingdom.

At the end of the European section of the tour, it was time to move on to U.S.A., where many of Kirpal's children anxiously awaited His arrival. He was greeted by Reno Surrine and T. S. Khanna, North American joint representatives, and a host of the Master's American followers – at Dulles Airport in Washington D.C. on September 19.

The Master's program was arranged in the usual way with various additional highlights: talks at schools and universities, interviews on television, visits and talks at various official departments in governmental and diplomatic fields. The tour schedule covered the cities of: Washington D.C; Charlotte, North Carolina; Philadelphia, Pennsylvania; New York, New York; New Haven, Connecticut; Boston, Massachusetts; Sanbornton, New Hampshire; Calais and Burlington, Vermont; Montreal and Toronto, Canada; Chicago, Illinois; Cincinnati, Ohio; Denver, Colorado; Vancouver, Canada; San Francisco, Berkeley, San Jose, Anaheim and Los Angeles, California; Dallas, Texas; Mexico City, Mexico. South America followed, with Panama City, Panama; Quito, Ecuador; Bogota and Cali, Colombia; and Caracas, Venezuela. This concluded the program for the Americas. The date was December 28. During the visit to South America, some disciples arrived from other countries of the continent.

On the way back to India, the Master was supposed to stop in Rome to rest before continuing on the long journey. Due to Kirpal's constant outpouring of grace, this was extended at His behest and two public talks were given, followed by an initiation for a large group. These functions were attended not only by individuals in Rome, but by

many who flew in from various other European countries and Italian cities.

The Master arrived back in India on January 2, 1973, to the relief and delight of all His children living there. When questions were asked later, many western disciples said that there *had* been more opportunity on the Master's 1972 Tour to be near Him, to speak to Him, to have the blessing of being constantly aware of His powerful presence in and among them.

To be in the physical presence of a True Master is not something that can be explained. It is an experience. All the words in the world cannot describe what it is. There is one obvious fact, however. As Kirpal has told many times, only a Master can know a Master; and that is why scriptures written by past Masters can only be interpreted by a Master Himself. Otherwise the variance in language, dialect, phraseology and terminology from one age to another boggles the minds of ordinary people; no matter how many boast of what they can do!

So, whenever Kirpal went away, that "absence of His presence" left a huge void in the lives of those left behind - whether they lived in India or anywhere else in the world.

Now it was the turn of His western children to cry and His Indian children to rejoice. At once, the Ashram became a lively place again, instead of the quiet desolation it had been experiencing for many weeks. The followers flocked to His door, from nearby areas of Delhi, from far away Bombay, Punjab and Kashmir. Their Satguru was back and they wanted His darshan.

They had the burning desire to sit at His holy feet and lose themselves in His beautiful gaze of love. The intoxication that flowed from His eyes uplifted them – above all

worldly sorrow, above the worry and the burdens of life.

Those in despair came to tell Him of their heavy burdensome problems, and they asked for private interviews. When sitting at His feet they found the words escaped them. Their worries seemed to vanish in the air and everything became unimportant, except for His presence – His Light, His Love, His powerful gaze into their eyes.

When He asked them to tell Him about their problems, they became speechless. Everything was insignificant in His presence. When they returned to their homes, their worrisome burdens seemed so much smaller – worries that would in time be solved and would disappear, with the Master's grace.

The Master's grace is an unlimited store of blessings – a treasure house of untold wealth that is so often available to the faithful ones who give their hearts to Him and surrender their lives to His will and pleasure.

The sad reality is that unless the soul rises above the body to enter into the inner planes and see from that higher level just who and what a Perfect Master is, it (the soul) has very little knowledge of the Master – the extent of His grace and the strength of His power. Sometimes the faith is not strong enough to keep the soul dedicated and faithful to the Master (unless it stands steadfast, obedient and patient - no matter what happens). The True Master will never leave the soul to face the journey alone.*

In a Hindi talk given by the Master, He chose to explain a hymn by Guru Arjan Sahib, in one stanza of which, Guru Arjan says:

* For more on the subject of faith and surrender, refer to the Master's talk: "Joyfully I Surrender" translated from the Hindi and printed in Sat Sandesh (English) February 1972.

"Think of karma* and dharam as a game of Chaupar**; and you become the counters."

Kirpal followed up with:

'Life in this world is just like a game of Chaupar – a game with four sides. The jiva [or embodied and unliberated soul] is born in four kinds of species: sethaj [born of moisture]; uthbuj [growing from the earth]; andaj [born through eggs]; and jeraj [born through the womb].

'We are all counters in this game of life and just as the game is played, we have to reach Home. The nearer one is to reaching Home, the less likelihood there is of being knocked off the board and having to begin again. If we have a guiding principle at the back of us – the Gurumukh – we will be able to go through our journey unharmed.

'In the game of life, lust, greed, anger, attachment and ego are causing our downfall daily, but with the aid of a True Companion there is a chance of reaching Home. If we can reach Home in this life, we will have achieved our true purpose – otherwise we will have to go round the board again.

'In the game, if two counters of a kind stand together, the other players cannot knock them off the board. Similarly, if we have the company of an awakened soul, we will be able to qualify for the higher expression of life, instead of losing whatever we have gained.

'When we learn to rise above the body-consciousness and its environments at will, this enables us to reach our True Home.'***

All Perfect Masters speak of reaching one's True Home.

* The law of action and reaction.

** Indian board game with counters.

*** Excerpt from the Master's (translated) Hindi talk: "Life is a Game of Chaupar" printed in Sat Sandesh (English) January 1972 issue.

They give many examples, but they all point in the same direction: The Satguru's Path. Kabir Sahib said:

“My Satguru takes me across all troubles;
With happiness and ease, I reach Home.”*

* From the Master's (translated) Hindi talk: “Who is High, Who is Low?”
printed in Sat Sandesh (English) March 1972 issue.

CHAPTER SEVENTY-ONE

While still on the tour, the Master issued a message for Christmas, 1972 and the New Year, 1973.

In that message, He said:

‘... Follow all virtues. What is the definition of evil and virtue? In the terminology of the Saints, virtue is that which leads you to God, and evil that which takes you away from God. This is the interpretation given by the Masters. Confession is necessary. Every day pray, “O God, what has come out of me, I repent.” Shed tears. The water of your eyes will wash away the evil. And follow what leads you to God. Have chastity of thought, word and deed. Only such people will have the Nectar of Life and reach back home in this very life. That is the difference between a Master and an average man. Master has full control over His mind and the outgoing faculties. As and when He requires, He uses them without being attached to them. An average man is led away like anything and is attached to them. The result is, he will go where he is attached. For that reason, we do not know what is good and what is bad. I gave you the difference: what leads you to God, helps you to reach God – that is all good; what keeps you away from God – that is all evil.’

Also: ‘... So the only remedy is to sit at the feet of the

Master, and what does He give you to wash away all these evil things? He gives you a contact with the Water of Life, Naam or Word, within you. "Thy Word is a lamp unto my feet and a light unto my path."* Come in contact with God – you will have Light in effulgence, in abundance, comparing to thousands of suns rising together. And the Water of Life within you will wash away all your evil thoughts, words and deeds.'

At His last station in the Americas – Cali, Colombia – the Master gave a "farewell talk" which, although spoken in South America, was intended for everyone:

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

'So on this tour, thousands have benefited from the physical presence of the Master. You must not underestimate the value of the physical presence of the Master. I am glad that all, young and old, have benefited. Our Master, Baba Sawan Singh, used to say that to sit in the company of a Saint for even an hour was of more benefit than doing a hundred years of meditation alone in your homes.'

'I am very grateful to the leaders** and to all those who have taken a part in arranging things to go smoothly on this

* Psalms 119:105.

** Group leaders.

tour, and to each one who has done his own part. They are all blessed. The only thing now is to sit at His feet and imbibe the teachings.

'We are all children of God. We were sometime in our homes, but ever since we separated from God, we have not been able to go back. So truly speaking, we are exiles from our homes. This man body is the highest in all Creation, and is the golden opportunity afforded us to go back home. Here all relations have been brought together by the reactions of the past, to pay off your debts, so you can go back home. So you are fortunate you have been put on the Way. The direct way back to God is through the Light and the Sound Principle, the Surat Shabd Yoga, the Yoga of the Attention which is the highest of all yogas.

'Remember that you are in exile. Now the only thing that remains is that you would like to go back home, not to go around and around again and again; so, sow no fresh seeds. Whatever has been already sown should be reaped and paid off; and then all of you have your way back home which you have been put on.

'The only thing required now is sincerity. Do you want to go home or not? This is the turning point, if you would like to go back home.

'You have got your plane on which you have been given a seat. Now you fly on, on the wings of Light and Sound Current, to go back direct to your homes. There are 24 hours of the day and night: put in as much time as you can to rise above body consciousness and be in contact with the Light and Sound Principle within you.

'You are fortunate. As Christ said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye

hear, and have not heard them.”* What more great fortune can there be? But if we do not now utilize that privilege, then it will be our own misfortune, I would say. Resolve from today onward! This physical presence is not always afforded to you. Only those men can derive full benefit from a distance who have developed receptivity.

‘So your attention should be just like a compass. The needle of your attention should always be directed to the North – to the Master. Then naturally in all your doings you will not be attached. So now, these are my very last words. I am leaving you physically, but not spiritually. That Power is with you all along, only you have just to turn your face inside. Find some time out of the 24 hours.

‘If you really love the Master, or God in Him, then you should obey the commandments. That is only – what? Have a righteous life; and cut yourself off for some time during the day and night to be in contact with that Power within you. That requires no exertion, no hardship. Simply repose within your own self, by withdrawing your attention from all outside. This is the main thing before us.

‘You may consider now that you are in exile! And man body is the golden opportunity afforded to you to go back home. This is the main thing. As far as the other things go, just pay off your debts to those with whom God has united you by the reactions of the past. Love them; respect them; God is also in them. But the main thing for all of us is to go back home. This is the main thing. For that you will have to keep your diaries; put in some time, the more you can, the better; develop receptivity, and you will have the same benefit as you have gotten from the physical presence – if you will develop receptivity.

‘What is receptivity? There should remain nothing

* Matthew 13:17.

between you and the Master – not your body, not your mind, not your intellect. He is all alone and He wants everybody to come to Him all alone. All alone means what? . . . to take your body with you? . . . or your thinking power? No! Be still! – physically still, intellectually still. That's the Way back to God, that will give you a ground on which you can prosper. Be physically still; be intellectually still; repose. If you take a little bit of a back seat, He will drag you up.

'So my wishes are with you. I have been quite at home, I would say, among my own brothers and sisters; my own children, I could say. If you would like to please God and please your own selves too, be regular in your meditations. Put in more time. If you come in contact with Him you will be in the world, yet not of the world. Your boat will be in the river, yet the water of the river will not be in your boat. So have control of your attention; keep it always occupied – in what? In sweet remembrance of God. I think this will help you to end your exile period and go back home, that's all.

'So East and West, Colombia or the United States or Canada or India or Europe, that means nothing; we are all world citizens. We are all in exile, wherever we are, you see? You know, when you are in exile or in prison, those prisoners love one another, is it not so? So we should love one another while here and try to help each other to go back home, that's all. That Power is with you; if you just turn your face to Him, He will come forward to receive you – hundreds of steps, if you take one step.

'So I'm glad that I have been here and have gone all through the tour, and we will also have a boost with the love which we have already got innate within ourselves; that has now given us a little way up, and all of you have been drenched with that flow of love within you. So it is

all God's grace that you have had it. And we may expect more – that is, those who have nothing else between them and God.

'My best wishes are with all those who have helped make arrangements for this tour, here or there, everywhere. I am pleased with their efforts. The leaders should all serve as examples; example is better than precept. So my best wishes are with all of you, with the grace of God.'

Masters find that telling about actual happenings, using them as examples, has an appealing power – offering something that people can relate to. Kirpal has told about many events from the past; some parables, some from the past of the Great Masters. One such example deals with loyalty and dedication. It is also particularly interesting and of appropriate guidance in the case of the Perfect Master who has left the body and risen above the world. What do His disciples do, having been left behind to cope with the world, bereft of the presence of the physical Master?

Kirpal cites an example given by Swami Shiv Dayal Singh Ji. Kirpal often gave a shortened version of the account, but a near complete rendering has been chosen here:

There once was a Fakir who was also a Perfect Master and who had a perfect disciple – what is sometimes known as a gurumukh.

A certain maulvi visited the Fakir, or Master, one day and said that he was going on a pilgrimage to Mecca*. The maulvi pointed out how worthwhile it was to visit such sacred places and recommended that the Fakir's disciples should also go.

The Fakir's leading disciple, sitting at his Master's feet, jumped up and forced the maulvi's head onto his Master's

* Supreme place of pilgrimage for Islamic followers.

feet, crying, 'Just see how many Meccas are right here in these holy feet!'

When the Master left the room, a fierce discussion ensued between the maulvi and the disciple, and on the Fakir's return the maulvi complained to Him about His disciple. The Master chided this disciple for his impolite tirade and recommended that he should accompany the maulvi on his journey to the sacred Kaaba in Mecca. The disciple was ready and willing to obey his Guru's wish.

The disciple and the maulvi boarded the ship and started the pilgrimage. They had gone just a short distance when a tempestuous storm broke out and the ship was sunk and everyone drowned, except the disciple. With just a plank of wood to keep him afloat, he was prepared to take his last breath, when a hand appeared and a voice said, 'Give me your hand – I will save you!' The disciple asked, 'Who are you?' The voice said, 'I am the Prophet.'

The disciple replied, 'I do not know the Prophet – I know only my True Master.' So the hand disappeared. Shortly, another hand appeared, with a voice saying, 'Grasp hold of my hand and I will save you!' 'Who are you?' asked the disciple. The voice said, 'I am God.' The disciple replied, 'My Master is my God and I know no other.'

Soon a third hand appeared – the voice saying, 'I am your Master's Master, give me your hand and I will save you!' The disciple told the voice, 'If I be saved or not, I can only give my hand to my Master, not to anyone else.' The hand disappeared. Finally, his Satguru Himself appeared, took the disciple in His arms and saved him.

As Swami Ji pointed out, the disciple had indeed been severely tested, and He advised all followers of Perfect Masters to develop such faith, love and loyalty for their Guru.

It is not hard to believe that all disciples are tested in

some way – some more, some less – and that each one will have to face the reckoning of those tests sometime. Without these tests, even the small ones, how is the progress of the disciple proven? How will the disciple himself know where he stands in his progress on the Path?

This account deals with a case where the Master is still in the physical form, but the example applies wherever the Master happens to be – even if He has already left the physical body. Perhaps it is even more appropriate in the latter case, for under such conditions are disciples more critically tested!

CHAPTER SEVENTY-TWO

In February 1973, the Master's eightieth birthday was marked by a large gathering of religious, political and social dignitaries and many thousands of people from all walks of life. According to Indian custom, birthdays start to be enumerated from the first birthday – at birth. Therefore, in the case of Kirpal, western tradition would say that 1973 was His seventy-ninth birth anniversary. No doubt both methods have their purposes.

On the evening of February 5, the day before the birthday, a Satsang was held on the very large open space acquired for the purpose, very near the Ashram. Here, fifty thousand people could be conveniently accommodated for the meeting. As each year went by, the numbers at these large gatherings were steadily increasing and the organizers found that Sawan Ashram was becoming less able to provide enough space for the Satsang aspect of the celebrations.

Meals and administration would continue to be organized in Sawan Ashram, where the extra space freed by holding the meetings elsewhere would add to the efficiency in the Ashram, especially for feeding the huge throng of people.

Among the speakers at this first session was Pandit Dina Nath Dinesh, a celebrated scholar and philosopher, who

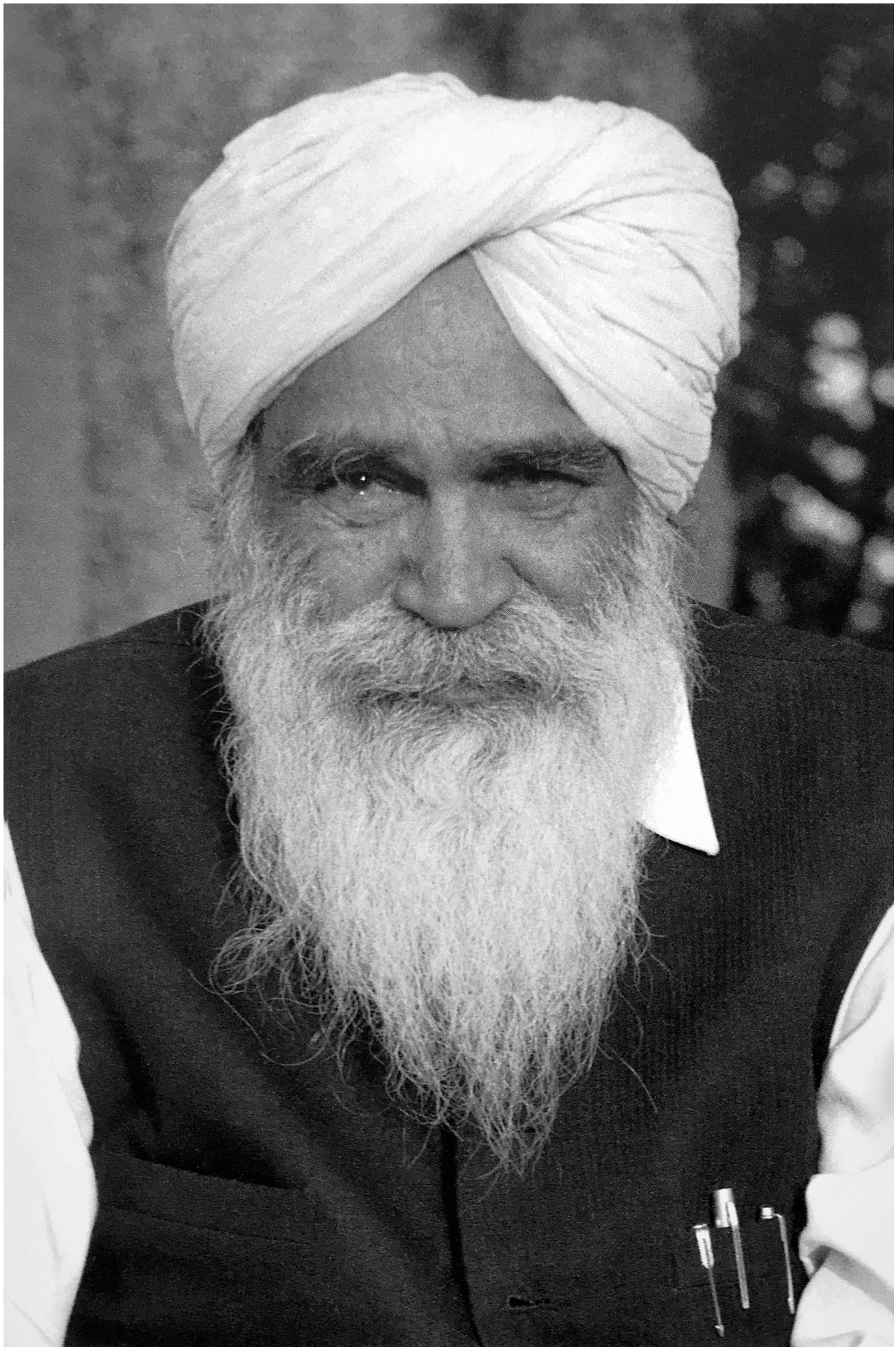
told about his physical difficulties with heart problems and diabetes; he had suffered a stroke and was at that time (the year before) paralyzed on his left side. The doctors' prognoses had held no hope that he would be able to move his limbs again, and he was left with the threat of internal hemorrhage due to high blood pressure.

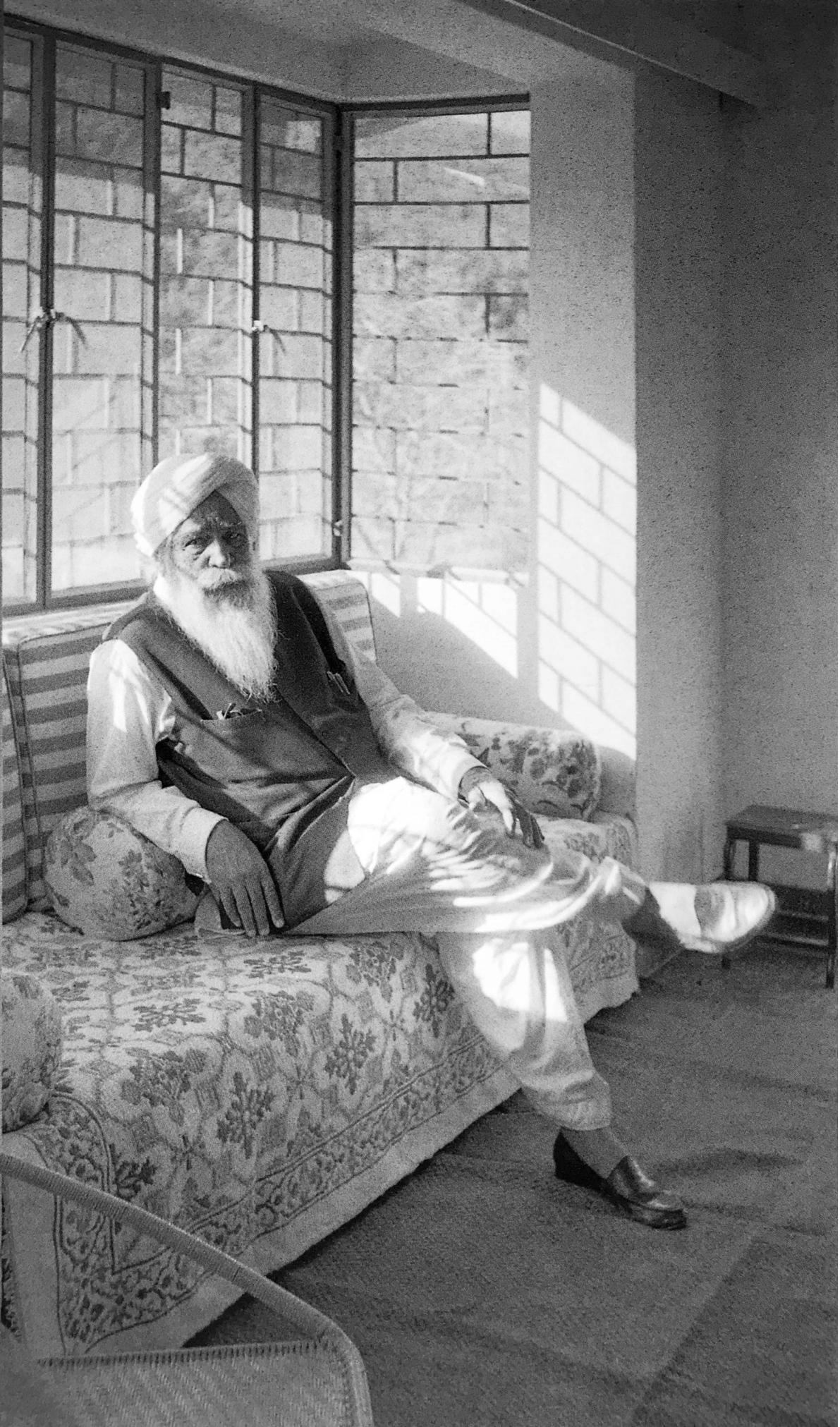
At that time, Kirpal visited him, and when the pandit made an involuntary move to fold his hands to Kirpal in the traditional sign of respectful greeting, he found he *could* indeed move, and he rose and bowed to Kirpal. Since that time, he had been able to move around, with some help, and he told everyone that he had no fear because his special "doctor" is always with him. He then spoke in praise of Kirpal's message to all mankind – the message to Man, given on the level of Man, through Manav Kendra – the message of unity in diversity.

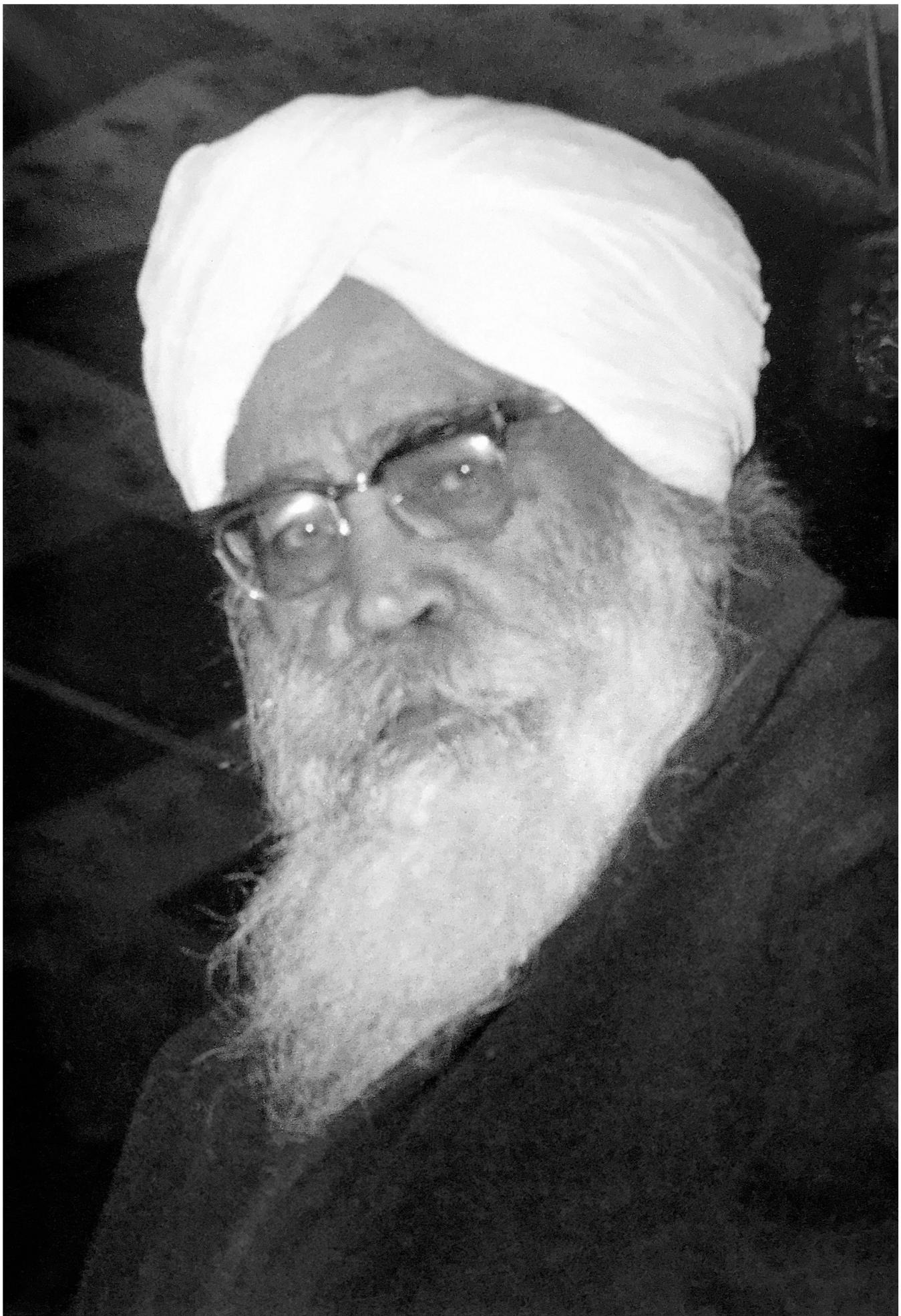
When the Master spoke, He gave credit, as always, for all the praise that was being given, to God and to His Master, Baba Sawan.

He spoke of Sri Ramakrishna, who showed his disciple Vivekananda a plate of honey, saying: 'This is the sea of immortality and you are a honey bee – how will you eat it?' Vivekananda said: 'I will start from the edges to save myself from getting stuck.' It was the wrong answer apparently, for Sri Ramakrishna told him: 'This is the *sea of immortality* – plunge headlong into it!'

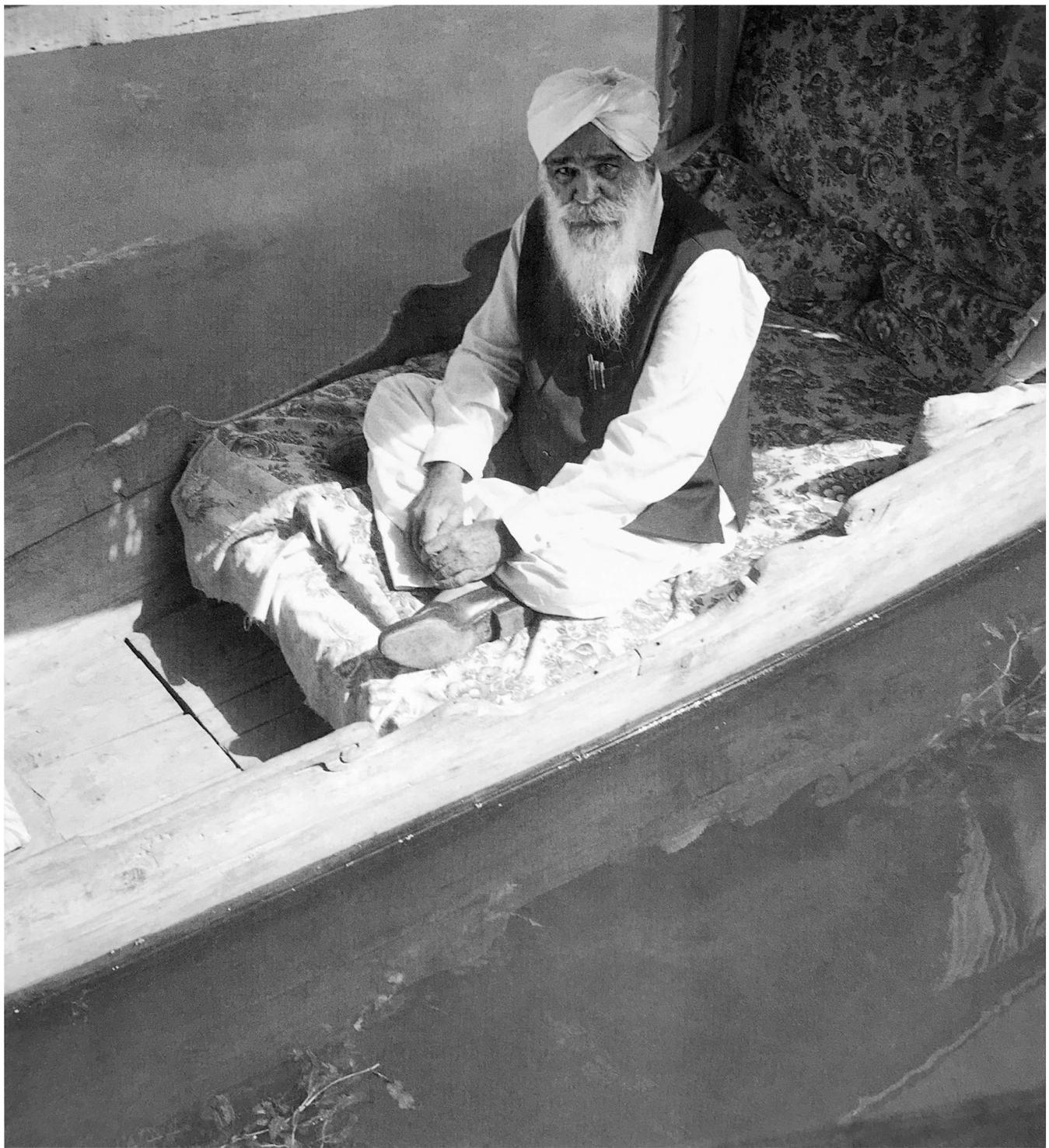
He told the huge gathering that obedience to the Guru is of paramount importance. He said: 'He in whom God is manifest – the manifested God-in-man – we call by the name of Guru. It means that none else but God is the Guru. We revere that human pole also, in which the Light of God is manifest. We value the bulb which reflects light. Guru is





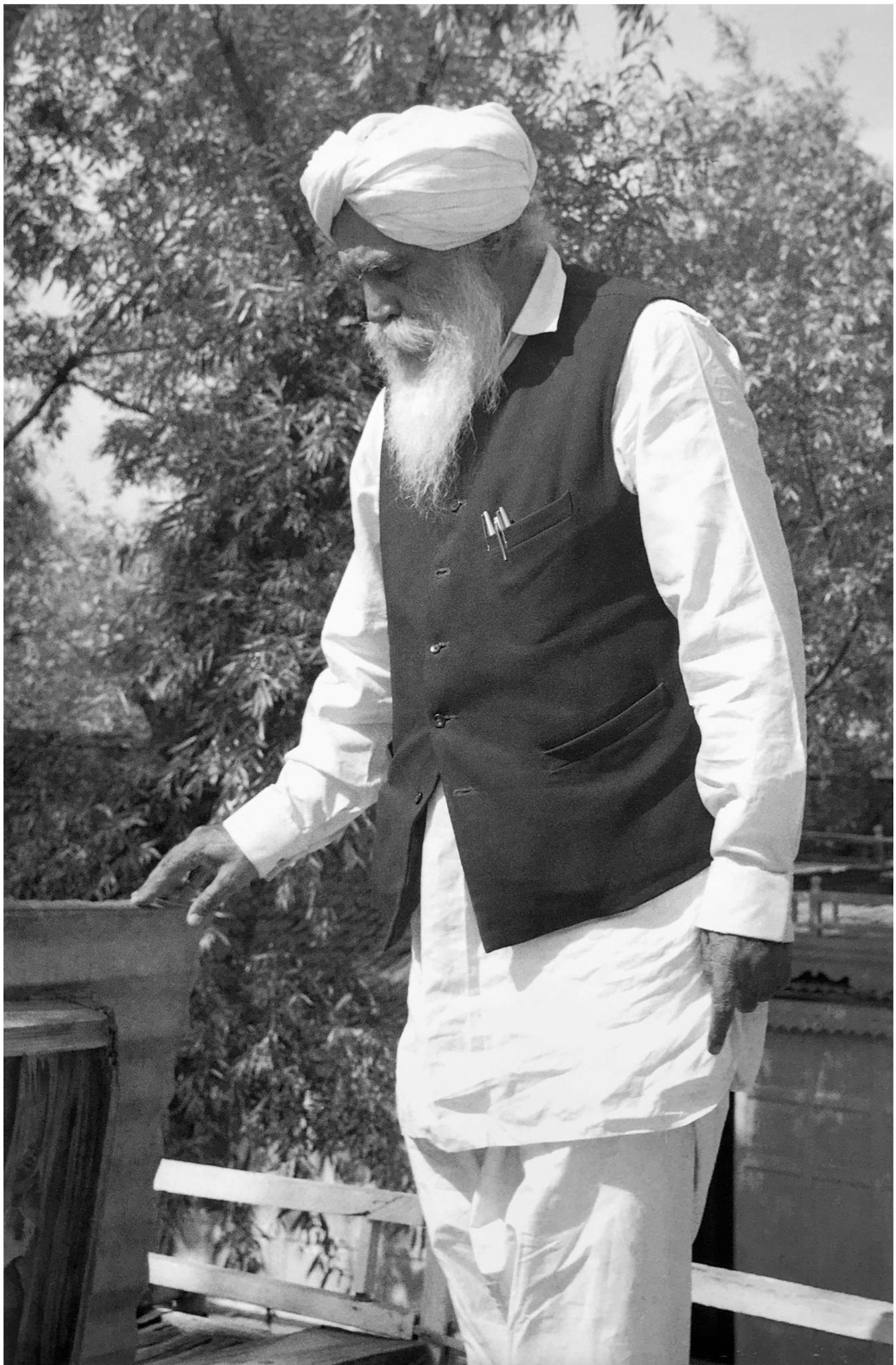


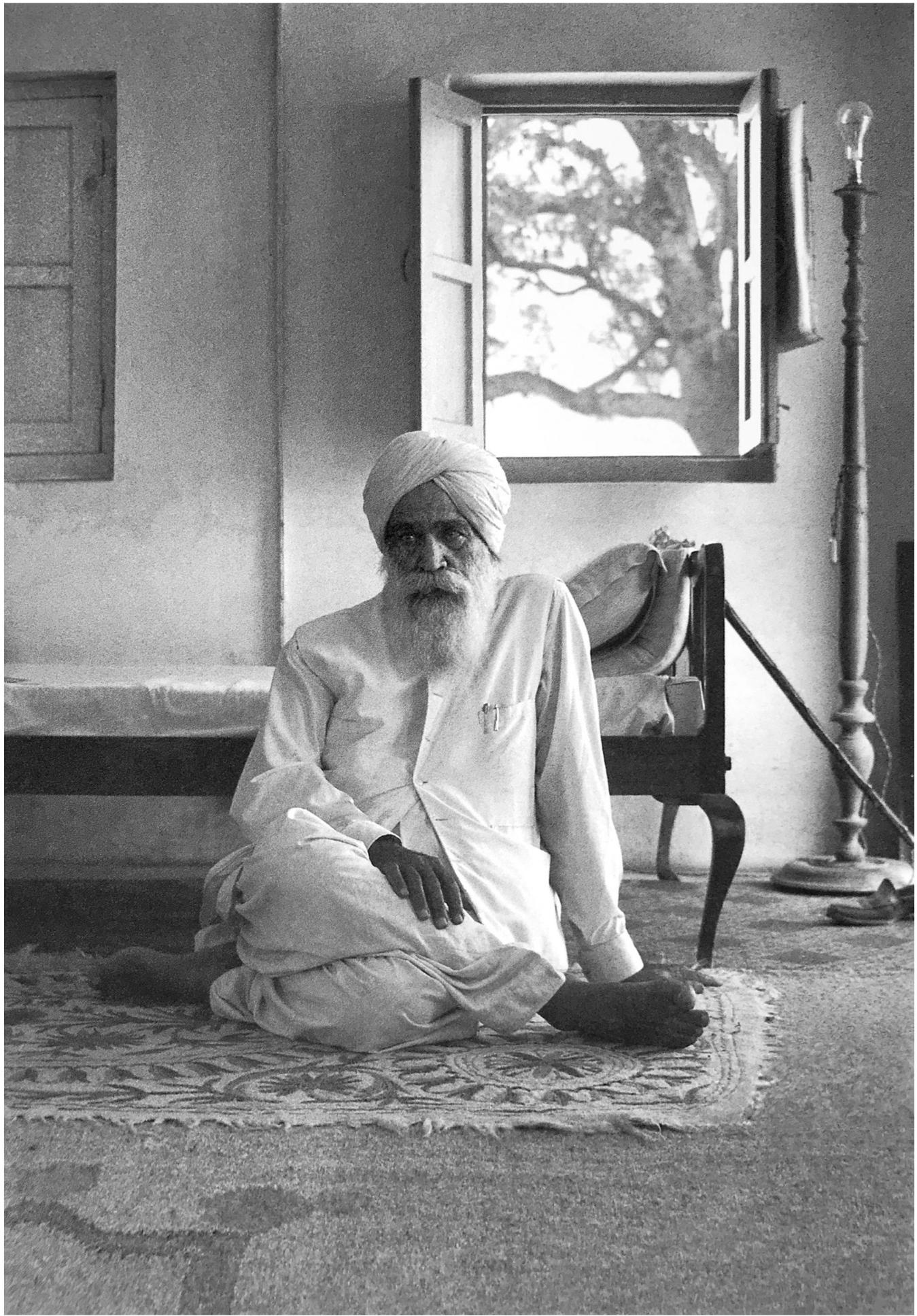
At left: Master in Rajpur.



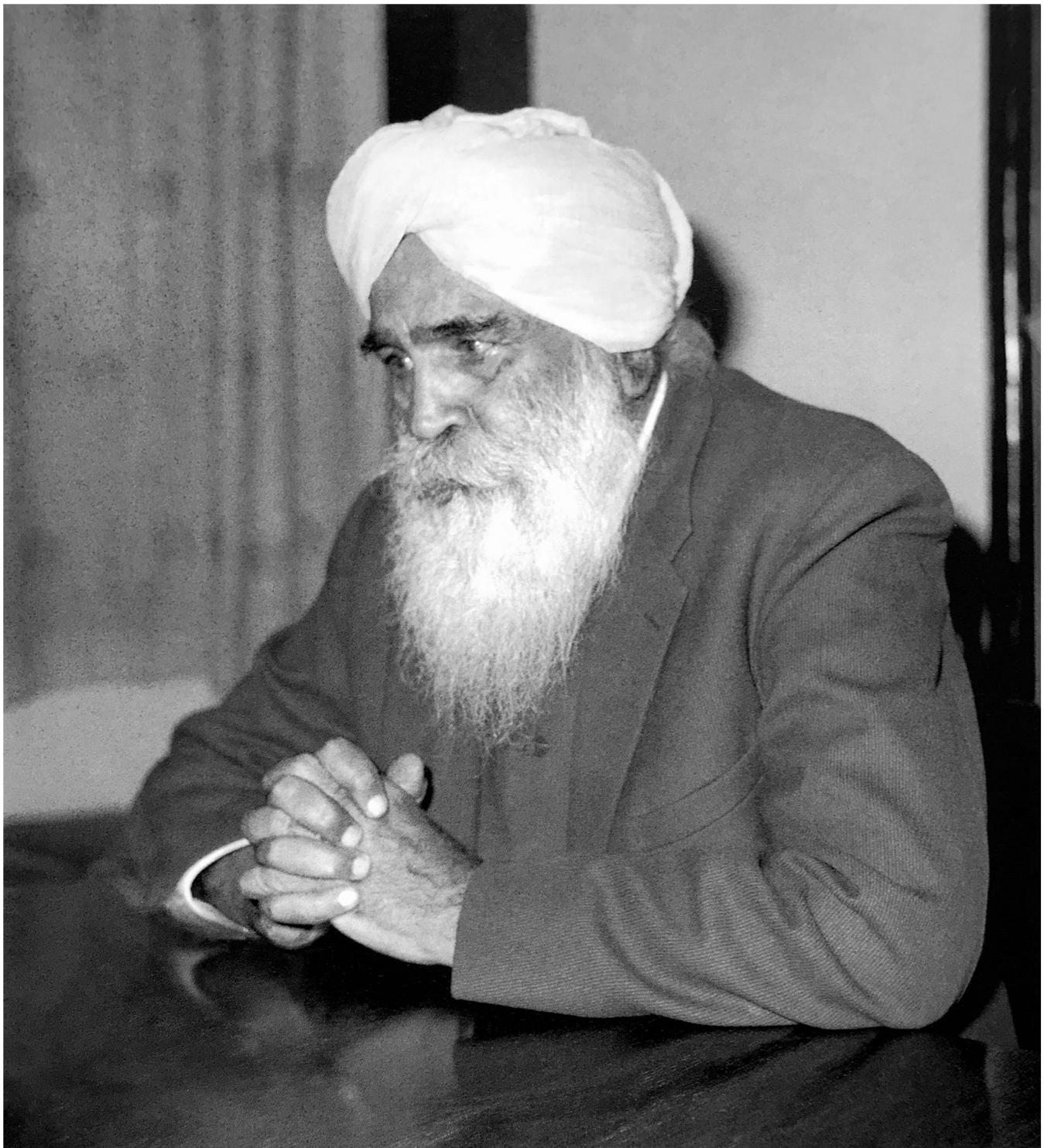
Above: Master in a shikara, Dal Lake, Srinagar, 1970.

At right: Master on a houseboat, Dal Lake, 1970.

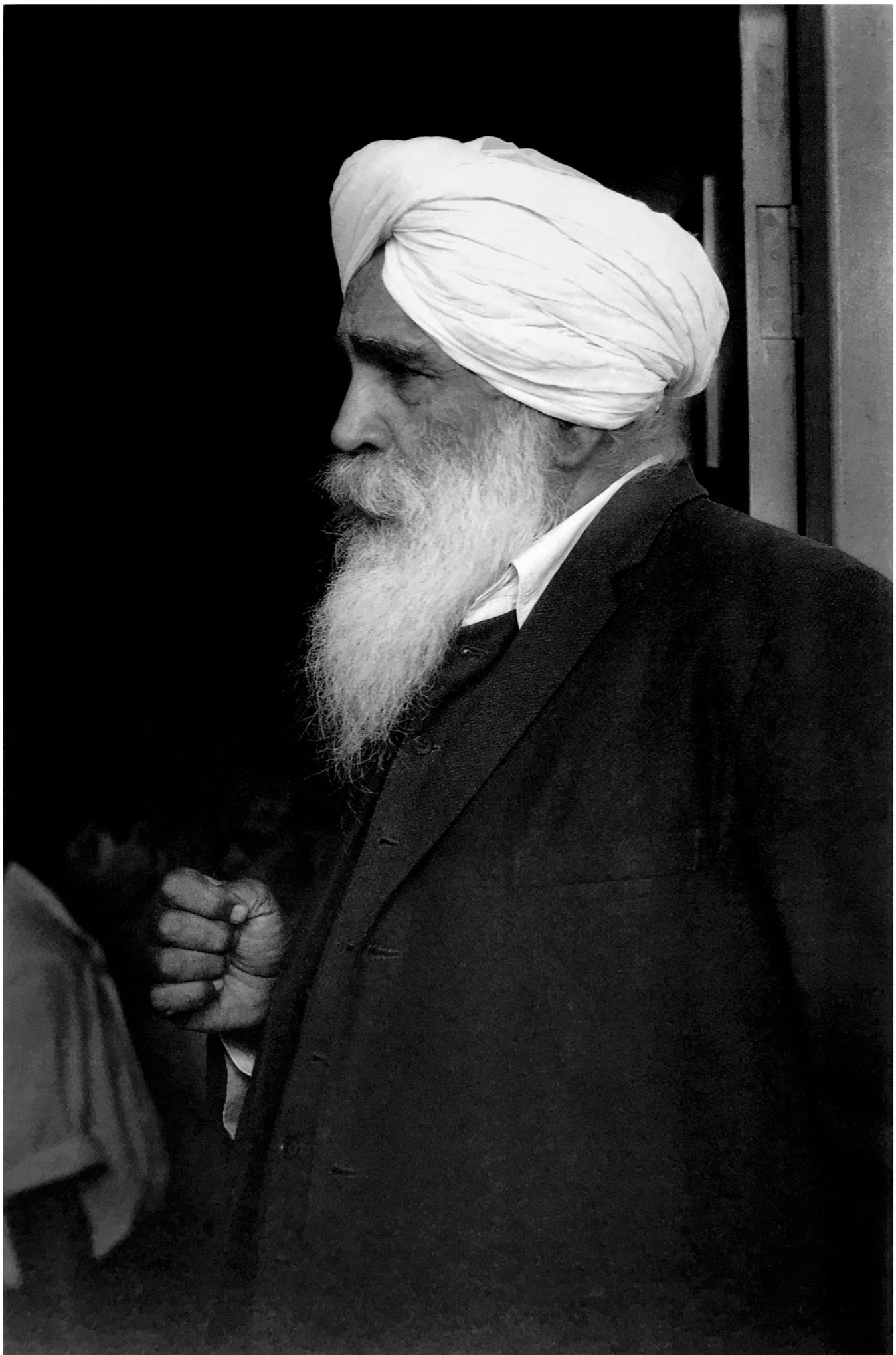




Temporary quarters, early Manav Kendra.



Conference Room, Sawan Ashram.



Light personified.

‘The sikh or disciple should become Gursikh or Guruman first. How? By obeying Him implicitly, doing whatever the Guru asks him to do. This is the first step. He should follow Him literally, cent per cent.’

Here, He quoted Christ: “If you love me, keep my commandments.” That is the criterion. But we do not do that. We modify His commandments according to the dictates of our mind and intellect. It is a bitter / sweet thing, the intellect. It is good and it is bad. It is something we should thoroughly understand. It holds one in its thrall.

‘What is Maya, illusion? Ma, literally, means to measure, and Ya means an instrument – an instrument of measurement – call it discrimination, or comparison, or what you will. Mind or intellect is that instrument. We have to understand it to make the best use of it. It is a question of right understanding. The Guru-sikh relationship is something above and beyond that.

‘A Muslim Saint says: “I be the body and You be the life that animates it; You become me and I become You, so that people may not say that You and I are different entities.”

‘When such a relationship is established between the Master and the disciple, then He, the Master, does everything. It all depends on His, the Master’s, acceptance of the disciple.

‘Perhaps I was a spendthrift. My Master, Hazur Maharaj Ji, saw that this spendthrift would give away the wealth* freely to all and sundry. And that was what He wanted, for His treasury of Naam was inexhaustible and would ever remain full. That is why thousands are getting the benefit of His munificence. It is not my wealth. And that is why I say that I am only a “stalking horse”. You must

* The Holy Naam.

be under an illusion if you do not believe me even when I tell you that – but it is a fact, nevertheless. So whatever benefit you are getting, the credit is not mine.

‘Some years back, during the Diamond Jubilee celebrations, so many things were said about me. I told them that all the things that have been said, I have passed on to Him, to whom the credit belongs.’

True Masters have a great depth of real humility. Kirpal passed on all the kudos bestowed on Him to God and to God in His Master – from the very beginning. He even refused to accept any praise on behalf of the God in Himself, and comments: ‘You must be under illusion if you do not believe me’! Knowing how His followers adore Him, He made great effort to remind them of the subtle difference between the Master and the God in the Master. It is a difficult lesson, for only Perfect Masters can know Perfect Masters, but with the Guru’s help and grace, the sincere disciple gradually grasps these great truths that are only available from a Perfect Master. Kirpal continued His talk in this vein, quoting various other Gurus on the way.

Other speakers included Pandit Parmanand of Jhansi, whose voice during the freedom movement – struggling to gain emancipation from the British rule – was an intelligent guiding light for the Indian cause.

February six was also the anniversary of Manav Kendra Foundation Day, and the program continued with the usual early morning gathering of followers in Sawan Ashram, who hoped the Master would come from His quarters and speak to them. Every small spot was filled with people – all with expectant expressions on their faces. It was as if they feared they would never get another glimpse of Him.

They were not disappointed. He did come out and

climbed onto the dais and stood gazing everywhere at the uncountable numbers. After many silent minutes, He said: 'Silence is more eloquent than speech. What can be said in silence cannot be communicated through words.'

He went on to give a talk – short, for this special darshan, but always inspiring; however, His remark about the silence remains with the crowd of grateful souls, and they know what He means. With the loving admonition to 'go and meditate' the Master returned to His house.

February six offered a morning and an evening session, with many speakers; among them the Mayor of Delhi, Shri Kedar Nath Sahni, presiding over the meeting, who prayed for the Master's long life and spoke of His work and compared it to that of Lord Ram, Lord Krishna, Guru Nanak, Kabir and others.

The Head Lama of Ladakh, His Holiness Kushak Bakula, spoke in glowing terms of Kirpal: 'Sant Kirpal Singh is one of the great men of our times. He has made the best use of each moment of His life. Today, all men look to Him for guidance. He teaches the path of true dharam, of righteousness, to all who come to Him. He is bringing about a new transformation in society, through His message. In modern society, where we see such misuse of power, and exploitation of man by man, Sant Ji's message has special relevance.'

'There is great progress in science but no true peace do we find in the world. There is great decline in character. The ideals which Sant Ji has put before us today were propounded long before, by Tathagat Buddha – that the way to salvation lies through the observance of chastity, truth and non-violence. Sant Ji's teachings are the same as Buddha's.'

'Sant Ji loves all mankind. He does not recognize any distinction between man and man on the basis of birth, caste,

or status in society. Equal love and respect for all religions and scriptures, simple living, love for all creation, non-violence in thought, word and deed, restraint in speech, always discoursing on dharam and a life of solitude, away from the glare of publicity, are some of His other traits. At the ripe age of eighty, He is still busy spreading the message of Truth and True Knowledge. Seekers after Truth come to Him from all parts of the world for counsel and guidance . . .'

Many other leaders spoke at this meeting and at the evening assembly, including the Master Himself.

On February 7, in the large auditorium at Vigyan Bhavan in New Delhi, when the program started at 4 p.m., the seats were totally taken. Some of the dignitaries were seated on the platform with Kirpal. Presiding over the meeting was Lieut. Governor Shri Baleshwar Prasad, who was the head of the Delhi Administration.

Many dignitaries spoke at this meeting, but Raja Mahendra Pratap had been chosen to present an Abhinandan-Patra to the Master and he said it was his privilege and pleasant duty to do so. He said that he himself preached the Religion of Love, and in founding the Manav Kendra, His Holiness had given a place where people of all religions can sit together and pray to the One God who may be called by different names, but is worshiped by everyone. The Raja said that religion's message is one of love and unity, and if only we would all live up to the teachings of the religion to which we belong, love would reign instead of division and strife.

When he presented the Abhinandan-Patra to Kirpal, in response the Master gave a talk in Hindi. In His talk, He mentioned: '. . . When I went to the West [in 1972] I was asked, "How can peace be cemented?" I told them, "Only when people rise above isms, and kings and administrators

rise above countries." They should not only build their own country but help to build other countries too. "Live and let others live too," should be the motto. These things we learn from the teachings of the Masters. I always tell people to learn from the scriptures – from the Bible, the Holy Quran, the Gita and other holy books. The life of every great man has a lesson for us.'

The Abhinandan-Patra that was presented was similar to the one presented at the Diamond Jubilee celebrations in 1969: filled with praise for the Master. Kirpal stressed again that all credit should go to 'the Almighty, and to the Master at whose feet I had the good fortune to sit and learn.' These words are similar to the dedication that is written at the beginning of all Kirpal's books:

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

The Lieut. Governor, in his office of President of the meeting, when thanking the organizers in a closing speech, said that the Master's life was dedicated to the welfare and upliftment of Mankind, and that he would like to see thousands of Manav Kendras established in this vast country of India.

In Manav Kendra, on April second, 1973, not only was Hazur Baba Sawan Singh's day of passing from the world remembered, but – in accordance with His wishes – it was also declared the "Integration of Mankind Day".

Masters have been speaking of the integration of mankind for so many generations and, to date, it seems always to hover beyond the grasp of Man. With all our efforts, there is still segregation, strife and dissent among nations, among

religions, among ordinary people. But Masters, enlightened souls that they are, continue to encourage its cause.

For three days, March 31 to April second, Hazur was remembered. Many speakers spoke of Him and of Integration. Among those speakers was Madame Vijaya Lakshmi Pandit, the celebrated sister of the late Jawaharlal Nehru, beloved Prime Minister of India.

When the Master spoke, His talk was quite long; but on integration, He said:

'You may know that I was elected President of the World Fellowship of Religions from 1957 onwards. Through this organization many differences were smoothed out between the religions. Previously, the conditions were so bad that members of some sects would not take even water from the hands of another sect. They did not care to see each other's faces. They would not attend each other's religious gatherings. Now it is much improved; they do sit together and talk together, as a result of the regular conferences which were held for a number of years. However, a great danger has developed. The brothers who now lead the WFR conferences want to promote their own isms, and as such each religion wants to make a huge pillar: all Hindus throughout the world should become one, all Christians should become one, all Muslims should become one, all Buddhists, and so on. How can this be true integration?

'So I have started this Man Center. All Masters have stressed that the whole of mankind is one, the true caste of man is one; so we must first become true human beings. After this, we can call ourselves by any label we like. But we are first man; that is, we are soul – a conscious entity within a physical form. That entity is a drop of the Ocean of All Consciousness, and is the power that drives us.

All religions teach that the one Power works throughout all creation; there is a difference however in each individual's approach, and depending upon that approach, so a person gains that much understanding. Each preacher has a certain amount of understanding, which attracts certain followers – this is how the various classes are formed – but when misunderstanding, bigotry and narrow-mindedness are added to this, then brother becomes separated from brother. In truth, there is only one God and only one species of human being.

'When the Masters come, some of the people gain right understanding. With right understanding we begin to have right thoughts, and with right thoughts we begin to speak right, and subsequently to act right. In the ages past, kings and emperors had a guiding principle: to act on the advice of wise sages in their courts. History has confirmed this. These sages, you can say, had control of the people's hearts, while the government controlled only the physical forms; for whatever laws and decrees were passed were formed out of the advice and approval of these wise, spiritual men. They, from their side, considered everything for the welfare and the good of the people as a whole, and with full consciousness they were able to see the true situation. For the rulers, one word from a sage was enough. Rulers can control bodies only whereas a sage can control the hearts of all.'

The Master went on to say:

'Today is specially commemorated to the Integration of Mankind, for which noble purpose all Masters have been forerunners, and it is no new aspiration. This Man Center, with all its aims and principles, is also not new. You can see there is no edifice here, either temple or other building of worship. There is simply the earth beneath and the sky overhead, and this is the biggest temple one can find!'

Then we all have the true temple of God – the man-body. “With the Guru’s blessing, one sees that the temple of God is within.” We will solve this mystery of life in the company of those who have already solved it. Our poor soul has retrograded to the level of mind and senses, and is therefore unable to do anything of its own strength – it has become an image of the world. Whatever actions we perform, we say, “Oh, we have done this, we have done that.” This indicates we are at the mind and sense level. Being at this level, all we do will be from the same level; we can see this for ourselves, from our own actions. How then can we rise above on our own efforts? It is not possible. Many people have got some background, and they do see some Light; often they seek medical treatment, not understanding what it is. They need guidance, for understanding and for further progress – into the Beyond.’

The Master also said:

‘A man once asked Baba Sawan Singh Ji that, since Masters come to awaken the souls, why did He not start a new sect for that purpose? Huzur replied that since there were already so many wells, why dig another? There are more than 700 different sects in operation, and each is basically the same; they have forgotten the fact, that’s all. Whenever there is true yearning for God, Nature’s laws work, just as oxygen is there to help fire. God made the same arrangement for the child born 6,000 years ago to be nurtured with mother’s milk, as He is doing for the children born today. Do you think this law will change in the future?’

And then:

‘This special day is for the Integration of Mankind, and at Manav Kendra, the Man Center, the aims and hopes are the same; it is nothing new. There are no religious symbols here. This does not mean I do not favor the religions – I will

remain in mine, and you remain in yours – we have taken the first step, for man is a social being and should remain in some social formation; otherwise, either corruption will set in, or some new sect will have to be formed. But while living in one's religion and within one's religious teachings, one should be sure to achieve the aim and purpose for which we joined. That aim is to realize God. I have started a library here, to hold volumes of all religious scriptures, etcetera. One should be a credit to one's religion. That school's name shall be honored from which the largest number of children graduate. That is why religions and sects were made. Our most noble aspiration is to become as perfect as our Father in heaven. All these things I learned by sitting at my Master's feet, and also through a parallel study of religions.

'I was earnestly seeking when but a young student. Being a voracious reader of books, I saw that there were three main principles of life, and this very idea came into my heart. First is man-making, which is the highest. The second is man-service, and the third is land-service. We already have the spiritual gathering, Ruhani Satsang, in which the principle of man-making is upheld. This was my mission, through the grace of God. Whatever I have understood I have placed before you. Now, man-service and land-service have been added.

'Years ago, I used to occupy my spare time before and after office hours in visiting the sick, in hospitals and in poor localities. We have started here a hospital for the poor – those who cannot afford the proper treatment for their ailments. They will be helped, for the rich can afford treatment anywhere. We have also opened a home for old people, for those who have no means and no one to support them. They can live here and their last days may be spent in peace. In land-service, we have started a section

for agriculture, dairy development and husbandry. Guru Nanak was a great farmer towards the end of his life. These various schemes are all in the make.

'There is a mansarovar, around which the people can sit in peaceful meditation. It is oval-shaped, 350 feet long and 200 feet wide. During the early morning and evening people sit around the water in remembrance of God. Nature itself has supplied the water-source here; otherwise where could you get so much water in Dehra Dun? We get a very powerful flow of water from this spring. A bathing pool has been built nearby, and a separate one for the ladies. The library has started, and we are also considering starting a school of languages, that our thoughts may reach others and theirs may come to us. Everyone is realizing that the present system of education is a defective system. There should be a moral base to all education, and I have two or three schemes for this. When the Finance Minister came here to inaugurate the Manav Kendra Education Plan, he liked it very much. The scheme is based on the old style which was set up in the universities of the past.

'So this is all a very humble start, resulting from the loving efforts of many. Our President, the Hon. Dr. V. V. Giri, came here to spend a scheduled 15 minutes, but he stayed instead for 45 minutes. I outlined what is being done here, and he spoke very highly of it and said, "It is God's work."

'We are all brothers and sisters, but we should have the right understanding – as man, as soul, as worshipers of the Lord – that we are all one, and that unity exists already, but we have forgotten it. The Masters keep coming to revive this, to remind us of this old old truth, but we go on forgetting. In a few words, whatever I have understood, I have placed the facts before you. Live in your own religion; it is not necessary to change it, for each one was formed with

a noble purpose. But it is most necessary for us to know the essential teaching which lies within our religion. Know that, and you will see for yourself that all men are basically the same, and the inner way to that knowledge is the same for all.'

CHAPTER SEVENTY-THREE

When it was Madame Pandit's turn to speak, she gave an inspiring talk, the translation of which is as follows:

'I am very grateful that on this auspicious occasion I am here among you all, and can also benefit from Maharaj Ji's talk, which was a very elixir of life.

'We live in a fantastic world, which changes every second; not hour by hour, or by month, or by decade, but second by second is it changing. At this very moment, who knows how many new inventions are taking birth? New things are being discovered and new phases are being expressed. Through the intellect, man is gaining such power in his hands as will have far-reaching effects. However, the principal reason why man is separated from his happiness is the ignorance – and therefore lack of use – of that power which is a God-given blessing, and which exists within each one of us.

'You all will remember the story from Hindu mythology when the various gods were at loggerheads, and they decided to churn the ocean and raise all the treasures from its depths. The distribution of these treasures was done alternately, turn and turn about, first to one side and then the other, and many wonderful things came out of the ocean and were distributed in turn. Finally, two things were left,

and when they came up one was poison and the other was the Water of Life. Now this started a grand argument, for all the gods desired the Water of Life and no one wanted the poison.

'In this present age, we have a similar situation. God has given us that ability or power, which works through mind or intellect, and which can be used as a water of life or as a poison – for good or for evil. If we so determine, we can make a new world with that water of life power: such a world where happiness would reign and all men would live in righteousness, free from diversities, enjoying the basic rights of our heritage. Unfortunately, so far the situation is the reverse: we have got the power of a destructive poison in our hands, and you can see for yourselves how that power is being used by what is happening all over the world. Happiness will only be ours when we stop misusing this power, and instead use it to further the progress of man – towards further development of man's potential goodness and greatness.

'What is the difference between a Sant and an ordinary man? Outwardly there is no obvious difference. A man can choose to throw away those things which cause his downfall, and create things to uplift himself; the guidance for this has been given us by the past Gurus and through their teachings. If we do not wish to act on that guidance, then what progress can be made? He is a Sant who is in perfect control of himself; and each and every one of us should become like that.

'We live in this country, a smaller version of the larger world; and within our own Bharat* we have many different customs, religions, types of food, modes of dress, and so on, just as there are in the world. We say we are independent;

* Bharat is the ancient name for India.

but I see no true independence. Yes, we have gained freedom from foreign rule, and we rule ourselves; but what does independence mean in true terms – in God's terms? When the real independence is born in us, will we not consider all men as one? Will we not serve one another, and through service to man go forward?

'Maharaj Ji has started this Manav Kendra. Everyone who comes here should try to understand this oneness of all men, irrespective of religion, dress, food, and language, etc. These varieties can add strength; it is not necessary that each man should live exactly alike. What is necessary is a common yearning within all of us to uplift ourselves, and thereby uplift our country; and furthermore to thereby influence and uplift the rest of the world – to raise it from its fallen state.

'It is only possible to achieve this if each person looks within himself to find his weaknesses and endeavors to remove them. What is the use of going to Sants and sadhus – Maharaj Ji will forgive me if I say anything wrong – but what is the use of going to a Guru if you do not take the benefit of that and put it to the best use? This is the question. If you would only take one small drop of the Amrit you have been given here, and distribute that among ten or twenty others – by the influence of the change it has wrought in you – the world would start to change, to become a wonderful place in which to live, with higher morals. It is of no use just to hear through the ears; the words must reach the heart, that we may act upon them.

'It is true we realize that some Higher Power is the real Doer and not us, call that by any Name we choose, and that that Power is making us dance like puppets on strings; but if we as individuals do not crave to change for the better, He will not help us, and we will continue creating our own

misery. Maharaj Ji has come here, has come down to the level of man, and with all his strength He is uplifting mankind; but we must also help ourselves. We must raise ourselves above the disunion among us. What differences are there, really? God did not make them. All men of Truth who have come to this earth to help it, have told us that the foundation of all religion is Love. Without love in the heart, no individual can progress. Self-interest, pride, envy, are all huge obstacles in our path. If we say we have love, we should first test it – this must not be a love for one or ten people, but it must be limitless, to embrace all people – and that kind of love will help you to forge ahead and help others, along your way, recover from their fallen state.

'I humbly ask you to spread what you are learning here, and the example you see here. This teaching should be spread everywhere so that in Maharaj Ji's lifetime he may see the success of His mission. This will only happen when we work in all sincerity and faith; regardless of whether we be Hindu, Muslim, Christian, Parsee, Sikh, or any other religious denomination. No matter what we are, we are all one. Every human being has the same desires – I also. We want our children to be happy, we want our village or town to live in peace, we want the necessities of life, food, water, etcetera. No matter what religion we follow, we all desire these things. But, if we expand in love, we will want them not only for our family, but for our whole country, and then for all peoples of the world. If by a little effort I keep on trying, I will succeed. History shows us – we can see also from the Vedas and Upanishdas – that when a man becomes determined, regardless of how difficult or large the work may be, he can succeed.

'For instance, when Mahatma Gandhi started his work in Bharat, many people laughed at him and asked how one

frail naked man could possibly hope to overcome such a powerful group of people, without arms or anything else? But the people of India did come to support him, and he did succeed, and the foreign rule was removed, as we all know. So we can make the effort to remove from our hearts all those things which make us slaves, and also affect others around us.

'India has a great heritage – a grave responsibility – I do not say this just because I am a daughter of Bharat, but I have the faith that we can do good if we want to. We have our leaders, our Guru, we can listen to their direction – we can show the world our noble aim and purpose. Great things are in our hands. We can use our own intellect, or we can enlist the knowledge of advanced countries – but we should use this to act for the good of mankind; we can help to uplift this world in which we were born – by all means.

'They say that this is Kal Yug. It *is* Kal Yug, the meaning of which is an age when all righteousness is disregarded and there is wrongdoing and disrespect toward one another. It is unfortunate that this wave of unrighteousness is in our midst, but in India great personalities have been born – no other country in the world has had such good fortune – we know their names and we know the history of their lives, which are there as example and guidance. Are our hands and feet chained, that we cannot move forward? Why do we not break down that which is in ourselves which is doing harm not only to us, but to others, and to the country as a whole?

'So today, dear brothers and sisters, take a solemn vow: the greatest work we can do is to serve man. If you serve one man even, then in God's eyes you have done good work. Everyone cannot be great, but each can do his small part.

'No work is really small which is done with the heart.

With all sincerity, do all your actions with a view to benefiting someone. If you throw a small pebble into a lake, the ripples from that go on increasing and spreading out. In the same way, each good thought we send out into the world will disseminate amazingly. We should all accomplish our dharam and this will also help Maharaj Ji in His great mission.'

Madame Pandit, during her active life, held many positions of authority – in politics, service to the people, in diplomatic and social standing. She was the first woman to preside over the General Assembly at the United Nations, and was highly respected in her country and around the world.

Numerous other speakers had their turn. Over the three days, Kirpal spoke of Baba Sawan many times; His expression filled with love and memory.

Several overseas visitors were present at the event – having come from Delhi with the Master – and were accommodated at His Rajpur bungalow.

Soon after the April second Bhandara, the Vice-President of India visited Manav Kendra – on April 13, 1973.

A report of the event is given here, followed by speeches from the Master and H.E. the Vice-President, duly translated:

Manav Kendra wore a specially festive look on the harvest festival of Baisakhi – falling on April 13 this year – to welcome the informal visit of His Excellency the Vice-President of India, Shri Gopal Swaroop Pathak. The Vice-President arrived at Manav Kendra at 10:15 a.m. and was received at the Master's residence by the Master Himself and members of the Managing Committee.

The Vice-President, who was accompanied by Mr.

R.K.Tripathi, the District Magistrate for Dehra Dun, relaxed for a short time in the Master's sitting room, and while refreshments were served he talked with the Master and received a complete set of the Master's books from His hands. It appeared that His Excellency had already studied some of the Master's writings.

A tour of Manav Kendra followed, after which the Vice-President was conducted to the dais in front of the eagerly awaiting group of people who had been individually invited for the occasion. After the National Anthem had been sung by the ladies of the School for the Blind, an address of welcome was read by Dr. M.M.Chopra, and a framed copy of the same presented to His Excellency.

The Master then spoke briefly, outlining the work being done at Manav Kendra:

'From my student days I have taken a deep interest in man-making, man-service and land-service. The highest of these is man-making; then comes man-service; lastly, land-service. Regarding land-service, there exists a principle that says to grow a blade of grass is more valuable than other patriotic endeavors.

'I have written a number of books, including one on yoga, which is a comparative study of the various systems and in which I have shown the benefit of that yoga which gives a direct first-hand contact of the soul with the Oversoul – because this inner Path is for all, and everyone must go through it, sooner or later. In the image of this body, temples, mosques and churches have been made – dome-shaped, nose-shaped, forehead-shaped. This place, however, is called Manav Kendra, meaning the place where man will be developed; and this is its work.'

When the Vice-President replied, he expressed his strong

approval of the principles the Master is incorporating at Manav Kendra, and congratulated all those who are fortunate in being even a small part of such an important undertaking. He said:

'Venerable Santji Maharaj, friends, ladies and gentlemen: I am very grateful to Santji Maharaj for inviting me here and giving me the opportunity to see the working of this institution with my own eyes, and to meet you all. The work that I have seen here has greatly impressed me. I think that in this age there is a great need for institutions of this kind. Santji has very rightly said that He has not built any temple here. The true temple is in the human heart. God resides in the heart of man, but if He has manifested in a certain heart, there is no greater good fortune than this, and never will be. Service to man is service to God – is the true and complete way to serve God. It would be our great good fortune if through our service to man we could influence the hearts and minds of people to change their ways and live a life of righteousness and truth. This cannot be done fully by command or by law – our lives cannot be changed completely like that. Our lives can only be changed when the change comes through the heart; when we come to know the true spiritual path of life.

'It gives me great pleasure to see, especially in this age, that here a great effort is being made not only to protect and keep our moral discipline and culture, but to also improve and increase it – and I congratulate all those connected with this institution who, acting on the teachings of Sant Kirpal Singh Ji, are working for the ideals for which it stands. This is a very good example of showing one's patriotism to one's country – to reform one's life. There can be no greater work than to fill the hearts and minds of the people with patriotism.

'I congratulate you! [indicating the Master] that you

have taken this great work in your hands. In this work of man-service there can be no distinction of caste and creed, of countryman and foreigner, and I am pleased to see that the branches of this Kendra are not limited to India alone, but have spread to other countries also. This proves that all mankind is one, irrespective of caste, creed, country, and nationality. God, the Creator of mankind, is One – and to serve God can also mean to serve him who was made in His image.

‘I thank you all, and I congratulate you all – that you are connected with such a pure and important work. Jai Hind*. Thank you.’

The National Anthem was sung to close the proceedings, and the Vice-President made his way to the waiting car. He was pleased to accept two baskets of fruit prasad from the Master, for his onward journey.

* Praise be to India.

CHAPTER SEVENTY-FOUR

The day after the Vice-President's visit, the Governor of Uttar Pradesh visited Manav Kendra – on April 14.

Manav Kendra lies in the district of Dehra Dun, which is situated in the state of Uttar Pradesh. When the Governor of Uttar Pradesh, H.E. Ali Akbar Khan, paid an official state visit to Manav Kendra, he was welcomed in the traditional Indian manner. Invited to inaugurate the Father Home, the Governor was greeted at the main gate by a group of men and women with flowers in their hands. The chief receiver of the honored guest, Dr. M.M.Chopra, boarded His Excellency's car and escorted him around Manav Kendra, showing him the various departments and facilities. They then drove to the Father Home, where the Master, attended by the center's managing committee, garlanded His Excellency, who in turn embraced the Master with apparent genuine affection. Other specially invited guests were presented to the Governor, including Raja Mahendra Pratap Ji, who is his comrade of many years and a fellow freedom fighter. The inauguration was simple, taking but a few minutes, and the engraved plaque set in the wall of the Father Home stood revealed at the hand of the Governor.

When the Governor and the Master had taken their places on the dais before the large gathering of people, the National

Anthem was sung by the ladies of the School for the Blind. Proceedings commenced with an address of welcome, read and presented by the Master's son. At the conclusion of the program, the Master rose and said to His Excellency, 'You will be pleased to know that another branch of Manav Kendra has been started in Baroda, and two more in the West also.'

The Governor replied, 'Very good, very good.' Turning to His Excellency, the Master remarked, 'The Lord is praised by saying "Allah-O-Akbar" [God is great], and here today we are starting this work at the hands of Akbar.' The Master's reference to his name, and the deference given, brought a beaming smile from His Excellency. Throughout his brief visit, he seemed to reciprocate the atmosphere of the Master's abounding love. Stepping down from the dais, he mingled informally among the people, discarding all protocol; his obvious pleasure showing upon his beaming face.

His Excellency, who is of a respected Hyderabad family, exudes a delightful combination of the polished culture of Muslim aristocracy and the simple humility of person and dress which characterizes the true Gandhian worker. His address, delivered in fluently accurate Urdu (from the Persian root) drew spontaneous applause; acknowledgment not only of his words but of the obvious heartfelt sincerity behind them.

The Master welcomed His Excellency the Governor by saying that, as this was Manav Kendra, He would like to address him as an elder brother, rather than the formal "Your Excellency". He went on to tell the Governor in some detail about the principles and the working of Manav Kendra.

Following the Master's talk, His Excellency spoke:

'Sant Kirpal Singh Ji Maharaj, my elders, and friends: I visit many institutions – colleges, research centers, and other

organizations. When I observe that they are necessary for the country's progress, I am very concerned; for as far as I can judge, man is only interested in his label, talks only of his own religion; he has forgotten that which exists under the label – the soul and its humane nature.

'No matter what may be one's religion or sect – Hinduism, Islam, Christianity, Sikhism, or other – what is the very life of these, and what is their true message? What message did the prophets and Masters give us? We forget all this. As Santji Maharaj has just said, they came to make a human being out of a human being. This can only happen when a man actually realizes that God does exist – call Him by any name you wish – and that we are all His children. It is our bounden duty if we have faith in God, that we should have faith in the brotherhood of man – irrespective of religion or sect – and we should consider all people as brothers and sisters. We should love and serve each other. This is what I am always seeking when I visit the different institutions.

'It was my very good fortune from childhood to have ample opportunity of meeting and serving many Fakirs and Saints. Sant Maharaj Ji has very truly expressed that if there is any life in religion, it is this – to love and serve. I recite the words of Amir Khusro*:

"Enslaved to love am I,
I have no need for Musselmani [his Muslim label];
In each vein does His love flow.
I have no need for sacred thread;
These love-filled veins are my sacred thread."

This means he does not need to wear his Muslim label – to express a mere outer show of religion.

'So I seek a man who has love for God and for all creation

* 1253-1325. Born Ab'ul Hasan Yamin al-Din Khusro in Patiyali, Madya Pradesh. Famous poet / mystic / musical composer.

– the true expression of religion and not the outer part. This is the very essence of the ideals and culture of my country, which was strengthened by the great incarnations who came – like Ram, Krishna, Buddha, Khwaja Moinuddin Chisti, Kabir, Guru Nanak – all of whom are fragrant blossoms in the bouquet which is in India. Their teaching or message has been one – to live like brothers, have faith in the one God, and give service unto all. “Man was created for his compassionate heart.” He who has no compassion for his brothers, cares not for their suffering – can one term such a man as humane? It is a sin if one does not share the pain and difficulties of others. And if in the heart the thought arises, *That man is of another religion, why should I help him?* then this is a greater sin. In fact there is no greater sin than this, according to our religions. Every religion teaches us to love and serve one another; it has been said that to serve man one might even have to sacrifice one’s life.

‘Santji Maharaj, I consider it a great honor to be here, and I thank you – for myself, and for the office I hold. I am indeed indebted to you; for you have established something which is needed, not only in this country, but all over the world: the school for the children, the hospital, the home for the helpless aged people who have no means of livelihood, which you have kindly allowed me to inaugurate – there is no greater service than to provide a home for those old people who have no one to care for them – I consider it my good fortune that I could come and obey your commands. I would like those unhappy people to come and gain happiness here. The credit for all this work goes to Santji Maharaj.

‘It would give much pleasure to spend many hours here – to listen to your words, and to talk to you; but the program is already scheduled, and at a certain time I have to be in another place, traveling there by train. Having seen your

great love and your selfless service, I regret that I have not enough time to express those thoughts of good wishes that I would like. However, Santji Maharaj, believe me when I say that whenever you need me for this work of humanity – of increasing love and affection, of removing the differences among religions and bringing them all together, of bringing joy into the lives of the miserable, of serving the public in different ways – I am ready to obey your commands. I am truly happy and grateful.

'Just see, there are so many people sitting here – are there any refreshments being served? – they have come out of love and respect from far and near, for the aim of this Center is love and affection and service to humanity. This is why I wish sincerely that this Center should succeed, and that through your guidance all good things may come out of it, that it may be a place in my country to which all suffering men should come to find happiness.

'With these few words, once again I thank you for your love and your kindness, and for the noble work that you and your devotees are doing at this Center. From my heart I thank you – and offer my deepest prayer for its success. May this grand endeavor succeed and progress day by day, to benefit my country and to further the service of mankind. Jai Hind.'

His Excellency's speech, as well as the Master's, were delivered in Hindi and Urdu but were translated into English. As the Governor drove away from Manav Kendra, he left behind a very sincere and warm feeling that he was indeed a friend of the Master's project.

In his speech, the Governor had referred to a quote from Amir Khusro – well known poet of India – where Khusro declares that his Muslim label was of little consequence when

it came to talking of Love.

For, the language of Love stands head and shoulders above all other languages.

Considering the importance Kirpal placed on LOVE – real love, unconditional love – the subject cannot be over-emphasized, nor enough attention given to its many aspects.

One interesting viewpoint was revealed by the Master when, during His Third World Tour, in Montreal, a session of questions and answers prompted His following remarks:

'I am sitting in front of you, French and others – that makes no difference to me. Whether we are German, French, anybody, we are in man body, citizens of the earth, exiled from God, from Home; and we want to go back as soon as possible. So I am here; it is not France, it is only that you speak the French language, is it not? You belong to France and speak French language here. That should remind you that your home [origin] is in France, mind that. You are friends of God, you see. You have come, exiled from God, and that speech you should speak. And what is that speech? You know? LOVE. Love one another. If you speak that language, use that language, you will all go back to God, to your home, that is the Home of your Father . . . I have given you an example: as you speak French, that reminds you of France, does it not? Your home is in France. So we are exiled from our Home here on earth.

'There is a language spoken in the Home of our Father; that language is love. Speak in love, take everything in love, weed out everything in love. That is the way back to God, and you will soon go back to your Home. This is the way back for everybody. The only thing we have to remember is that this is not our home, that's all. Further: that this man body is not given to us permanently, only temporarily. All

who have taken up the man body have left it, whether professors, poor men, kings, even Saints – all have left. And we have to leave. This is a golden opportunity put to us by God to find our way back Home. Now we are in oblivion. We have forgotten our Home. There should be somebody who can guide us back home. Pray God: "O God, send us some man who may take us back Home." The first point is to realize that we are imprisoned in the man body. To rise up above the physical body is the first step. Where world philosophies end, there true religion starts. Pray God: "Send us suchlike men who can take us out of this prisonhouse of the body and give us a start, with further ABC; who can be a guide both here and there, not leaving us until we reach Home."

'Languages were made by man. Speak in any language you like, but speak of love. Hafiz says, "It is a matter of love. Speak in any language you know, but speak of love." No language is sacred, no language is not sacred. All are sacred in which you speak of love.'

This session happened in Windsor Hall, Montreal, Canada. Montreal is the largest city in Quebec Province. French is the first language of this province, where English is tolerated as a second language. This is accepted by the rest of Canada – which uses English as their first language – because legally, Canada is bilingual.

The Master, although speaking about language, nevertheless makes it so clear that the important thing is not the language, but that everyone should speak with LOVE, and of LOVE – in any language.

On certain occasions, due to some particular pattern in the work, the authors found themselves in Rajpur, while the Master was still in Delhi.

During one of these instances, it was necessary to make

an important phone call to Delhi. Now, to make a long-distance call anywhere was never easy, and from Rajpur to Delhi was very difficult, due to overloaded lines and a long wait. Finally, the operator would call to say that the connection you had booked was now being put through.

So, one night we were sitting on the floor of the verandah at the Master's bungalow, waiting for the operator to ring and connect our call.

Baba, the elderly caretaker and gardener's assistant discovered us sitting there and sat down with us, prepared to have a little chat. The estate was busy only when the Master was there and Baba's life was a lonely one. He preferred the quiet life, but enjoyed the opportunity of pleasant conversation when it came along. He began to tell us a little about his life and how he came to be on the Path.

When he was a child he could see bright light within but did not understand it and it frightened him. At night the light was very bright and he would cry and run to his parents. They lived in a village in North Central India – a simple life among unsophisticated people. Baba's parents were worried about the small boy and concluded that he was suffering from some physical sickness.

Baba's uncle was fond of the boy and offered to take care of him for a while. At his uncle's home, nothing changed and when the light came at night, Baba would run and jump into his uncle's bed.

From birth, Baba had been a total vegetarian, and his uncle decided that this was the problem – that the child was weak and must be undernourished. 'You must get more strength,' he said, 'so you should start eating meat.' The boy agreed, hoping this would drive away the offending light. Sure enough, when he went on a non-vegetarian diet, the light inside disappeared and both Baba and his uncle

were delighted.

After that, Baba's childhood continued uneventfully, but every now and then he would wonder – *what was that light and where had it gone?* Without that Guiding Light he became one of mankind's many millions who fall deeper and deeper into worldly forgetfulness with each passing year, and on reaching manhood the interest in that mysterious light had gone.

Baba's life was ordinary – he married, had children – but, strangely enough, a spirit of restlessness stirred in his heart – a sort of dissatisfaction which haunted his thoughts and actions. One day his dispirited feelings were so strong that he felt he must address the disquiet in his mind and resolved to find the reason somehow. He walked out of the house without even telling his wife he was leaving.

With no definite destination in mind, he wandered into and around the Punjab, working whenever he could find work, to earn his sustenance. Simultaneously, he searched everywhere to find any holy man to question – to find an answer to his problems. He had no success in this regard and finally went back to U.P. He got a job working on a farm near the Himalayan foothills.

At this point in his wandering, he "happened" to meet up with Rajender Singh (the reformed dacoit leader) who listened to his tale of anguish and recommended that he accompany him to Delhi, where Baba could meet his Guru. Baba agreed, and in Sawan Ashram he was given work in the Ashram's nearby vegetable garden. He saw the Master daily and often listened to His talks on spirituality, and admitted that he felt a strong pull toward it all. However, he was reluctant to take the plunge, for after meeting so many bogus gurus who had given him nothing, any guru was suspect in his mind and this was a barrier between him

and the Truth.

He had been following, in a loose way, the Kabir Panthi (Kabir's Path), a group of people dedicated to the teachings of Kabir. He felt safe with this input into spiritual things; a remarkable choice, considering that Kabir's teachings were a veritable revelation of the Path of the Masters (or Sant Mat). Anyway, he resolved to stay with this and not change to anything else.

Rajender Singh advised him to consult the Master Himself, and Baba agreed, although in his heart he felt he could never be convinced by words alone and found himself at a loss when coming face to face with Kirpal, and could not explain his problem properly. He wandered around the Ashram before returning to the gardens and came close to the huge dais that was used for Satsangs. He saw a small doorway which opened into the interior space underneath the dais. As he explored this claustrophobic type of store-room, Guru Nanak came to mind. When the great Guru went to Mecca he had gone to sleep with His feet toward the mosque, which had greatly annoyed the Muslim fakirs and followers.

The useful space under the dais was cluttered with all kinds of things and there was not much spare room, but Baba got the idea of sleeping the night there, with his feet toward the Master's house. With great difficulty he found a very small spot but he wedged himself in. He had second thoughts when he realized he would not be able to turn from side to side, but he was determined to test his idea and settled with his feet pointed toward the Master's house (a disrespectful attitude in many eastern countries, including India). He was very tired and fell asleep at once.

When he awoke, the daylight was leaking in through cracks in the door. He suddenly realized that he no longer

had his feet toward the Master's house but was completely turned around with his head where his feet had been. Simple-thinking person that he was, Baba did not stop to question or consider, but accepted what had happened as a sign that God had lead him to the right place. All his doubts vanished and he approached the Master and asked Him for the holy gift of Naam.

The Master was kind and at his initiation the Light that he had seen inside as a boy returned, along with additional inner experience. His restlessness went away and at last he understood the mysterious events of his childhood.

After initiation, a disciple offered him work at his farm in U.P., which he accepted. At this farm, he was plowing a field one day with a pair of bullocks. Half way through the day – about 10 or 11 a.m. – he sat down for a short rest. A few minutes went by, when he saw that the bullocks were acting strangely – standing totally still and staring in one direction. When Baba looked that way he saw a lion standing there. It moved closer. Baba was so frightened he could not move – but he did think of the Master and inwardly he called out for His help. Suddenly the lion changed direction and came towards Baba. As it got close, it crouched down and sprang.

At that very moment, Baba felt something push him and he fell on his back. The lion went over and past him, landed and then leaped again in the same direction. It continued – running and then leaping, as if it were being chased by something.

Baba himself had become very calm and his heart was beating at a normal pace. He felt he should return the bullocks to the farm, and when he told the man in charge about his encounter with the lion, he did not believe him. When Baba asked him why, the man told him that if he

really had been charged by a lion he would not now be so calm and cool for the fear of that animal is so great that it can kill a man.

Baba could not explain to him that he was filled with the Master's power and was intoxicated by it, like a drunkard. He was in that condition for two more days and then suddenly that power left him. He remembered meeting the lion and his heart began to beat very fast. A great fear filled him, and although he was a half-mile from that place he could not even face that direction. Shivering with fright, he met the man in charge. He laughed and said, 'What is wrong with you – have you seen a lion?' Baba could now explain that his Guru had removed His hand from Baba's head and he was now filled with fear from the memory of the encounter with the lion – 'Did I not tell you about it?' This time, everyone was prepared to believe him that he had indeed met a lion.

This experience made such an impression on him that he was disinclined to remain at that farm, so he returned to Sawan Ashram in Delhi and started working in the gardens again.

Some time later – perhaps two or three years before he told us his story – Baba got the opportunity to work at the Master's estate in Rajpur and was very happy to be there. However, the story was resumed some weeks after, when he came to us in a very unhappy state. When we asked him what was wrong, tears started flowing down his cheeks. It appeared that when the Master was in Rajpur for a few days, He questioned Baba about his family for the first time since his initiation and asked him if he wanted to see them.

Baba became agitated and told the Master that none of his people knew where he was or even if he was alive or dead, pointing out that if they knew, they would come and

bother him. As he had given himself up to the Master he wanted only to serve Him and not be distracted by people from his village. The Master explained that when He goes on tour in that area, He would go specially to Baba's village and take him too. Baba protested that he did not want to get entangled with his family and other worldly attachments.

He gazed at us with very sad eyes, saying, 'Now why did Maharaj Ji ask me all these things? Maybe my family are in trouble!' We sympathized with him and recommended that if he was so worried, why not write to them and ask how they are?

This he did not want to do, but he became slightly more cheerful and told us that he wanted to send them a picture of the Master and a copy of Sat Sandesh (Hindi). We must have looked a bit puzzled for he explained that if they are in trouble and they really want God they can get help from the Master that way, just like a man he knew who got help from Him.

He went on to tell us about a man who had spent a long time searching for God but had reached a point of giving up all hope of finding Him. One day a person gave him a copy of Sat Sandesh with a picture of the Master in it. He read the message in the issue and when he came to the picture of the Master, he burst into tears crying, 'O God, I know this is You – please call me unto You'. He then cried himself to sleep and the Master appeared in his sleep and told him to go to Delhi by train and gave him the address of Sawan Ashram. When the man awoke he ran out and headed for the train station, without washing or eating anything.

At the station, he inquired about a train to Delhi and was directed to a certain platform. When the train came he moved to get on board but at the barrier he was asked

to show his ticket. This was a blow to the poor fellow, for he had no ticket and no money with which to purchase one. He just stood there, silent with disappointment and with tears in his eyes. He did not know what to do – the train would leave soon.

A man came up and asked him where he wished to go. When he said that he wanted to go to Delhi, the man held out a ticket saying, 'You are very fortunate – I was going to Delhi but something just cropped up and I cannot go – you take this ticket and go!'

Baba continued with his account, saying that when the man arrived at the Ashram, he met him. By his accent, Baba knew he came from near *his* village, so he took him to his own hut in the gardens. There, the man told his story. Baba pointed out to us that his yearning was so strong and he was so sincere that the Master guided him all the way. Therefore if his family want God, then the Master will lead them also, if he sends them a copy of Sat Sandesh with its message of Truth, and a picture of the Master.

This has been a summary of the experiences of two simple but devoted men and their search for God, and how they were led to the Master's feet. As the Master has explained many times, for the truly dedicated seekers, God will make His own arrangements for them to meet the God-in-man, to start them on the True Path to Him.

CHAPTER SEVENTY-FIVE

Each time the special Bhandara days came around, Kirpal had to put aside many everyday tasks He would normally do, in order to be available for the event – to be available for the many thousands of followers from far and wide who were not able to see Him as often as those who were near and close.

Consequently, at the end of the celebrations, the backlog of paperwork, visiting the sick, various official meetings, decision-making; all the many and varied tasks that had been put on hold must be attended to. The correspondence alone kept Kirpal up and working into the small hours of the night. Every letter must be read, changed, phrases added or removed, and generally checked to ensure Kirpal was satisfied that it represented exactly what He wished to convey to the recipient. Only when He passed the draft would it be typed up into a fair copy, re-read and signed by the Master – then mailed off.

Kirpal was able to take very little exercise. From waking until sleep, late in the night, He was actively engaged in something. He often answered questions about sleeping: 'My body sleeps – I do not sleep!' This will be readily understood to mean that while His body is sleeping, the soul – the real Man – is traversing the inner realms and planes.

To help improve the blood circulation and muscle condition, it was usual for either of the Master's drivers – or Daulat Ram, who lived in rooms next door to the Master's quarters – to give a muscle-pressure treatment to the Master's body before nightly retirement. It was the closest thing to energetic exercise and more convenient. Even a simple long walk was precluded; apart from the time requirement, the people's inclination to follow the Master made the idea impractical.

Meanwhile, the big celebrations came around regularly, at least three times a year. In 1973, the 116th birth anniversary of Hazur was remembered in Sawan Ashram on July twenty-seven. That includes the actual day of birth in the Indian tradition, for Sawan was born in 1858.

There was always a great deal of preparation for a Bhandara, and many sevadars worked ceaselessly for several days before the commencement. They would continue this selfless service throughout the actual days of the event, as well. Their only reward is the knowledge of the Master's pleasure in what they have done, and His uplifting glance of love.

The program would be very similar to other Bhandaras of the past: early morning meditation, followed by the Master's darshan; morning Satsang, and evening Satsang. In between, the people would be fed with three meals each day, the food being cooked in the Ashram kitchen by willing sevadars, and blessed each time by the loving glances of Kirpal, who came to each mealtime expressly for that purpose. The happy followers would go to sleep with the Master's voice echoing the loving advice in their ears that they had heard at His Satsang. How wonderful! – when they awoke, they would again have the opportunity to see His radiant countenance! What more is wanted? It was

a God-given blessing that occurred so very infrequently, a rare privilege.

The visiting foreign satsangis sat at His feet together with the many thousands. Did they feel the tiring miles they had traveled from their worldly homeland was worth the reward of enjoying His gracious presence? How many of His followers in India and around the world truly realized how fortunate they were?

Regardless of the answers to these questions, the number of the Master's children was increasing at a fast pace. The consequence of this was the Master's circular to the overseas initiates on the subject.

Kirpal had little choice other than to rearrange the administration system somewhat. He advised the initiates to send their diaries every three months to their local group leader or representative for perusal and advice, if necessary.

The practice had been to send these diaries to Kirpal, but of late the letters and/or diaries were arriving in Sawan Ashram in such numbers that even with Kirpal working on into the early morning hours, the load was so much it took many hours to complete and the long-awaited answers were slow in arriving. This procedure would be expedited considerably with the help of the local leaders.

Kirpal was careful to stress that any urgent problem or question would still be welcome and the Master would respond with the same urgency. Everyone hoped that this very necessary solution would release some of Kirpal's time for other immediate activities which could not be delayed, postponed or cancelled.

When Mahatma Gandhi started his non-violent drive to gain freedom from British rule and occupation, the people

– although oppressed and tired of the lack of freedom – had no plan to oppose or resist in an organized way. But Gandhi, intelligent, educated, with a keen lawyer's mind, saw the value and the strength in numbers and knew how powerful and influential non-violent protest and opposition could be. With God's help he became the figurehead that the people could look up to, especially the poor, who could relate to his simple lifestyle and his sincere concern for them.

Gradually a movement was established which was determined to fight for freedom – not with violence, but peacefully. That freedom movement was still being remembered many years later, in 1973.

Some of the older veterans who remembered those days with Mahatma Gandhi were ready to attend an All India Freedom Fighters' Convention, organized for August 12-14, under the auspices of Ruhani Satsang. Many of them from outlying cities and villages were to stay at Sawan Ashram.

The principle meetings were held at Vigyan Bhavan in New Delhi and at Sawan Ashram, with Prime Minister Indira Gandhi* attending. The P.M. remembered something of those days, when on a number of occasions her father, Pandit Jawaharlal Nehru, a very keen and patriotic figure during the fight for India, was held in prison for his actions and support of the freedom movement.

The meetings were attended by Finance Minister Y.B. Chavan, Defence Minister Jagjivan Ram and various other government ministers and officials, along with five hundred or so veteran freedom fighters, a number of religious leaders, and many of the Master's followers.

Although it seemed that Gandhi's reward was a bullet that stopped his life, yet he is remembered with love and upheld as a national and martyred hero – the one

* No relation to Mahatma Gandhi.

who was instrumental in achieving independence for the people of India.

When the Master spoke at the meeting, He told of the true freedom – the freedom of the soul, which is imprisoned in the human body and has yet to return to its true home: the lap of the Father. Kirpal considered every occasion an opportunity to remind us all of our real purpose in life – the purpose that is generally ignored for the attraction of the world and the worldly connections which draw us ever deeper into the illusion – away from our inner and true self.

Guru Gobind Singh lived during a time when the Mughals reigned in India. They were, on the whole, a vicious type of conqueror and were very strict with the rules they laid down. Muslims themselves, they had no tolerance for any kind of worship other than Islam, and they tried to enforce this religion in many parts of India.

Those who followed the teachings of the True Masters were steadfast in their beliefs and courageous in opposing the enforcers. Consequently, they were very unpopular with the rulers and suffered at their hands.

As conditions deteriorated, Guru Gobind Singh designed a “new look” for the followers – most of whom had a Hindu background. He suggested that the men allow their hair to grow and wear a turban. Their clothing style was also changed, and this different appearance enabled them to easily recognize each other when it was necessary to fight the fierce battles, as they defended themselves against the Mughals. The women also made changes in their appearance. Guru Gobind Singh dubbed them all Sikhs* instead of the blanket term of Hindu, and gave them all the name of Singh.

It is easily understood, therefore, how the Satguru became

* Disciples.

very unpopular with the rulers, and this eventually reached a stage where his life was in danger. At around this juncture, for his own reasons he moved toward Bengal. At the point of departure, a disciple whose full name was Rat Nagar Rao Holkar, fell at his feet and begged him not to go – 'We cannot bear such a parting.' Guru Gobind Singh replied, 'If you cannot bear it, you can come with me' – and he did so.

Some years after this, the Guru told Rat Nagar Rao to go to a certain place near Faridabad* and find Rao's brother's son, named Shyam, and give him initiation, telling him that Guru Gobind Singh had sent him to do this. The instructions to Rat Nagar Rao included initiating others and continuing the work in that area. He was also told to change the boy's name to Tulsi.

Meanwhile, Shyam's younger brother was plotting to murder him and take his property (they were minor princes of the Peshwa family). When he discovered this, Shyam became disenchanted with life and ran away from home, going into the woods. In the course of wandering in the jungles, he met up with his uncle, Rat Nagar Rao, and both were surprised that they had "bumped into each other" like that.

His uncle told him that he had been sent by Guru Gobind Singh to initiate him – 'Are you ready?' The boy replied that he was ready. His name was changed to Tulsi, thereby his brother and intimates could not trace him, and he evaded their murderous intentions. He ceased traveling and sat in meditation for years – to such an extent that the lower part of his body became paralyzed. When he eventually started initiating people, he was carried everywhere in a palanquin.

He settled in Hathras** near Aligarh, and was known as Tulsi Sahib.

* Approximately 25 km (15 miles) south of Delhi.

** Approximately 120 km (75 miles) southeast of Delhi.

Swami Ji (Seth Shiv Dayal Singh), was a clerk in a prince's office, and was Tulsi's most advanced disciple. One day, Tulsi Sahib expressed a desire to visit a certain fair in Faridabad, so Swami Ji put him on his back and carried him. As they got closer to Faridabad, they had to cross a very deep river.

Swami Ji said, 'How can I take you across this river? It does not matter if I drown, but if any harm comes to you it would be a great tragedy for the world.' Tulsi Sahib replied to his beloved disciple, 'No, you are more valuable, for you have to continue the work – so don't worry, just walk across.' Swami Ji followed his instructions and the water receded, allowing them to cross in safety.

They reached the fair without mishap. Tulsi Sahib said, 'Don't go inside, but let us stand on the edge here, and see who is going to recognize me.' Swami Ji replied, 'If you want people to know you are here, I will go around shouting that God in the human form has come!' But Tulsi Sahib said, 'Your shouting, or anyone seeing me, cannot convince people of anything. Only those who are blessed will come – they will come of themselves.'

They waited there for a long time and no one came. Finally, a girl walked in their direction. When she saw them, she fell at their feet saying, 'Please bless me!'

Tulsi Sahib looked deep into her eyes, then told Swami Ji to place his hand on her head and bless her. Swami Ji protested. 'Who am I to bless her? You should do it.' But Tulsi Sahib said, 'No, you will do the work now.'

Masters have their own reasons for the various ways they work in the world. If they choose not to be obvious, there are reasons for that. However, when they want to give information, it is always very clear to those who are prepared to accept the guidance the Master offers, and

have no pre-conceived ideas.

For a closer look at these Masters, one can read "A Great Saint – Baba Jaimal Singh" by Kirpal Singh.*

When Baba Sawan was in the physical form, He made remarks on numerous occasions that clearly told everyone there was someone to take over His work when He should leave the physical, and that someone was Kirpal. In Kirpal's case, whenever this same subject came up, He indicated that there was no particular person ready to do His work, and that definitely no member of His worldly family would be chosen.

For instance, in June 1974, during the Master's last visit to Manav Kendra, a committee meeting was held in His room to discuss arrangements for the forthcoming celebrations at the Bhandara of July twenty-seven. A discussion arose in some depth, during which the Master remarked that if only He had just a few people for the work . . . Hardevi asked, 'Have You not got even one?' The Master replied, 'No one.'

Hardevi said, 'You are all-powerful – you are in control – why don't you make a few capable of doing your work?' The Master replied that He wanted to, but no one was coming forward to be prepared.

Hardevi looked around the room – full of people – and said 'There are so many "in charges" here; are there not any who would come forward to renounce all worldly things and come for training?'

Everyone there raised a hand to show willingness. The Master was very quiet, looked at each one and then turned and looked at Hardevi, but kept quiet.

Three days before the Master left His physical form for

* Obtainable from the Book Department of Ruhani Satsang U.S.A.

the last time, He was in His room at Sawan Ashram and Daulat Ram was pressing His body. Kirpal asked where Ram Swaroop was, and said that someone should call him. Ram Swaroop, the elder driver, could not be found. (The driver was very fond of singing – reciting – the Ramayan.)

‘Very well,’ said the Master, ‘I will have to tell it myself.’ He proceeded to tell about the section where King Ram was banished for fourteen years from his own kingdom and Bharat, his younger brother, made to rule in his place. Bharat was devastated that Ram had been banished for he loved his brother very much. Bharat placed Ram’s sandals on the throne and sat on the ground far from the palace, ruling the kingdom like that for fourteen years until Ram returned.

Then the Master said, ‘What do you think would happen here? So many would rise up and want to sit on the throne!’

Whatever the circumstances, the True Master knows what is best and He knows what to do. It is the followers who struggle with the task of obedience and faith.

The appeal of Kirpal’s universal message drew the followers of all religions to His door, and the leaders of those religions were happy and enthusiastic to show their deep interest in what the Master was trying to do.

This did not exclude the Buddhists, who are great believers in peace and harmony and the principles of non-violence.

The President of Japan Budh Dharma, the Most Reverend G. Nichidatsu Fuji of Tokyo, visited Sawan Ashram on October 7, 1973, accompanied by several disciples who were carrying small, flat ornate metal drums affixed to handles, and these were beaten with wooden sticks.

It made a very joyful occasion.

The Master greeted them all with a warm welcome and garlands for their leader, who had particularly desired to discuss the forthcoming Unity of Man Conference, which was in the course of being organized for February 1974.

Kirpal and the Reverend had a long talk about the Conference and other matters of their joint interests, translated by a competent interpreter. After the Reverend's short discourse to a group of the Master's followers, the visitors were served a complete meal in the Ashram dining room.

Before they left, the Master gave copies of several of His books to the Buddhist Guru, who showed due respect to them by raising them to his forehead. Kirpal suggested that the Reverend and his disciples should lead everyone in a Buddhist prayer, to close the meeting. The Master assured the visitors that He and the organizers would be happy to meet them again, at the upcoming Conference.

A few days after the visit of the Reverend G. Nichidatsu Fuji, the Master left the Ashram and spent the rest of the month touring Punjab. A large group of initiates from overseas was present in the Ashram at the time, and Kirpal very kindly arranged for them to accompany Him, traveling in a small bus.

Part of the Punjab program was the dedication of a new, free, eye clinic to be built and run under the sponsorship of Manav Kendra. The site of this new clinic-to-be was in a village very near Amritsar. A Satsang was held on the site and the Master Himself laid the corner-stone.

Other cities on the tour included Ludhiana, Pathankot and Jullundur. Most of the stations on the tour had an initiation procedure, conducted by Kirpal, and the Satsangs were well attended.

In the latter part of the year, Kirpal also toured the South, to Bombay and area; and in Baroda, a Manav Kendra Center was opened. Once again, some visiting overseas initiates accompanied the Master on this tour.

The Master's message for Christmas 1973 and the New Year 1974 was as follows:

'January 1, 1974.

'God made man and man made religions. Religions came into being after the Masters left the physical vesture so as to keep their teachings alive. We are men first, then the various labels that we bear on the body, viz., Hindus, Sikhs, Muslims, Christians, Buddhists, Jains, etc. We can truly be called as such only when the principles of the God-into-Expression Power, viz., Light and Sound, become manifest in us. To be born in a temple is a blessing but not to rise above body consciousness (i.e., to know the self and God) is sinful. While remaining in our respective faiths we must rise above them and should become followers of True Faith; love God, and love all His creation.

'We can know God only in the man-body. Keep the body fit. If it passes away without achieving this aim, we lose a golden opportunity; for "What does it profit a man if he gains the possessions of the whole world and loses his own soul?"

'Let man's physical body be in full blossom and his soul be full of glory, intoxicated with the Ringing Radiance of God, radiating love all around to the whole creation and wish, "Peace be unto all the world over, under Thy Will, O Lord."

'O hidden Sound, vibrant in every atom;
O hidden Light, shining in every creature;
O hidden Love, embracing all, knitting in oneness.'

CHAPTER SEVENTY-SIX

The Master's 1974 Christmas and New Year Message was accompanied by an open invitation, to all initiates, to attend the coming World Conference on the Unity of Man. This conference would run for four days, from February three to six, and carry the principle theme of Unity throughout all the sessions, including those celebrating Kirpal's birth anniversary on February six.

As this conference was probably the most successful involving the Master – certainly the largest – an effort will be made to include here as much of the pertinent coverage as is feasible.

When the initiates received the news of the open invitation to the Conference, they of course realized the wonderful opportunity it offered. They would be allowed to visit Sawan Ashram and be with their Master over the Conference period, without having to obtain permission first. This open invitation *was* permission!

There would have to be a careful consideration of the available accommodations at the Ashram. This matter had already been discussed, and the building of extra rooms was already in progress. The results might be a little rough and ready, and perhaps a trifle damp, but rooms they would be. Never before had the space in the Ashram been so extensively

stretched for use! Somehow, finally, there was enough accommodation for the large number of overseas initiates, all of whom swelled the ranks of delegates.

Non-initiated overseas delegates were given accommodations in various parts of Delhi and New Delhi.

When the long, walking procession started on February 3, to go from the Gandhi Grounds to the Ramlila Grounds in New Delhi, the numbers had risen to over one hundred thousand men, women and children; these would be joined at the Ramlila Grounds by many more. The route took them through some of the busiest streets of the city.

Some of the principal figures of the Conference were seated in the back of two open trucks for part of the procession, so as to be easily seen by the public lining the streets. These were followed by the huge number of delegates, led in sections, alphabetically, each with two delegates carrying a large banner showing the name of each country and the title of the Conference. It was an impressive sight and a very effective piece of advertising to encourage the public to attend the open sessions. At the head of the procession was a large elephant, duly decorated with embroidered robes and headpiece, making a noble figurehead in advance of the long train of principals and delegates.

The march was orderly, impressive and successful – due to good management; and of course the Master's grace. It was a long walk, very tiring for some, but a joyful one, and by taking note of the countless happy faces one could see that everyone hugely enjoyed the effort. On reaching the Ramlila Grounds, everyone would have an opportunity to rest and recover before the inaugural session began in the evening.

The inaugural session that evening was well attended. The Chairman of the Reception Committee, Shri Radha Raman, Delhi Chief Executive Councillor, presented the welcome address and in his speech said:

'In the context of the present times, when man, lacking realization and awareness of his own true self, is beginning to find seeds of his own destruction in all the scientific progress he has made, there can be no better or greater task than to strengthen links of unity between man and man, and to build an atmosphere for universal peace, love and friendship.'

At the close of Shri Raman's talk, the Vice-President of India, Dr. G.S. Pathak, was asked to inaugurate the Conference, and he began by appreciating the invitation to do so. Among the many observations in his speech, he included:

'Man has made many conquests over Nature and has acquired knowledge undreamed of, say, twenty-five years ago, which he can turn to his benefit or to his own destruction. Crass materialism has grown out of the unprecedented advance of science and technology. Distance has been annihilated and people living in remote regions have virtually become neighbours. Yet, they have not learned to live like brothers. Conflicts persist, both on the national and international planes. Nations are afflicted internally with evils like parochialism, casteism, stateism, inequalities, intolerance, ignorance, etc. In the international sphere armed conflicts and wars still occur. Their causes, for examples: racialism, arrogance of power, chauvinistic nationalism, and political greed, bedevil the affairs of mankind. However, it is being realized, to use UNESCO's language, that "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." But no fruitful effort has been made on an appreciably large scale to

change the minds of men and to erect and fortify the inner defences of life. Nor are determined and sustained steps being taken to give a clear and definite direction to human thinking and action so that science and technology may be used only for the welfare of humanity and an end may be put to the frightening possibilities of their evil uses. Colossal amounts are spent on armaments every year which could be utilized to remove poverty, illness and ignorance of the less fortunate peoples of the world. No doubt Man represents a great advance in evolution. Yet it is manifest that in this evolutionary process he has still greater heights to scale. Something vital is missing in human affairs. There is a cul-de-sac – a blind alley. Unless the thinking processes are drastically altered, there is no way out.'

Dr. Pathak also quoted Dr. Radakrishnan, notable philosopher and past President of India: ' "It is the aim of religion to lift us from our momentary, meaningless provincialism to the significance and status of the eternal; to transform the chaos and confusion of life to that pure and immortal essence which is its ideal possibility. If the human mind so changes itself as to be perpetually in the glory of the divine light, if the human emotions transform themselves into the measure and movement of the divine bliss, if human action partakes of the creativity of the divine life, if the human life shares the purity of the divine essence; if only we can support this higher life, the long labor of the cosmic process will receive its crowning justification and the evolution of centuries unfold its profound significance . . . " '

The Master followed with the Presidential Address, the opening of which included a quote from Thomas Carlyle: "A mystic bond of brotherhood makes all men one."

His speech covered the subject from many angles,

and included:

'I feel heartened by the generous response accorded to our call for the "Unity of Man" and am confident that it will not take long to reach our goal, with mutual enthusiasm, goodwill and cooperation.'

Also:

'As ordained by the Master Power a new field unexpectedly opened up in 1957 when Muni Sushil Kumar Ji sponsored a Conference of World Religions with the idea of forming the World Fellowship of Religions. As a result of further deliberations there came into being a "Fellowship" comprising most of the faiths of the world and I was elected its President. Three world tours were undertaken and four Conferences of World Religions were organized in India, besides many regional conferences in foreign countries. The sole purpose was to disseminate the idea of universal fellowship among the people professing different faiths and beliefs. It has brought about broader and better understanding in the realm of theology and a sense of mutual trust and confidence full of brotherly feelings at the top level among all the representatives of the various religions.

'The ranks in the higher echelons were coming closer on the one hand while a danger reared in the heads of the followers to fortify their own sects for fear of disintegration and extinction. Instead of making religion a cementing force, they began to misrepresent the right spirit leading towards the path of essential Unity. They made it an instrument to serve their vested interests and began to form communal groupings bearing the various labels of their "isms" – fortifying and buttressing them by artificial walls of hatred and distrust. One really wonders how religion, which is a link between man and God, can run the risk of forgetting his [the follower] being a man born with the same privileges from

God, and endowed with a conscious entity which is a drop of the Ocean of All-Consciousness.

'To combat this new danger of religious chauvinism, it was thought necessary to start the work of regeneration from the very grass roots. Man-making must take precedence over everything else. This could only be done by inculcating a sense of dignity in the individual for manual labour. "O Man, all are made to serve thee and you are the head of all sentient beings." Animals, birds, reptiles, etc., are the younger members of the family of God. It is considered significant to inculcate in common man the humanistic ideas of unselfish love and selfless service with special emphasis on man-service, land-service and animal-service. This idea took its concrete shape in 1969, when it was decided to set up Man-making Centers or Manav Kendras here in India and abroad.

'In India a Man Center is started at Dehra Dun at the foot of the Shivalik and Himalayan ranges. It has set up a hospital and a home for indigent people. A provision for land farming and cattle farming on scientific and modern lines is a part of the project. The Center envisages the setting up of a Hall of Learning, fully equipped with original scriptural texts of all the religions of the world and comparative study of the truths contained therein; and a language school to overcome linguistic difficulties.

'This convention aims to unite all mankind on the common ground of service to fellowmen and faith in Divine power, and to accomplish that, it urges the religious and ethical leadership to shed apathy and aloofness and assume more prominent roles in human affairs.

'Such conferences in the past have been organized at the level of religions and consequently have not been able to achieve integration in the required measure. A significant

feature of this conference is that it is being organized at the level of Man as truly envisaged by the Saints and Prophets of the world such as Socrates, Buddha, Mohammed, Christ, Kabir and Guru Nanak; so that it may lead to true integration. The challenging task before the religious and spiritual leaders is to bring about a radical change in the ethical, educational and economic status of humanity. Economic uplift is really essential because "a hungry man is an angry man" and to talk of God to him is a mockery.

'All men are born with the same privileges from God, the same way, and with the same constitution outside and inside. They are all conscious entities, drops of the Ocean of All-Consciousness and as such, are brothers and sisters in God, and worship the same Great Power by different names. We are all one as men and souls, and worship the one God to inculcate the true brotherhood of man and Fatherhood of God. The holy men emphasize that the human body is a true Temple of God and He resides in the temple of the body made by Him in the womb of the mother and not in temples made by human hands. Soul also resides therein; one has to realize Him while in the man-body which provides a golden opportunity to us.

'I am confident that each one of us fully realizes the significance of this cosmopolitan meet and will extend his wholehearted support towards the fulfillment of the objectives of developing international understanding and heralding the unity of mankind.

'Let us pledge ourselves to the task of regeneration of mankind, transcending all narrow allegiances and commitments, and stand united and resolute to its ultimate fulfillment.'

There followed a number of speeches by not only religious

leaders but by government ministers and other members – the idea of a universal unity among men being strongly approved by politicians and scholars alike.

Mr. Reno Sirrine, leader of the American delegation and Vice-President of the Ruhani Satsang and Manav Kendra organizations in U.S.A., in his vote of thanks to Dr. Pathak, said:

‘The thing that has impressed me is that the Indian Government has been partial and interested and helpful in seeing Man improve himself and has tried many times to give more leeway than we would in almost any other country in the world . . . The thing I like about the philosophy of Master Kirpal Singh is that all of us are equal in the sight of God. Of course the responsibility this puts on us is tremendous!’

Among the speakers, Shri Raja Ram Shastri, M.P. and Vice-Chancellor of Kashi Vidyapith* said:

‘There are many things that divide humanity. Religion was the sole uniting factor. How did religion change to become a dividing force and what is the remedy for it? The reason for deterioration in religion is that with the lapse of time the outer forms and formalities of religion gained in importance, to the detriment of its esoteric content. The outer form changes according to the needs of the time; it is only the shell and not the kernel. The core and kernel of religion is Spirituality, which is constant and changeless and true for all times. Unless we recognize this basic unity as the fundamental truth of religion, religion will remain a dividing factor and not a uniting force, which it is in reality.’

* Founded in 1920, Kashi Vidyapith is a renowned school in Varanasi (Banaras); it is now a university and, in dedication to Mahatma Gandhi, is known as the Mahatma Gandhi Kashi Vidyapith (Vid-ya-peet).

The Morning of February 4 was devoted to a Conference of World Peace. Under the aegis of Jain Muni, Acharya Tulsi, founder of the Anuvrat Mission (for moral regeneration of man) and under the Chairmanship of H.H. the Venerable Nichidatsu Fuji, Head of the Japan Budh Dharma, this Conference was inaugurated by Shri Jagjivan Ram, the Union Minister of Defence.

The Honorable Jagjivan Ram asked, ' . . . if one would perhaps question the reason why a defence minister, who is concerned with preparations of war, would be asked to inaugurate a World Peace Conference? The reason being that he is not only a defender of the physical boundaries and sovereignty of India, but also its cultural heritage, its great traditions of truth, non-violence and universal brotherhood.'

When the Master spoke, He pointed out that the Gurbani states: ' "Oman, thou art the highest in all creation; the world is created for thy service" but first, man has to become man in the true sense of the word. That man is a composite being, a conscious entity, having a body. The true meaning of man is one who is overflowing with love and compassion – one who knows himself and who knows God. He loves God, and as God resides in all hearts, he loves all creation. God is love, and man – who is of the same essence as God – is an embodiment of love. So, one who gives out the Godly radiation of love may truly be called a man.' The Master was pointing out that peace, and all peaceful actions, begin in the heart of man, who was made in God's image, and Kirpal went on to go further into the precept. He concluded His speech by repeating one of His basic mottoes – that man should 'Do Good, Be Good, and Be One'.

The Jain Muni, Acharya Shri Tulsi, said how glad he was

to be on the platform, where there was talk of peace, and that: ' . . . the platform is a spiritual one, and we are talking about the problem of peace on a platform of religions. Therefore, it must be discovered whether religion has the power to establish peace in the world. For that, religion must have two important principles: sacrifice and self-control. It is the task of the Gurus to correct the sickness in man's mind, which is pushing the whole thing in the reverse direction. The word Anuvrat means that if you do not attack others, then others will not come and attack you. Anuvrat does not consider others to be inferior. Anuvrat transcends color, creed, race, religion and country, but works for all human kind, to transform mankind into good people with good habits.'

The Venerable Nichidatsu Fuji, the Japanese Buddhist leader, got down to basics. He said that the growth of poverty destroys the consciousness of all higher values; that every human being should be provided with the basic needs of food, clothing, medicine, etcetera – only then can peace be established; that love and non-violence, tolerance and respect for others, to share what one can afford with others and to eschew greed – this will achieve peace and unity.

Other leaders gave enthusiastic and positive talks. In conclusion, a proposal as follows was read out and approved by a show of hands.

Proposal:

- This World Conference on Unity of Man proposes to organize local forums of well-meaning and enlightened persons, all over the World, to bring about frequent small gatherings in order to afford an opportunity to the representatives of various religious groups to meet more often and more intimately. This forum would not only discuss the pragmatical purposes of world alliance and peace but would establish a personal sympathy and understanding as well,

without which genuine cooperation would not be possible.

- The Conference accepts reverently and unanimously the ideal for man expounded by revered Sant Kirpal Singh Ji as "Man is incarnate soul, a conscious entity, and is of the same essence as God, and as such we are members of one family and related to each other as brothers and sisters in God. Human body is the Temple of God. To be born in the body-temple is a blessing, but not to rise above body-consciousness (i.e. to know self and God) is sinful. While remaining in our respective faiths, we must rise above them and should become followers of true faith to love God and love all His creation.

- "A true lover of God will love all His messengers who came in the past, all the scriptured records of their self-communion and communion with God. He will love all mankind and the rest of God's creation in many forms. He will love all holy places sanctified by the presence of Godmen at one time or another and now revered as places of pilgrimage. He will never injure nor molest anyone in thought, word or deed."

- The World Conference on Unity of Man records its sincerest gratitude to Ruhani Satsang, Delhi, Manav Kendra, Dehra Dun, and their benign originator, Godman Sant Kirpal Singh Ji Maharaj, for giving a new motivation in the sphere of Religious Unity, World Peace, and solutions for perplexing problems confronting human progress and prosperity; and an opportunity to meet, at one platform, leaders and thinkers of various religions and faiths, having spiritual consciousness and conviction determining the actual lives of significant groups of people.

- The Conference proposes that "Unity Homes" should be established, wherever possible, all over the world, where people of different color, clan, caste, creed and nationalities

can meet and live with perfect amity, unity and understanding, like in their own homes. The Home should also be used for celebrating National Days of all the nations, religious and social festivals, cultural nights and exhibitions.

The evening session of February 4, was the Conference on Unity of Religions, under the aegis of Jain Muni, Sushil Kumar, and the Chairmanship of Maha Mandleshwar Swami, Ved Vyasanand.

The Swami, in his introductory talk, pointed out that this gathering of saints and sadhus represents various different schools of philosophy; various sects and formations. That, at one time, two sadhus would not sit together – but are seen now, all sitting in one line. He pointed out that the credit for that goes to Satguru Kirpal Singh, who accomplished the impossible and brought them all together on a common platform. He went on, describing the type of saint who starts a sect or formation, but whose circle is limited. Also, there is a Saint who rises above formations and takes all God's creation in His loving embrace, seeing all men from the level of soul. 'Satguru Kirpal Singh,' he said, 'belongs to the latter category.'

The Swami pleaded for inter-religious amity and unity, and said that religion or dharam is one – the various denominations of Hindu, Muslim, Christian and others are but the outer shell, for the core and substance is truth. Non-violence, love, harmony, service to fellow men, and good behaviour are the very basis of all religions – there is no difference.

Muni Sushil Kumar reminded everyone that the cause of all conflicts lies in rigidity, dogmatism and the inability to appreciate the viewpoints of others; that, to appreciate and consider the opposite viewpoint would solve most problems,

and if men of religion would sit together we would have a unity; that, while the wrongdoers, drunkards, bullies and others are united, the good men have no unity and lack organization; that, unless all religions have a unity together, they will not survive as religions or as dharam.

Other religious leaders gave similar talks. The Master, at the end of this session, advised everyone that listening to the wise men with only one ear and allowing the wisdom to leave via the other ear was no good; and that, endeavoring to memorize what was said is also useless – one must digest everything and act upon it; to make it a part of one's every-day life; that, if we all digest what we have heard and act up to that, there would be peace and happiness on earth.

CHAPTER SEVENTY-SEVEN

Also on the evening of February 4, the Panel Conferences were held at Vigyan Bhavan. The many panel members spoke on interesting subjects, appropriate to the over-all theme of the Conference: Unity. It is not feasible to include all speeches, but brief extracts of some of them are noted.

Each of the four panels had its own subject:

1. Unity of Man – One World.
2. Current World Problems affecting the Unity of Man.
3. World Harmony.
4. The Essential Unity of Religions.

Yogi Bhajan, who inaugurated the first panel, spoke of the world's need in his talk: "One World – The Dignity of Man":

'When all our minds are sick, we seek truth; and this is the right moment to meet heart to heart. There is the greatest need for love at this time. I am hopeful that we shall have a meaningful discussion today in this panel conference, and with these words I am grateful to be called to inaugurate it; I am hopeful that you will give a very positive and concrete exposition of the subject and offer solutions to the problems of humanity, so that hatred may be wiped out from the face of the world, and there is dignity of man; and man can develop himself in the spirit of love and peace.'

Yogi Bhajan is the Chairman of the 3H Foundation and Sikh

Dharma Brotherhood in U.S.A.

The Master spoke of the "Path of Oneness." In this short talk He included: ' . . . It is very difficult for narrow-minded people to adopt this Path and to meet each other. We must exercise in the right direction. The present urge for unity is a call for self-consciousness, and we must be eager to achieve it and share our good efforts to achieve it. I stress that we must go ahead on the path of oneness of man, which is the real Path of God, and whatever differences come in our way must be removed in a coordinated manner. If you have faith in Him, you can change your fate, as well as others' fates. My best wishes are there and I hope you will come to this conclusion.'

The Reverend G.J. Chisto, President of the Northern Region Seventh-Day Adventist Church of India, spoke on "The Purpose of Education" including: ' . . . The predicament we find ourselves in today is a result of neglecting one of the most important factors of life. Much stress has been placed on the mental and physical development of our generation. To a lesser degree, scope has been provided for certain social developments, but little has been done about the spiritual or moral health of the individual. This, I contend, results in the moral decadence which is destroying the foundation of everything we hold precious and dear. Mankind has been able to conquer outer space, but has failed to find the meaning of his inner space . . .' His talk contained many interesting and practical points.

In his speech, "The Poison and the Nectar", Dr. Karan Singh, Minister of Health and Family Planning, inaugurated the Fourth Panel, and concluded by saying:

‘. . . Today there is a need for churning the ocean of consciousness, as in the ancient myth. But remember that before the nectar, comes the poison. If you recall the myth of the churning of the ocean, you will remember that the nectar came after dreadful poison in the great mouth of Shiv. That day immortality came to man. So today the ocean of consciousness is being churned. The poison has now got to be integrated within human consciousness if we are to break through into a new level of consciousness, a new awareness of the tremendous potentiality of man. And in this lies the unity of man. Therefore it seems to me that what a conference of this type should address itself to is the task of refocusing the attention of the human race upon this indefinable quality of transcendence and, at the same time, commitment. If we are able to do this, I think we will be able to meet the tremendous challenges that face us.’

In his talk, “Toward the Unity of Conscience”, Dr. Angelo Fernandes, the Roman Catholic Archbishop of Delhi, included:

‘. . . Man must grow simultaneously in his mastery over himself, the closeness of his relationship with God our Father, and in love and service to his neighbour. A spiritual person is a whole person; such a person enjoys and grows in fellowship with God and man in a positive, active, dynamic, ever-increasing way. This is more than just not doing wrong, or any sin, or any harm against one’s neighbour – that’s negative – and that’s why this world is in a sorry mess: there are far too many people today, so-called good people, who sit on the fence and watch the world go by; they want other people to pull the chestnuts out of the fire. And they say to themselves, and perhaps to the world, “I mind my own business” – as

if we were not all concerned about each other. A correct attitude seems to be to call for an open, expansive, "love in joyful service" attitude, which is at once the recipe for happiness and the best contribution to society. . .'

The first open session was held on February 5, in the morning. The Honorable Prime Minister, Shrimati Indira Gandhi, was originally scheduled to attend the evening session, but, with a last-minute change, her unexpected and unpublicized visit in the morning was met with such a huge gathering of the public, it may have occurred to her that her people were just as interested in Man's Unity as they were in elections, during which she was faced with similar uncountable multitudes.

She found that this gathering, attending a subject far from politics, was an international group of peoples, quiet and attentive, with little need for security and control, although some sevadars had been given that direction, should the need arise. The Prime Minister, of course, was always attended by security.

Mrs. Gandhi was met with the smiling faces of the delighted Conference organizers, including Kirpal; then she joined the large group of dignitaries on the huge platform. She was welcomed, officially, by Shri Radha Raman, Delhi's Chief Executive Councillor and Chairman of the Reception Committee of the Conference, whose words followed with: ' . . . We have made rapid all-round progress in science and technology, but it is set at naught when there is a decline in human values. And so we find that a search is on in most countries of the world today, to find ways and means to preserve human values and standards. It is against this background that the World Conference on Unity of Man has been convened . . . '

The Master's remarks, after welcoming the Prime Minister, included:

'... The inner feelings of heart cannot be expressed through words, for love is always dumb; the power of love works through radiation. I have love and goodwill in my heart for all of you sitting here. And the love and affection that I have for Indira Ji cannot be expressed in words. She has devoted her whole life to the cause of unity of man.

'Before this we have been holding many conferences at the level of religion. These were instrumental in mitigating bigotry and narrow-mindedness to a very large extent. So far, so good. But there was yet considerable work left to do for unity and, for that, we now have this conference at the man level, the first of its kind. I recently went to the West. The idea appealed to them greatly. Here in India too the need for it is being felt in all quarters. Man has first to become man, in the true sense of the word. Even God is searching for a man – a perfect man. The great Urdu poet Iqbal says, in a couplet, that Moses went to Mount Sinai in search of God; did he not know that God Himself was searching for man?

'Who is a man? He who represents the ideal of manhood, who loves God and since God resides in all hearts he loves all creation: his body and soul should give out radiation of love, of humanity; he should have love and regard for everybody – his compeers, his superiors and those who are below him – for God is in all of them. Man is the roof and crown of all creation and so this conference is being convened on the level of man. Our dear Prime Minister has taken time from her busy hours for which I find no words to thank her. I thank her on my own behalf and on behalf of all of you for coming here to address us.'

On behalf of the foreign delegates, Yogi Bhajan thanked the Prime Minister for attending, saying:

‘. . . Distance has no meaning today. In the West we have always looked to Mother India to give birth to an illustrious son through whom we should be able to give the message of ancient life to the world and thus serve mankind. We have come here from all parts of the world to learn the way of developing “spiritual consciousness” which the West has to learn from the East and which would be the basis of world unity. It is a unique situation in the world today that out of the great personalities today, three are women, and our respected Prime Minister, Shrimati Indira Gandhi, is one of them and she is a pillar of light in the world.

‘It is an inspiring thing to all of us in the West that today, once again, the message and call for unity has come from India and it is a great day, a blessed day that the great son of India, Sant Kirpal Singh, has accomplished a great task, a unique and unparalleled task, of bringing people from all over the world together here. It is a great day in history that has given us the message to leave words and take to action.’

Speaking in Hindi, and also in English, the Prime Minister said:

‘. . . Since we have many friends from outside the country, I would like to say just a few words in English. It was a very good idea of Sant Ji to call this conference of all religions. As I said in Hindi just now, one of the books that had a profound influence on me when I was quite small was called “Essential Unity of all Religions”. And I saw from it, how in fundamental thought, in the whole encouragement of an atmosphere of love, of harmony, of cooperation, of helping others, all religions had a deep message to give. We

in India have for many years tried to practice these ideas, but being human beings we are full of failings and we do not always live up to our ideals. We were also taught that just as the rain falls in many parts of the earth, ultimately most of it finds its way to the ocean. In the same way, whatever path we find of worship, ultimately it leads, if we do it in the right way, if we do it with sincerity, it leads to truth and to greater understanding of the world and of ourselves, and gives the inner strength with which to meet the challenge of life.

'There has always been materialism in the world; there have always been forces of evil in the world; but alongside with it, there have always been forces which have tried to combat them, which have tried to forge a path of peace and harmony. And today perhaps we need this more than ever before, not because man is worse, but his power is more to do bad things. And we see that this power, which could have gone such a long way in relieving the sufferings of many people who have been deprived, underprivileged and oppressed through the ages, much of this power is used for warlike efforts, for threats and for creating disharmony rather than cooperation. So a conference like this when different trends of thought and philosophies can come together to try and find a way which can inspire the people today to give of their greater knowledge, of their greater capacity, of their greater power, to forge a new path for mankind.

'Many people, in writing of the last year (1973), have commented that it is the end of an age. We do not know what the new age will be like, but it will be different. Now in what way it will be different lies in the hands of all of us, especially of the young people. Because it is they who will make this new age. It depends on them whether they want to follow the path of peace and they have the capacity

to create harmony, to create better understanding out of the old, ancient truths. A remarkable thing about these ancient truths is, although they are very ancient, you will find that they apply to modern life, but if you look at them in the context of what is happening today, you will find that they are just as relevant, that they give the answers which we need. But unfortunately the world doesn't seem to have time to think, time to study these things to find out a deeper meaning; time to let them act and to take real strength from them. Whatever this new age will be, it will be an age of man, of the common man, and therefore whatever thoughts, whatever worship, whatever direction can strengthen the man – and by strength I do not mean the strength of weapons, the strength of power or organization – but the real strength which lies within each one of us; if we can strengthen that part of us, only then will we be able to use this power wisely, and make the world a better world, and make man a better human being. So the challenge which faces humanity today is greater perhaps than any challenge it has faced before.

'Along with the challenge is the opportunity. Never have we had such an opportunity for moulding a new way of life, because with better communications, as was said just now, distance is no barrier. So what we thought divided one continent from another are like bridges, which in a way join the continents together. The mass media also gives the opportunity of bringing thoughts to different parts, of creating a better understanding between peoples, and only out of understanding can grow friendship; out of friendship can grow cooperation, and out of cooperation can come peace for the individual, for the group and for the nation and, we hope, the world as a whole, so that we can go towards what many people have dreamed of – the concept of one world. In our philosophy it has often been said, in many different

ways, that all the human family is one, but before it was just a very distant ideal and people regarded the human family perhaps as only those people who lived around them because they couldn't see far enough, they were not in touch with people no matter how far away they lived – in touch not only through words, but in touch through bridges of understanding, of thoughts, of concepts; and we should use this opportunity for strengthening the forces of peace and understanding.

'We are talking here of harmony, of peace, of the oneness of man, but I am very sad that in my own country, there is a great deal of disharmony, there are the forces of violence, there are the forces which want to exploit the difficulties of the people on any other issues. Sometimes we quarrel on religion, or we quarrel on caste, or we quarrel on language, or we quarrel on some small dispute between one state and another, and the net result is not the spirit of peace and harmony, but the spirit of disharmony and the spirit of discontent. We are facing very great difficulties, but the question is, how do we combat them? How do we get the strength to meet them and to find a way out? It cannot be through disharmony. We are naturally very sad when people die through these violences, whether it is because of those who themselves do violence or those who try to prevent them and our full sympathy is with the families of the bereaved, with those who have suffered in other ways. But when we look back after sometime we find that these kinds of eruptions do not achieve what we want. They achieve only disharmony and encourage what is not good in man, because each one of us has the good and the bad. It is up to us which part we encourage, we all have to come out. And this I think is the message this conference can give to India which needs it just as much as the rest of the world. So all of you

here, some have traveled long distances, but the distance we have to travel in the spirit is much longer than any distance which you can cover by ship or by plane or by train, and if we can go in the right direction, lift up our spirits for right action, then I think all of us together can contribute to the making of a better world. So I think that this conference has served a very valuable part; all these steps are not big steps, they are small steps, but any journey, however long, is completed by the steps one takes towards the goal. So I think that Sant Ji and all those who have cooperated with Him in this great venture are to be congratulated and we seek their blessings in our work; and to all of you who have come, I give my good wishes. Thank you.'

Mr. Reno Sirrine, leader of the U.S. delegates to the Conference, also thanked Mrs. Gandhi, and said:

' . . . the Prime Minister mentioned that this was the age of the common man; and I'm sure that this includes all of us without exception. Most of us came to India because India is the mother country of individual religious accomplishment. I came here because I want to walk without feet, I want to fly without wings, I want to see without eyes and I want to hear without ears. If I am able to accomplish any one of these four things, I will have developed spiritually as an individual. And this is our job: to individually develop ourselves so that we become a worker for world peace, for one religion, man to man understand each other. And with this great thought and this great challenge which is even greater than the physical challenges that we see around us day by day, I again want to thank every one of you for attending.'

The Chief Minister of the Punjab, Giani Zail Singh,

congratulated the Master for convening the World Conference to promote and encourage unity, love and understanding – the crying need of the time in this world torn by hatred and fear. He said that the Master belongs to that line of luminaries who gave out the message of love. Since love knows service and sacrifice, a call for selfless service has gone out. Service of man is in fact service of God, since God has made man in His own image. This was the message of all the Masters that came, but their followers went against the teachings of their own preceptors, and that was the reason for all their woes and for the hatred and fear today. The Master has revived the old, old teachings of the past Masters and it would do a lot of good if young men were to follow in His footsteps and act upon His teachings.

Kaka Sahib Kalelkar, a well-known figure in India who was a close associate of Mahatma Gandhi, said:

‘. . . We are very fortunate to have been born in a land where we have all races and cultures living together. Our culture forbids us to speak ill of other religions. We only see the good in all religions and cultures and strive to promote a sense of kinship and family feeling among votaries of different religions. And in conformity with our culture we have a secular government. Love knows service and he who loves is never afraid. The modern age is the age of universal love. The petty conflicts today may flare up into world wars. Love and service of man are the two effective antidotes to that. It is therefore most essential to propagate the ideas of love and service among the people and Sant Kirpal Singh is doing this most important work. I wish Him all success in His endeavor.’

Shri Parmanand, the Minister for Jammu and

Kashmir State, said:

‘. . . In this age of proliferation and stock-piling of weapons that scientific progress has placed at the disposal of man, the message of humanity takes on a special significance and Sant Kirpal Singh deserves our gratitude for having organized this World Conference on Unity of Man. It is a glimmer of light in the all-pervading darkness – this message of unity of man – that we are all one and no physical barriers and boundaries can divide and separate us.’

Swami Arvindanand, a frequent visitor to Sawan Ashram and a highly respected member of the leading Hindu Swamis in India, said:

‘. . . By God’s grace or by merit of karmas, you are blessed with the man-body and if you cultivate and develop certain human qualities you are a man and if, on the other hand, you adopt evil ways and develop undesirable qualities you are a demon and not a man. So you have to curb evil tendencies and develop good qualities. And man-making or regenerating man is, therefore, the very basis of the mission of Satguru Kirpal Singh and His Manav Kendra. He has taken the first step in the right direction by organizing this World Conference on Unity of Man and it is now for all of us to walk in His footsteps and stop not till we reach the goal – of Unity. To err is human and we have our shortcomings, we always had them, but we have a competent guide in Param Sant Kirpal Singh, the Cosmic Man, to light our path to the cherished goal. You have seen how our President, the Prime Minister and other top leaders and administrators seek His guidance and blessing. There is no other way than to take refuge under the sheltering wings of a Godman.

‘I do not wish to ask you to raise your hands, but would ask all of you to make a firm resolve that from now on you

will cleanse your hearts and minds of all parochialism and see man as fellow-man and brother, and not as Hindu, Muslim, Christian, or satsangi and non-satsangi. If you do that, then only can you claim that you have some understanding of the teachings of Sant Kirpal Singh Ji. It is the Power of love of the living Master Kirpal Singh that draws you to Him and you sit with rapt attention from morning till evening. If He were to leave this stage there would be nobody left here except the loudspeakers and the poles supporting the vast canopy overhead since they cannot run away. It is the power of love, the uniting and cementing force, a minute vibration of which can span distances of mountain and sea. And so we should all become living embodiments of love and carry the message of the cosmic Lord, whom we call by the name of Satguru Kirpal Singh, to the whole world.'

The Master, at last, spoke over the loudspeaker system, and thousands turned their whole attention to His words. He included these remarks:

'... Yesterday, the day before and today, the ideal was placed before you that mankind is one. We are all one it is true, but we have not yet *become* one. When will that be? When we see Him in all and all in Him. But for that some effort is required on our part. We should pray to the Almighty to give us strength to change our angle of vision. So I would request all brothers and sisters here to sit still, close your eyes and withdraw your attention from all outside and pray to God in all sincerity and from the depths of your heart. A true prayer which comes from the heart is always answered. And what is a true prayer? When heart and mind and tongue are all unanimous and in perfect accord – what the mind thinks, the heart feels and the tongue

expresses. The Almighty heeds such prayers. The Gurbani says in this context:

"Sat santokh Kare Ardas,
Tan sun sad bahalai pas."

'First of all the prayer should be true; it should come from the heart, the tongue should express it the same way and the mind fully concur with it. That is a true prayer. The next step is to sit at the door and patiently wait. Hurry won't do. So I say to you, the ideal before us is that mankind is all one. The labels of various formations that we carry on our bodies came later. You are welcome to have them, they are the distinctive labels of the different schools that we have joined to know Self and to know God. That school is best which turns out a larger number of successful students who pass the examination.

'Now please sit still and meditate for just three minutes. Close your eyes. Withdraw your attention from all outside. Pray to God sincerely and from the heart. He is within you and hears all your prayers. He knows the very trend of your thoughts, the way they are shaping. Now sit still, withdraw your attention from all outside and pray, "O God, we are stranded. We have lost the way. Show us the way. We are all one family, children of the same Father. And you are our Father."

It was not the first time during the Conference that He had called the people to pray. Perhaps He was looking deeply – into the future. Perhaps He saw the difficulties that were coming; that man would be needing the help of his Father, very desperately. The whole congregation of the vast gathering responded to Kirpal's appeal and, just prior to the close of the session, sat for three minutes in silent and peaceful meditation.

When the February 5 evening session assembled, it formed a continuation of the morning's program, with further speeches by the dignitaries on the platform. Those who had not spoken in the morning put their thoughts and suggestions to the assembly of religious, political and social representatives, and the huge public congregation.

Although most of the delegates' attendance at the Conference was pre-arranged and the program of some sessions pre-organized, yet it was open to include anyone who wished to attend. A Buddhist nun from Sikkim, a Bhikshuni Pal Mo from the Mahayana sect, included these remarks in her talk in English:

'... In the tenets of Mahayana, it is clearly said that there is no gain in looking for enlightenment for one's own self. We must seek enlightenment for all mankind. I look upon this conference, sponsored and organized by Sant Kirpal Singh, as not only a monument to His great love for all but also a monument to His great work for all. This is an example of supreme self-sacrificing work. It does not come, a meeting like this, just by thinking about it. It comes by sacrifice – kurbani – and hard work. Sant Ji could have sat in his Ashram very happily and the world would not have come to an end, but He called all His followers in the villages and I am happy, I cannot tell you how happy, to see all these Punjabi and U.P. villagers with their bistras [beddings] on their heads, and their families, coming to this camp city. This is the meaning of His care and selfless work for all. I give this message on behalf of Buddhist brothers of the Himalayan region – in Sikkim, in Bhutan, in Himachal Pradesh – and in India ...'

CHAPTER SEVENTY-EIGHT

Finally, the Master gave a short, spiritual discourse, and concluded the day by saying: ' . . . I have all love and regard for all of you who have come from India or from far off places. The teaching of all Masters who came, in the East or the West, is the same. I have love and regard in my heart for all Masters who came, those here present now and those who may come in the future. They are sent by God from time to time to awaken mankind from the slumber of parochialism and narrow-mindedness. Guru Nanak came in this context and recently, Swami Vivekananda. When he returned to India from his foreign tour he raised both hands and said, "O Hindus, O Muslims, you are my own." So what I say to you is nothing new. I would request all of you to spread it, all that you have heard here, wherever you go. Proclaim it from the housetops that there may be peace and happiness on earth. So I pray God, and you pray with me, that He grant us His special grace and provide for us to have a first-hand experience of Reality. The ideal before us is this, that we are all one.'

For the duration of the Unity of Man Conference, a temporary "tent town" had been erected at the Ramlila Grounds. This area included: tent accommodation for many people coming from outside Delhi; a first-aid station with

free treatment and medicine, administered by a fully qualified doctor; reception rooms and a room for the Master to receive the dignitaries and anyone else who needed to see Him, time allowing; including the visiting satsangis from overseas, who were not denied any of the daily company of the Master for "darshan", which was a quiet time for intimate association and conversation, whereby His children could bring up any subject in their hearts and receive His full attention on their questions and problems. In view of the demands on Kirpal's time during the Conference, these heart to heart moments were kept to a minimum until after the close of the event.

However, early on the morning of February six, before daylight, the Master was sitting in His "room" at the Ramlila camp, very wide awake and very cheerful, distributing prasad to all and everyone, by His own hand. "Prasad" could be anything, not necessarily food and not necessarily sweetmeats, but most people were delighted when the blessed gift was sweet.

As all His disciples knew, or at least had strongly hoped, the Master would climb the huge platform at the Ramlila as early as 5 a.m. This was their Master and this was His birthday. Did He not always come, on His birthday? They were not disappointed. He gazed across the multitude. Each one felt the powerful impetus of His glance. It was early, it was cold, but this is why they had come so far – to be with Him on this special day. If the T.V., radio and news reporters wondered at the large numbers present so early on a cold morning, they would only realize why by becoming followers themselves and experiencing some of the blessings a Perfect Living Master has, to give His children.

The crowds were silently enjoying the Master's darshan.

Then, they sang – to express somehow the fullness of their hearts. A number of speakers expressed their views, then the Master Himself spoke. He alluded to the words of praise and congratulation spoken about Him, and said: 'I heard all that was said about me, and I was ashamed.' He quoted from the Gurbani, words that mean in English: "Black is my form and black my robes. Full of sins am I, yet people call me a holy man." He went on to tell how His Master, Baba Sawan Singh, gave Him the work of distributing the Holy Naam to the true seekers, when He had never even imagined He would be given such a task. He then told Hazur that all the work would be Hazur's work, that Hazur's order would be carried out, while He Himself would act as a puppet, which would dance in whatever way Hazur ordered; and Hazur agreed. He continued: 'So I always say, "O Master, it is all Thy grace working. The credit is all Thine. It is none of my doing."' He went on to describe how Hazur's grace works in all that He does. Ordinary men cannot know just how deeply a part of a True Master's character is true humility.

At the end of the early morning gathering, there was a break, wherein everyone was able to take breakfast. At noon, another session for the public began, presided over by the Mayor of Delhi, Shri Kidar Nath Sahni. The session began with a great deal of garlanding of dignitaries – particularly: the Mayor, the Deputy Mayor, other Ministers and prominent functionaries, all of whom had arrived to join in the celebration of the Master's birthday and to give support and approval of the Unity of Man Conference. The official delegates were present in full strength. Some of the dignitaries gave short speeches, starting with the Mayor. The Master also spoke; included in His talk were the following words:

'The object of the Conference on Unity of Man is to propagate the idea of unity of man – that all mankind is one, all are born the same way, their outer and inner construction is the same and all are endowed with the same privileges from God. No high, no low – all are equal. We are drops of the Ocean of All-Consciousness which is God. So we are all brothers and sisters in God. Our ultimate goal is to attain at-one-ment with the Supreme Power which controls all creation and also controls us in this body.

'The whole world is His abode and, on a small scale, the body is the Temple of God in which His eternal Light is shining. "Take heed that the light which is in thee be not darkness." That Light is in all of us. Our surat or attention has identified itself with the body and the outside world, so much so that it has forgotten itself. If it withdraws from all outside and rises into awareness of its true identity as a conscious entity, it can know the Supreme Power – God. For that we have to learn to die while living, by rising above the body-consciousness. What is death? It is like the sun setting on one side and rising on the other. That is all. We have to realize the Controlling Power, the source and sustenance of all that is. Why do we not see Him now? Because our attention is identified with the physical body and the world outside, so much so that it has forgotten that it is a conscious entity: the controlling power behind the body. Let me give an example to explain the point. Suppose I am looking in front of me. I cannot at the same time see what is behind me unless I withdraw my gaze from the front and look behind. Likewise, our attention is fixed on the visible world outside. It has to withdraw from all outside and re-cede within, to know itself. And which is the eye that can see the Reality within? That eye is different – it is the self-luminous inner eye mentioned in the scriptures as the third

eye, single eye or Shiv Netra, of which it is said, "If thine eye be single, thy whole body shall be full of Light."* That eye opens when we withdraw our attention from all outside and rise into awareness of our true identity, and then realize the Supreme Power. And when one sees Him immanent in all and working in all, one would love all creation.

'Man is he who is perfect all round – physically, mentally and spiritually. "Be ye perfect as your Father, which is in heaven."** We give food to the body, we also feed the intellect, but what food do we give to the soul, which is a conscious entity? What is the food for soul? Man cannot live on bread alone. The food for soul, a conscious entity, is to contact God – the Ocean of All-Consciousness, the Supreme Power that enlivens all creation. It has to know that Power, to contact It. Such a man who has developed all round may be called a perfect man. The object of all formations or social bodies is to turn out such perfect men.

'God made man and gave all men equal privileges. There is no high, no low – all are equal in the sight of God. And God does not reside in temples made by human hands but he does reside in the temples He has Himself made in the womb of the mother. And that temple is the man-body that we are carrying. In this temple we live and He also lives in it. It is a wonderful house we live in, that with so many apertures or outlets of eyes, ears, nose etc., we cannot escape from it. Some Power is controlling us in this body and that Power is God.

'All Masters who came in the east or in the west say that God is Love. Soul, which is of the same essence as that of God is also love: love needs an object for attachment. The natural object for our attachment was God, but we got at-

* Luke 11:34.

** Matthew 5:48.

tached to the world, because we see it. All Masters say, "Love thy God and since God is immanent in all forms, love all creation." We say, how can we love Him whom we do not see? The answer to that is, seek the company of a Master who has realized Him. He will give you a practical demonstration of how to rise above body-consciousness and see the Reality within. The Masters come to make people see who do not see. When the attention recedes within to concentrate at the seat of soul between and at the back of the two eyes, it realizes its true identity – that it is the indweller, controlling the body, and there is a Supreme Power that controls it [the soul] in the body. Guru Nanak says in this context, "The Lord of Nanak is visible everywhere." And Kabir says, "I saw Him, the Uncreate Light Principle immanent in all and my doubts were dispelled."

'Love comes with seeing. One cannot love Him whom he does not see. How can we see God? The Upnishadas say in this context: "Unless the outgoing sense-faculties are controlled, and the mind and the intellect stilled, one cannot realize God." When one sees Him in all he would naturally love all creation and seek the good of everyone. Guru Nanak was moved by the same experience to say, "Peace be unto all, under Thy Will, O Lord."

'Love knows service and sacrifice. Man is he who lives for others. An animal lives for itself and for its progeny. There is no dearth of preaching today. One may read all the books but unless he acts up to what they say it is no use reading. We have developed the head and neglected the heart. That is the reason for all the conflicts we see today. There is nothing new in all that I have said just now; I have given out the gist of the understanding I got by sitting at the feet of the Masters and from a parallel study of religions and that is, "O Man know thyself, who

you are, what you are."

A Persian Fakir says:

"O man, you know the worth of everything.

If you know not your own worth, you are a fool." '

At the close of the midday meeting, Shri Prem Chand Gupta, General Secretary of the Conference and one of the hard-working organizers, thanked everyone who had participated in the event. He commented on the huge success of the Conference which, he said, had fully reflected the idea of unity, both in its organization and in its working. He pointed out that it had eight general secretaries drawn from different organizations who had never before worked together; and that the harmonizing influence of Sant Kirpal Singh Ji and the impact of His personality brought them together and made it possible for them to handle the many-sided complex problems of this type of endeavor – perhaps the greatest international endeavor of its kind in Delhi's history.

The concluding session of this successful Conference on the Unity of Man was thrown open to anyone who wished to speak and had not done so; and, if they wished, to some who had already spoken. Many referred to the strong influence felt throughout all the meetings; that the feeling of love and oneness was truly running through the whole Conference. Praise for the Master and all His efforts to promote peace, love and unity in men, continued to flow.

Three prizes for the essay contest on the subject of Unity of Man were given out by the Master. Two entries from India and one from U.S.A, had been selected for prizes at the judging.

The four resolutions that had been thrashed out by the

Panels and declared unanimous, were read out, as follows:

RESOLUTION ONE

The World Conference on Unity of Man noted with gratification the tremendous response of the common man in all parts of the world to the call for unity.

Recognising the demand for peace and unity, the Conference concluded that today there is dire and urgent need to promote in thought, word, and deed the eternal values of love, of non-violence, truth, tolerance, and selfless service of humanity in the hearts of men.

The Conference looks for guidance to holy men to help free mankind from fear and ignorance and transform modern man into a whole man who is at peace with himself and with those around him.

The Conference concluded that all religions are in essence one, and that their main purpose is to lead mankind on the path of love and selfless service.

RESOLUTION TWO

Whereas the World Conference on Unity of Man, convened by Sant Kirpal Singh Ji Maharaj in February 1974, composed of representative religious and political leaders of India and abroad, demonstrated the overwhelming public appeal for world unity; the need was felt to devise practical means of implementing this wish, which the Conference believes is one felt throughout the masses of mankind in our time.

It was resolved:

1. That the World Conference on Unity of Man should awaken public opinion to the need for One World Consciousness.
2. That the World Conference on Unity of Man expressed

the wish to apply to the United Nations and unesco for accreditation as an official agency at a future stage.

3. That the World Conference on Unity of Man should establish connections with all organizations having kindred aims throughout the world for the purpose of achieving a better coordination of activities.

4. That the World Conference on Unity of Man should delegate regional and national representatives in various countries to organize similar meetings with a view to shedding light upon the common denominator between all faiths.

5. That such representatives as aforesaid should request elected representatives to appeal in their respective legislatures for the promotion of an unbiased study of comparative religion in school and adult education.

6. That the World Conference on Unity of Man should invite religious leaders and teachers of meditation to compare their methods and encourage mass encounters including the disciples of several leaders.

RESOLUTION THREE

The World Conference on Unity of Man resolved that UNESCO be addressed to encourage among world youth fuller understanding of the common ethical roots of all faiths through organized, nationwide study of each other's religion and to appreciate their contributions to the prevailing moral basis of mankind; and secondly, to encourage the same through the audio-visual systems of mass media available commonly to people.

RESOLUTION FOUR

The World Conference on Unity of Man records its firm conviction that mankind as part of the universe is essentially one, and that the well-being or ill-being of one

individual affects all humanity.

The Conference records its conviction that spiritual awakening with love as its basis is the foundation of the Unity of Man. [End of Resolutions]

The Unity of Man Conference, together with the forming of Manav Kendra was perhaps the last "Grand Bastion" of Kirpal's efforts to defend Man from himself and to help him to understand the huge problem he builds for himself: finding the all-achieving solution to the errors of his ways. All through His years of service to Mankind, to the world, to the soul of humanity, Kirpal had gently but firmly endeavored to turn Man around to face the inner Path that leads to the Father of all creation. The principles of Unity of Man and Manav Kendra were positive guides on that Path.

CHAPTER SEVENTY-NINE

On March 28, the Master gave a short talk in English for the benefit of the large group of overseas initiates still in India after the World Conference for the Unity of Man. Indian initiates were also present, as everyone had taken part in the usual "evening prayer". This took place most evenings, whether the Master was at Sawan Ashram or, as in this case, at Manav Kendra.

It was an evening version of His morning talks. Disciples joined the gathering in ones and twos, or more, sitting in meditation for an hour or so; then the Master would come from His quarters, sit down and ask about their meditation or answer any questions. Sometimes, as in this case, He gave a short talk.

This talk is a complete essay on the approach to the Path; brief, but concise, with direct guidance to relevant facets. It is, therefore, repeated here in its entirety, being a demonstration of the teachings "in a nutshell". The talk was printed in Sat Sandesh, May 1974, under the title "Your Life Should Show Criteria":

'From the time of man's birth, his eyes and ears being open, he is drawn by the impressions which come through them. From the very onset, we have been receiving these impressions from outside to such an extent that we have

formed a superficial way of living which is not what we truly are, but is only a collection of the impressions received from outside. We are so much absorbed in these outer impressions, we fail to see that which we should be seeing – and that is? In Christ's words: "Take heed therefore that the light which is within thee be not darkness."

'In the mother's womb the child is maintained by two things: Light and Sound. If, after birth, he begins to cry, simply show him a lighted lamp or ring a small bell and he becomes quiet. As he continues through life, man is no longer aware of the inner Light and Sound, but is solely absorbed in receiving impressions from outside of himself: scenery, etc., through the eyes, and voices, etc., through the ears – the two chief faculties for receiving outer impressions. Living a superficial existence, we have forgotten ourselves, the inner Light, and the inner Sound. Through all our outgoing faculties, the five dacoits or bandits are attacking: lust, anger, greed, ego and attachment. Lust attacks us through the eyes or the touch, anger through the ears; and the more you hear the more anger you bolster up. Attachment comes when you cling to the environment around you. As a result, of all those born on earth, Kabir Sahib says, "We have seen no man happy on earth." You may be a millionaire; even then you are a prey to the five dacoits. King or pauper, the worldly man, the cynic – all are victims, through the outgoing faculties. Do you follow this? No man can save you from them; no brother, father, or other, for all are in the same plight as you. We are so much intoxicated with our condition that we cannot even think of anything else; we are quite pleased with ourselves.

'The basic factor or crucial point in all this is the attention – our awareness. If one's attention is with the ears, one hears; and if it is with the eyes, one sees; and so on.

The more you are attracted by things outside, the more you are involved; you cannot be saved from these onslaughts. You may perform any number of penances or practices; but as they are all at the level of mind and intellect, they all relate to the five outgoing faculties. As you are already leading this superficial life, and are fully identified with it, how can you rise above it? There is but one way out, and that is to come to the feet of some competent Master. The Master is also a man like you, born in the same way: He has two eyes, two hands, two feet; but the big difference is that He has solved the mystery of life. He has rent the veil of ignorance.

'The Master says, "I am not the body – I am the driving force of the human body, of the machinery of the human body. There is a higher power controlling me, and I am conscious of that." There is nothing and no one in this world that can save us from the onslaughts of the five deadly enemies; no worldly authority or ruling power can help, for everyone is in the same plight. For example, you may go to meet someone who lives in a bungalow, but he has five dogs guarding the place (people do keep dogs to avoid being attacked by thieves, etc.). Now you want to go inside and meet the man within, but the dogs will not allow you to enter. One will bite your leg, another will tear your clothes; if you offer them something to eat or money even, yet they will not allow you to go into the bungalow. There is but one way out, and that is to call the one that you want to meet; and when that voice reaches him, he will come out and the dogs will disappear.

'When you have met the Master, He has two ways of saving you from the onslaughts of the five dacoits. One is His gracious glance; for as long as you sit attentive and absorbed in the Master, no harm can come to you – you are

safe-guarded by His radiation. The reason for this is that all outgoing faculties derive their strength from the soul – the outer expression of which is called the attention. When you have learned how to control the attention, by the soul's radiation gathered from all over the body and concentrated at the seat of the soul behind the eyes – then you become attentive. When the attention is attentive for a little while, the outgoing faculties do not work; therefore you cannot be affected by any attacks from outside.

'His other way of saving you is the very science that this teaches; for as long as you are above the eyes, all the faculties are below. There are two parts of man – one here, and one in the Beyond. While you are receiving impressions from outside yourself, you are subject to the onslaughts; but He gives you a way up. When a man dies, his eyes are upturned, toward the seat of the soul in the body. The Master demonstrates this for you at initiation, for a while. While you are concentrated at that seat, you see Light, which is the outward expression of the God-into-expression Power, and that has two aspects: Light and Sound. By daily practice of controlling your attention, you will find you can work through any particular faculty you wish; it will be at your command.

'What is happening at present? We are being dragged like anything by the outgoing faculties, which are in turn being dragged by the outer enjoyments and attractions. How then can the Master be met while these five dogs are surrounding you? He will hear the true cry or urge from the heart. Where is He? He is already within you, controlling you in the body, and the body is truly the temple of God. When that true cry reaches the Lord, He makes the arrangements to bring you in contact with someone in whom He is working, and through whom you may have the great

concession, the privilege, you can say. No one else can help you in this subject – no relative, no friend, no king or queen or millionaire. It only happens when God condescends; and when He condescends there is pity, and then He brings you in contact with the One in whom He is working. This is the best way, the most competent way, and the Master is met through the grace of God. That grace descends on whom? On whomsoever cries out from his heart of hearts. Some people have got some background, and that is all right, but they do not know what to do further. Such a person needs further guidance; God's grace must descend, to bring him in contact with someone who will take him further.

'The Master is a man like you, eating and walking like you – earning his livelihood too. If you want to cut down a tree it is better if you first cut off the branches, and then the trunk afterwards. Your trunk will be cut only when the ego is not there, and that happens only when you are a conscious co-worker of the divine plan and you see that He is the doer and not you. The Master gives you a contact with the God-into-expression Power, or the Word, the Naam, the Kalma, the Shabd; and the two aspects of that are Light and Sound. The more you come into contact with that, the more you will see that He is the doer. This is achieved when you become a Gurumukh and sit face to face with the Master. To meet the Master means something that most people do not understand. There is seeing the Master; people saw Christ also. Those very people who placed a crown of thorns upon his head and nailed him to the cross also saw Christ. Many people saw Guru Nanak, but he was persecuted and banned from a certain town called Kasur, being accused of bewildering the people and spoiling their lives. Some Masters were put to the stake, others were stripped of their skin, or burnt alive, by the very people who saw them. But *seeing* a Master

means something far deeper than just seeing. There is seeing, and in Punjabi there is a word called bhetna, which means when two souls meet together – through the eyes. The eyes are the windows of the soul, and when one is absorbed through the eyes the power working in the higher soul has a radiation which helps one to rise into the Beyond. This is what is meant by meeting a Master.

'There are three criteria which show that you have met the Master; I will tell you. First, one is put on the way, but that is not the only thing. There are three criteria to judge whether you are following the Master. If you daily put in time for meditation and rise above body-consciousness, above the level of all your faculties, to enjoy the higher bliss of the God-into-expression Power – or Light and Sound – to the extent that the outer bliss has less and less fascination, you will lose your outer attachment. What is that? That means, if someone dies, perhaps your friend, you do not feel it; or if someone is born, you are not unduly overjoyed. These are all results of give and take – reactions of the past – and when you are not affected by them it shows a way of living; it shows that you have met the Master.

'During the time of the ten Sikh Gurus, a man came to the Master and asked him, "Can You show me one of Your followers whom You consider to be on the way?" The Master agreed, and gave the man a chit [note], and the man went off to the town where the follower, by the name of Bhikari, was living. He showed Bhikari the letter from the Master, and was in turn welcomed and invited to stay. Bhikari was busy at that time, preparing a bier and other items that are used in the funeral rites. The visitor asked about them, and Bhikari replied, "Oh, they will come in use." After a few days the marriage of Bhikari's son was celebrated with very jolly arrangements, and throughout

all the festivities Bhikari was completely calm and quiet; unaffected by it all. The marriage was performed, and they were bringing the bride home; but on the way the bride-groom developed a colic and died. When they arrived at the house with the dead body of the boy, Bhikari brought out those very things which he had already prepared, still with a calm, quiet and unaffected manner. The visitor, observing all this, said, "Look here, this is strange; you must have known your son would die – why else would you prepare all these things? – but knowing it, why did you arrange his wedding?" Bhikari replied, "Yes, I did know of my son's approaching death, and made everything ready beforehand; but I could not change that which had to happen."

'Do you follow this? When you find God you develop an attitude of mind. Judge for yourselves – simply meeting the Master will not do. He has given you a contact – to rise above the body-consciousness daily. "Take up the cross daily."* Christ implied that those who did not take up the cross daily were not His disciples. All Masters say this. At least one tenth of one's time should be given, although we have made a concession of two hours.

'Now there is a second criterion. Things happen in life; sometimes one is rich, sometimes poor, sometimes one is bankrupt and one pays, sometimes one has a golden or silver spoon in the mouth. They are all enjoyments and should make no difference because you are not attached to them. This indicates the second criterion. If you are sick, you are not worried or upset. Outer things do not pinch you, for you are air-conditioned. They air-condition rooms, do they not, to help you to get away from the heat? So nothing affects you.

'The third criterion is this: if for instance a bomb fell

* Luke 9:23.

and there was danger of your losing your life, you would say, "All right, let's go" without any worry or attachment – quite jolly about it. Now see where you stand; for these are the criteria which show that you have met a Master. If you leave everything to the Master, he takes care of all your affairs. It happened to me when my daughter died. It was night, and I had to go and give a talk somewhere – a duty given to me by my Master. So I told someone, "Please get everything prepared according to the custom." The custom was to throw the body into one of the sacred rivers. The person replied, "All right, you leave everything to me and I will carry out all that is necessary."

'My son once fell ill, and the doctor announced that his condition was so dangerous that within three days he would probably die, and so I should take leave from my work and sit beside his bed day and night for he might pass away at any moment. Of course I took the leave, but it happened that one of the three days was a Sunday; and it was my duty, as ordered by my Master, to give a talk at the Satsang at Amritsar. Faced with this I said, *All right, we are all in the Master's lap, we cannot control life and death, it is all in His hands.* I left home and went to Amritsar to give the talk. After the Satsang, it was about noontime and, as the Master lived in Beas, just about twenty miles away, I thought, *Well, let us have a glimpse of the Master.* The day was bright with sunshine and I reached the Dera at Beas at about 2 p.m. When I entered the Master's house He was upstairs, and though I gave no intimation of my arrival, He sent a man down saying, "Call him." The Master was lying on His bed, but He sat up and asked me, "What about your son?" I told Him what the doctor had said, and that I had followed his advice and taken leave from my office work to sit beside his bed. When Hazur asked me for further information, I told

Him that I had done my Sunday duty at the Satsang, for all life and death was in the Master's hands; and that I had left the Satsang and come straight to Beas for His darshan. The Master sat very quiet, with His head in His hands. I spoke to Him: "Hazur, whoever has even a single thought of You for a moment is released of all his worries, and yet You are sitting like this. How can that be?" He replied, "Well, Kirpal Singh, you have thrown all your burden on me." Do you follow this? If we leave everything to the Master, we are saved.

'You may have seen men from a certain section of the Sikh faith – they wear very big turbans covered with hoops of metal. Well, one such member of this sect was once ordered to climb a tree. He was carrying all his belongings with him, for they have no permanent place of residence, and he promptly started climbing the tree clutching all his belongings to him. A bystander was observing this, and asked him, "Dear friend, you have to climb the tree, but you are coming down again; why not leave your belongings here?" The Sikh replied, "When I get to the top, how do I know that I will not get another order to go on from there? So I must be prepared."

'Such criteria show that we follow a Master. Merely seeing a Master is not enough. If you listen to His words, that will only give you one third of the knowledge: His commandments. The other two thirds are received through receptivity, and for that you have to develop devotion. These are hints or tips I am giving you; judge for yourselves. People may speak very highly of you, or me, or anybody else, but you should see for yourself where you stand. It is a great achievement to be free from the dangers and onslaughts of the dacoits of lust, anger, greed, ego and attachment. Taking your food, your thoughts will be elsewhere, and you

will not taste the sweetness of it, to such an extent that at times you will not know how much you are eating. People judge you from these things I am pointing out. They cannot know how far you have progressed inwardly – to the first plane, the second, or third, or fourth, or fifth; they can only judge you from outward things, as I have explained. Take note every day how far you have proceeded. Your progress to date may be good – I am glad – but it is not sufficient. The real ABC of the matter stems from the things I have just been explaining: your living should show that you have met the Master.

‘See things clearly, and you will not be led away at heart. Often when I used to meet my Master, there were objections: “Oh, he has gone in to the Master again” – so much opposition. It is but natural. If you put duck’s eggs among the hens, after the hen has sat on them for some time the little birds will all be born – some chickens and some ducks. When they all go near the edge of a pond, the little ducks will plunge in, for they have a natural affinity to water; but the hens and chickens will stand on the edge, crying, “Oh dear, you will drown, drown, drown!”

‘I was the first man in my village to be initiated, and it started some trouble. I was called to the temple there and I tried to explain to them, finally saying, “All right, there is a difference; why not take a few men, say four or five, and we will go and talk together heart to heart – you may choose the most learned men.” A number of people took a vow to kill me as a result; they fixed a meeting place, choosing the time at ten o’clock at night, with the purpose of killing me as I walked through the village to the appointed place. But when the hour came and I walked to the meeting place, they did meet me on the way, but had no courage to attack me. Some months after this incident, the ringleader of this plot

came to Lahore and I met him one day in the street. I at once invited him to my home, telling him, "Come, dear friend, have your food with me today." When we reached my house, he sat down and cried. Naturally I asked him what was wrong, and he replied, "You knew I was the one who led that plot to kill you, and yet you have welcomed me to your home." He was quite overcome. This is the kind of attitude one can have toward life. You will remember that Christ said, "Father, forgive them for they know not what they do."* Such criteria will show people that you have met the Master; even when things go wrong and everyone is against you, glaring at you with hatred, yet within yourself you will be calm and quiet and unaffected by it all. If, on the other hand, you are praised with all honor and grace, even then you will remain quiet and unaffected – not puffed up with pride. Others judge you by these things, and you may also judge yourself.

'We are all children of God, brothers and sisters in God. We were all born the same way, with equal privileges, and He whom we worship is one and the same Lord, though He is called by different names. Some of us sit on a chair like ministers, and some of us are standing to attend, to carry out orders. Such positions are given according to the reactions of our past, and when one really understands this, he remains unaffected by praise or criticism. One receives honor or hatred in the same calm and quiet manner. There is no other way to judge. The more you advance, the more such criteria will take their place in you, without the necessity of praying or demanding for them. Guru Nanak tells us that if one continues hearing the Sound Principle, all virtues find their abode in one. all virtue will find its abode in you. He also gives an example of grass which when cut is laid down

* Luke 23:34.

in a certain place preparatory to having the seed removed. That place has a special name, and all the grass is taken there for the removal of the seed. So it is something like that, and if you continue contacting the Light and Sound, all virtues will find their abode in you – of themselves.

‘You may ask why it is necessary to keep diaries. Because, we are just on the way. In past ages, the people had to sit at the Master’s feet for many years before they received anything. You must have heard of King Ibrahim Adham, who left his crown and kingdom to become a disciple of Kabir Sahib. He lived with Kabir for three or four years, during which time he displayed a calm and quiet manner, acted in full obedience to all orders, never objected to anything, ate and wore whatever he was given, sat wherever he was told. Loi, who was the housemaid there, one day asked Kabir Sahib, “Well, he has been here so long now, can you not give him something?” But Kabir replied, “He is not yet ready.” Loi was surprised and asked what more signs of readiness could there be, when the king was showing implicit obedience and so forth. Kabir said, “All right, when he leaves the house tomorrow morning, throw a basketful of the household refuse on his head, and listen to what he says.” Loi did this, and the king cried, “Oh, had this happened in Bukhara (his kingdom), someone would have paid for this!” He was a king, you see, and that kingship was still in his head. Loi reported the incident to Kabir who merely said, “I told you he was not ready.” It is a good illustration to show us that outer form and action mean nothing, and one cannot judge by a person’s actions outwardly; it is a matter of heart, in our very makeup, and how that develops.

‘A few more years went by, and one day Kabir Sahib said to Loi, “He is now ready.” Loi was astounded, and said, “But he is no different; he shows the same obedience and

humidity." So Kabir told her, "This time take the night soil waste in a pitcher, and as he leaves the house in the morning, pour it on his head." She did this, and the king cried, "O God, I am still worse than that!"

'The goal is still ahead, please; never think you are self-sufficient. You may be head of some department, or a co-worker among others, or anything else; but regardless of your position you must have veneration for all around you and under you. Never feel offended. Everything is due to God's grace, you see, and as a reaction of the past we are given different responsibilities here on earth, but we should never feel the weight of them. The true attitude to life will come when you truly meet the Master.

'When on tour outside India, I gave these things in a nutshell; but here there is more time and we can have a heart to heart talk. I wish all of you progress, so that on your return people may easily see and judge that you have been with the Master. You are not the same person, each one of you; you are changed. If you have not changed, people will ask themselves, "Is there anything in this science?" The medicine given to you is a panacea for all the ills of every day, but you have not progressed if you have not kept the commandments and have also not developed receptivity to the Master. As I have told you, one third of the teachings are given by word of mouth, and they are for your obedience; and the other two thirds are given by receptivity, for which devotion is necessary. Others will judge you by this, and you can judge for yourselves also.

'The more you progress while in the body, the more blessed will you be. On leaving the body, you will be whatever you have achieved while in the body, here and now. By merely leaving the body at death you cannot become a Saint, overnight or in a flash just like that. You are in the

make. Guru Amardas tells us, "I was once like you, but now I have risen above with the grace of God." Remember, with the grace of God descending through Someone. If I pick up my watch, my fingers may be holding it, but really it is I holding the watch – through the fingers. Similarly, God works in the Godman – the grace of God descends, through the Godman – and if this happens, one is no longer that which one was before. What were we before? Drowned in the poisons of the outgoing faculties – like anything – but have now risen above them, by the grace of God.

'You are meant to be ambassadors; all your future depends on this – you are the budding hopes of the coming generation. Every Saint wants His followers to become Saints. Every king wants to see his son a king, not merely a minister. The more you work for it, the more you will progress. For instance, you may put in two hours normally, but two hours are a must; and when you come here you put in more time, and progress. I am giving you these sweet sugar pills when you leave, and if you want to oblige me, then take one sugar pill for every hour of meditation you put in over and above the two hours which are a must. Then I will be obliged to you – for two reasons. I am pleased to see you progressing on the way; also my labors will be crowned with success, and I will enjoy too. When children gain the first division in their examinations, is the teacher not pleased? And those who pass, they are honored too.

'This is why I always impress upon everyone: please, this is your work; only you can do it for yourself – you and you alone. No one else can do this work for you. The Guru is a help, the way up, a protection; He is everything to the disciple, just as a child entrusts everything to its mother, to learn to stand and walk and run; but we must be receptive. This is most important. First, if you love Him, you must

keep His commandments; that is one third of the education. And for the other two thirds: develop. Develop devotion and receptivity.

'I was so pleased to have you all here at this time, at the plea of the Conference which was held at the level of the human body. I think this was the first conference of its kind since King Ashok – centuries ago. Many conferences have been held at the level of religions, but at the level of man it was a great revolution – to which those who were here will bear witness – to tell you a great truth.

'I wish you all to continue and progress. This is your own special private work; all other things are but a question of paying off your debts, as a son or as a father, or a daughter, or mother or brother. Do these things lovingly, because you have been united by the flowing pen of God, which writes according to the reactions of the past. We should enact that part which God has given us, and pay off our debts. And then? We must go back home. You are leaving us; all right; I wish you all progress. But see where you stand, and if you do progress, I will be overjoyed.

'When they gave me a medal – the Order of St. John – I was called to Pandit Nehru who was Prime Minister of India at the time, and he told me, "It is an honor to my country." When you progress, it is an honor to me, you see. To do something worthwhile is an honor to your Master. People will ask, "Who is your teacher?" just as an academically learned man is asked, "Who has taught you?" Is this not so? I repeat, in my heart of hearts I wish you progress: while the time is imperative and the golden opportunity of the human body is yours – make the best use of it.'

At this closing point, the Master paused . . .
The subsequent silence seemed to be wrapped in a blanket

of sweet love that covered those who sat there – suspending them in a few moments of breathlessness.

The Master continued silently to gaze over the group. Then He smiled and said, 'How calm and quiet it is! All right – go; and God bless you.'

CHAPTER EIGHTY

When the 1974 Kumbh Mela or Festival came around, the Master agreed to allow Ruhani Satsang to be represented there once again. In 1968, the Half Kumbh had been held in Hardwar, and now the Full Kumbh would be celebrated once again in Hardwar, from March 21 to April 15.

After the big World Conference for the Unity of Man, the Master left Sawan Ashram for Dehra Dun. Before leaving Delhi, He cleared up a number of urgent affairs that had been held up by the Conference. Many of the overseas visiting initiates returned to the West soon after the close of the Conference, but yet quite a few remained and the Master graciously allowed them to accompany Him to Manav Kendra. Their group meditation sittings would continue to have the Master's presence and blessing, and whenever possible Kirpal would be present for darshan gatherings once or twice a day.

Manav Kendra was in the throes of preparation for the April second Bhandara to remember Baba Sawan's last departure from His physical form. Due to the Kumbh, it was decided to hold the joint National Unity Day as a Conference at Hardwar, where many of the religious dignitaries would be in attendance for the Kumbh.

At the Ruhani Satsang/Manav Kendra camp site in Hardwar,

the organizers kept in mind the fierce storm that had devastated the Half Kumbh in 1968, and structured the 1974 camp with extra strength accordingly.

Although the 1968 Kumbh gathering had record attendance, the Full Kumbh of 1974 exceeded these attendance figures, and the sight of so many people in one small area was astounding. The central attraction, a certain small spot on the Ganga River named Har-ki-pori* – which was the preferred place to have the required dip in the holy river to assure one of salvation – was busy with bathers day and night.

The fact that this essentially Hindu festival welcomed Kirpal and the very universal Ruhani Satsang into its zealous environs shows some indication of the respect and love the Hindu leaders held for the Master, who had won them around with His giant heart and His open arms to all humans regardless of religion, race, color or caste; with His words of love and basic truth – free from dogma and outer decoration – He was a unique personality.

Each leader's following comprised very large numbers, many of whom were present at the Kumbh to be near their guru during this very special event. This applied also to the Master's followers, who had made a strong effort and were there in enthusiastic presence. The highly successful 1968 precedent of very affordable and nourishing meals for everyone, including non-satsangis, which had been available at the Ruhani Satsang canteen, was again put into operation and again was a welcome boon for many thousands who attended the Kumbh.

Among the principle leaders present was a yogi known throughout the Hindu influence in India. His name was

* Literally, footprint of the Lord (in this case, Lord Vishnu).

Devaria Baba, and he was reputed to be more than two hundred years of age. Distinguished of course by his longevity, he also was known as the yogi whose body never touched the earth. At his camp in the special area allotted for the festival, beside the Ganga River, a wooden support had been erected for him, approximately eight feet high with platform, short walls and a roof, wherein he spent his time, attended by his followers. The Master graciously visited him during the Kumbh.

The Master divided His time between Manav Kendra and Hardwar, with the occasional visit to Rajpur (His bungalow). As always, His days were filled from early morning until late at night. Correspondence and other paperwork or administration affairs were brought up from Sawan Ashram on a regular basis. The Satsangs held at the camp were always well attended, both by audience and by the dignitaries who sat with the Master on the large dais – all of whom spoke in turn.

On April second, the Bhandara for Baba Sawan was held at Manav Kendra, attended by the usual large number of satsangis, many of whom made the short journey from the Kumbh at Hardwar – an approximate 80 kilometers or 50 miles journey.

Just as it is impossible to explain or describe what the Master is, so the love Kirpal has for Baba Sawan is also indescribable. Some fraction of a clue can be gleaned from frequent opportunities to be in His presence. As He speaks of His beloved Guru, one can almost hear the depth of His heart beating. If someone mentions His Guru's name and tells of some incident or experience with Baba Sawan, one can discern the moist, unshed tears in the Master's eyes.

As He speaks in the Satsang on various April second

occasions, and relates some event of the past, from Sawan's life, one can hear the tender vibrations of love rippling throughout His words, and everyone weeps.

These small clues are just that. Tiny indications of the depth and the breadth of the love that beats in the Master's heart. Oh, would that we could love Him like that!

On May 15, 1974, the Master issued a general circular on the Unity of Man, to make clear the purpose of the World Conference on that subject, especially for many of His followers who had not been able to attend the Conference, for various reasons.

The English version of that circular is as follows:

'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 construction, and are controlled in the physical body by the same Power, called differently as God, Word, Naam, etc. All men are the same, as souls, they worship the same God, and are conscious entities; being of the same essence as God, they are members of His family, and thus are related to each other as brothers and sisters in Him.

'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.

'Guru Nanak, the great teacher and Messiah of peace, said: "The highest order is to rise into universal brotherhood; Aye, to consider all creation your equal."

'India's ancient mantra, "Vasudeva kutumb bukam"*

* From the Bhagavad Gita.

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 tranquility. 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.

'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.

'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 neighbor's son does not go without food; and if we really

practice 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 develop, 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.

‘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 Ashok 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.

‘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, however, 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

* Emperor of India (304 BC – 232 BC).

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.

'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.

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

This circular, and the impact of the Conference itself, would be one of the last attempts on a large scale that the Master would make to impress the ancient truths on a humanity struggling with forgetfulness and the lack of right understanding.

In all the years throughout Kirpal's ministry, the day of Baba Sawan's birth has been remembered and kept as a special day of celebration. July twenty-seven, 1974, was no different in this respect and once again the followers

– initiates of Sawan, initiates of Kirpal – began to arrive at Sawan Ashram one or two days prior to the commencement. During the same weekend, at the same gathering, the National Assembly of Saints – in Hindi, termed Rashtrya Sant Samagam – was called together.

For the recent previous gatherings, a large area in the neighboring Electric Colony had been obtained, to more easily accommodate the larger numbers that would arrive (and were increasing) at each session. For this 1974 Bhandara, once more a larger space was prepared with shamianas and cotton floor rugs.

In July, the weather would be either hot sun or monsoon rain showers. So giant electric fans were installed to help dispel the heat. The shamianas overhead would offer some protection from sunshine and rain showers.

Many of the visiting dignitaries had attended the world gathering at the February Unity of Man Conference and these returning religious leaders were asked to bring suggestions for the persuance of the resolutions that had been passed.

The Mayor of Delhi, Shri Kedar Nath Sahni, was there at the opening session on July 26, to inaugurate the event. Other Indian political leaders would attend one or more of the sessions over the long weekend, including: Professor Sher Singh, Minister of Communications; Shri Jagjivan Ram, Minister of Defence; Dr. Sarojini Mahishi, Minister of Tourism and Civil Aviation; Shri Uma Shankar Dikshit, Home Minister; Dr. Karan Singh, Minister of Health; Shri Radha Raman, Chief Executive Councillor of Delhi; Shri Kamlapathi Tripathi, Minister of Shipping and Transport; Shri G.L. Nanda, a previous Home Minister; Shri Raja Ram Shastri, M.P., to name some of them.

The title "National Assembly of Saints" was an apt term for the huge gathering, as the numbers of religious leaders present exceeded the political group considerably. However, there was a general atmosphere of amicable geniality between all groups, regardless of the many different affiliations of the speakers.

The Master invited all the special guests to Sawan Ashram for lunch in their honor, after this session. The huge audience also was fed in Sawan Ashram – in relays, due to the large numbers. As always, Kirpal blessed the food that was cooked in the Ashram kitchen.

The evening session on the twenty-seventh was devoted to the remembrance of Baba Sawan, with additional poems and songs. July 28 continued with talks from various speakers, who gave their suggestions and conclusions on the subject of Unity of Man. On the 29th morning, Initiation was held for those who requested Naam, and that evening the steering committee for the Unity of Man got together in the Master's house at Sawan Ashram. The Master spoke of His hope and expectations for the furtherance of all resolutions that had been passed at the Conference; and this very busy, four-day assembly of leaders and followers was finally concluded.

On August 1, 1974, the Speaker of the Lok Sabha (the "House of Commons" of the Indian Parliament), Dr. Gurdial Singh Dhillon, received the Master at an informal and voluntary session of Parliament, to introduce Him and invite Him to speak to those M.P.'s that were present.

It was an unusual happening – the first time any spiritual leader had been so invited. Clearly, the quality and the far-reaching influence of the Unity of Man World Conference

had made a definite impression on the political culture of the country, and added to the Master's already widespread reputation.

Knowing the urgent need for unity among the peoples of India, the government also recognized the need of effective guidance and assistance on the subject; and the potential power of religious and spiritual leadership in this regard. Everyone acknowledged that the creation and the success of the Conference was due to the enormous achievements of Kirpal. The precedent of addressing Parliament was another means of recognizing this exceptional human being.

Dr. Dhillon, in his welcoming and introductory speech, said: 'We should all have gone to *Him*, but He has very kindly come to us.'

When the Master spoke, much of His talk covered the basic principles of the spiritual path, pointing out all the things He had brought up in hundreds of talks: in the Ashram, at the Conference on Unity of Man, at the Kumbh Mela in Hardwar, and in many other places around the globe. The solution was not different for leaders in government – each individual must recognize that solution and how it worked, starting with his own self.

In conclusion, He said: '... So it is very kind of you people to invite me here. I am glad, and thankful to you for this first step. In government, these spiritual things are generally not interpreted. This has been the theme of which Mahatma Gandhi also spoke: that religion should be brought into government for the sake of practical management. There is an awakening which has been appreciated all around the world.'

Here also, men are ready – and these ideas too are spreading like wildfire. This is the need of the times. If this is

done, all our troubles will be solved . . .

' . . . So with due deference to all, I thank you Members of Parliament, especially our dear friend, Dhillon 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 the Kumbh Mela, to lay your heads together.'

Copies of certain of the Master's books were given to each one present, along with short versions of the Master's life, His work and accomplishments, etc. A luncheon was provided in a nearby dining-room in the parliament building for the Master and His entourage, a group of foreign and Indian disciples, and the M.P.'s who had attended the assembly. Lively discussions on the subject of the day were to be heard rippling around the room.

CHAPTER EIGHTY-ONE

The beloved Master left His physical form for the last time on August twenty-first, 1974. Various accounts and comments have been written about those last days of the Master's sojourn in this world – over the months and years since that date.

For the purpose of this record, it is appropriate to repeat some of those accounts which were made at the time and which therefore would be as accurate as possible; given the allowance for human shortcomings and the fact that none of us is perfect in any endeavor.

The Ashram's Department of Records prepared this description of the last general darshan on August 17, which was printed in Sat Sandesh (English) September 1974:

"Master had become weaker and weaker over the last few weeks. The four-day celebrations for the 117th Birth Anniversary of Baba Sawan Singh which started on July 26 and which ended with Master giving Initiation to over 1,000 souls, was followed on August 1 with Master addressing the Parliament of India; all this demanded His full attention. The strain must have been tremendous.

"Although the new dates when Western disciples could visit the Ashram had been announced in May, Master

allowed nearly twenty to be with Him at the end. In spite of His illness He gave them His blessed darshan almost every evening, sometimes downstairs in the porch, sometimes in His bedroom. There were moments of such beauty, of such peace, they transcend the memory of His suffering. His humor at other moments was so subtle that any feeling of hopelessness that we might have felt never took hold. Yet there were moments also of terrible foreboding. On the evening of August 2, a disciple asked if she could see the Master privately after the darshan. He said, 'Yes, as long as there is breath . . .'

"So much love and encouragement was flowing out. On August 6, He told us, 'When you look at the Master with devotion, you are repaid in kind.' Later He said, 'The realm of the Saints is that of all-forgiveness.' Then there was a spontaneous moment of lightness when Master suddenly leaned forward and thrust out His hand towards a German disciple who had expressed some doubts. 'Touch me,' He said, 'I'm a man like you.' The young man grabbed hold of the outstretched hand.

"Master had suffered so much physically in recent years that we supposed this illness would, as in the past, lift from Him in time. Looking back we can now read the signs He was giving us that He would soon leave the earth-plane.

"Master's last darshan talk was held on the roof-terrace just outside His bedroom on the evening of Saturday, August 17. The weather was hot and oppressive. Master was on a white bed, sometimes sitting, sometimes lying, sometimes almost unable to speak. There were long pauses. There were moments of radiant beauty. At least one disciple saw a golden halo around the entire body of the Master – when He moved a little this light would remain where He had been, thus forming a golden figure beside Him; it appeared as if

Master's Divine Spirit was already drawing away from His body – but of course nobody knew at this time how short a period was left; only four days.

"Master started by asking us gently but persistently if we had any questions; He looked at everyone, but no one wished to speak. After a long silence, He then said pointedly, 'No questions anyone? No? Any doubts? If there are no questions, any doubts? Something lurking in the mind? No?' At this stage it now seems obvious that Master had some final words He wanted to say and, as if He knew there were in fact some things lurking in our minds and needing to be resolved, He drew them out in the form of the following questions which enabled Him to give out what remained to be said.

"But on this occasion, after a while and without waiting for a question, He made this statement: '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.'

"Then, after another long silence, Master asked again if there were any questions. Someone who was not initiated and who was having Master's darshan for the first time said he would bring some tomorrow, but Master replied, 'If you have any questions to be brought tomorrow, why not bring them up today? Never put off till tomorrow what you can do today; procrastination is the thief of time . . . If you're not ready . . . that's another thing.' The Master gave an understanding smile.

"Some anxious moments followed; Master was gasping for breath. A young American then asked the first question, 'Master, why don't you heal yourself? You are all-powerful.' Master repeated, 'Why don't you heal yourself . . . ?' Then a radiant smile appeared on His face and He asked so sweetly,

'Anyone whom you love, if he gives you something, would you refuse it? Tell me. What does he hope for you? He should gladly accept it.'

"There was a long pause while the Master was coughing. At the end He started looking around again and asked for more questions. Eventually someone asked, 'Is there any worldly desire that is correct?' Master said, 'All thoughts coming up are due to two things: either reactions of the past – as you have sown – or outward necessities. As you sow so shall you reap. Things go round the Wheel of Life unless, and until, you become a conscious co-worker of the Divine Plan. It is He who takes work from everybody and we are all mere puppets in His hands. Only then can you escape the reaction of what you sow. You follow? So we have to consider man-body as the highest in all creation, a golden opportunity to go back Home. We should meanwhile weed out all unnecessary things and do what is to bring us near to God. That's all.'

"Then someone else asked, 'How may we differentiate between necessary requirements of the body and so forth, and desires which should be weeded out?' Master said, 'You have got one pair of boots, yes? Then you get another pair of boots too. That will last you a year or so. Those are required for your use; any number more, very simply, have to be hoarded up in your houses and make the atmosphere ugly. We simply add to our own desires: out of possession, we want to possess everything . . . Anyone else?'

"An American lady who was leaving the following morning asked, 'About desirelessness – should we not desire to go to Sach Khand? Or is that another trap?' And Master told her, 'Whatever brings you closer, whatever goes to bring you closer to God, that should be developed. Whatever helps you to stand in the way of going back to God,

avoid it! Simple living.'

"At this stage the same man who had said that he would bring his questions tomorrow said, 'Master, I have read your writings very carefully, to the best of my ability, and I am a non-drinker, a non-smoker, and I am on the vegetarian diet. Do I qualify for initiation?' Master smiled, 'Those are the minimum requirements . . .' This did not put him off; he said, 'I would like to be initiated.' Master went on, 'The main thing is that you must be able to grasp the theory in detail. Then when you are put on the Way, you will put your whole heart and soul into the practice; not half-heartedly or in a slipshod manner. Some dying man out of desire may get it – is put on the Way – but he has always been putting off till tomorrow what he could do today. This is wrong. So please continue onwards with your practice.'

"A disciple then said, 'I just want to pray to You that I develop more love and faith in You.' Master told him, 'That love will sprout forth when you come in contact with Light and Sound Principle . . . or sweet remembrance of the Master.'

"Someone else made a sign to ask a question. Master said, 'Yes, please?' and was asked, 'What type of life is most conducive to spiritual progress?' Master explained, 'Keeping the commandments one hundred per cent, and developing receptivity. Then you'll have one hundred per cent of the fruit.'

"Master then asked, 'Anyone else?' The last question was put, 'In some types of work I am not able to keep full remembrance of the Master. How can I remain permanently close to You and at the same time do my work?' The last reply was, 'In the beginning, you see, whatever involves your memory or brains, will have to be done as one thing at a time. Later on when this habit is formed, that

goes automatically. You see, just go jolly and you'll also be keeping the will of the Master. But that will develop in due course, not in one day. Go jolly.' "

The authors, being part of the staff of Sat Sandesh, prepared the following account, which was also printed in the September issue of Sat Sandesh (English):

"On August 20, 1974, the Master gave the last darshan in the physical form – a brief glance from His bed – and on August twenty-one at 6:55 p.m., He withdrew all consciousness from His body – never again to be enlivened by His holy presence. The Lord gave. The Lord has taken away. He has withdrawn that supreme grace – His presence among mankind in the human form. In doing this, His own will and pleasure, may He have mercy upon us all.

"To a careful observer, it would seem that since the Master's illness in 1971 when He suffered the indignity of an operation upon His person, the already heavy burden He allowed to weigh upon Himself increased to an unimaginable extent. The nature of and reason for that burden may be pondered in our hearts and consciences. Of this we can be sure, that He would not have left this world had it been possible within natural laws to continue the work He had come to accomplish. Those of us who failed somewhere – is there anyone exempt? – should ensure that those failures be changed to successes, even as we learn through our tears the bitter lesson He has taught.

"For many months past, the Master's routine had been one of work and suffering by day and further suffering all through the night – there had seemed to be no end to it. He was asked recently how long He would allow it to continue, and He said, 'My suffering will cease in one month.' The date of that question was July 20. It was perhaps one of the

most direct indications of His intentions to leave, could the right import have been fully understood.

"As the Master's condition grew worse, until it appeared that He was sinking rather than recovering, the doctors recommended extra oxygen, and some of the people attending the Master felt that this and further treatment should be administered from the hospital. With some difficulty they brought the Master's attention back to the worldly level to ask Him the permission to take Him to the hospital. In a very faint voice He stated that He did not wish to leave the Ashram, but on pressure He finally agreed. However, when all was prepared and the Master had labored to raise Himself into a sitting position He said, 'I have no mind to go.' Scorning the use of a stretcher, He sat in a chair and allowed it to be carried to the waiting car. As He was assisted into the car, tears could be seen in His eyes.

"At the Willingdon Public Hospital a wheel-chair was brought, managed by a hospital attendant. As the Master was wheeled across the courtyard toward the entrance, anxious watching eyes from some short distance observed the Master straighten His back to sit regally in the lowly contraption.

"When God has decided something, what can man do? The Master reminded us many times - 'Man proposes and God disposes.' He soon made it very clear that He had already disposed of any human efforts to effect recovery. Regardless of all the striving of doctors and attendants, the Master chose to leave. It may be recalled that in June 1971 when the surgeon sought to reduce the Master to a state of unconsciousness by medical means for the purpose of performing the operation, all his attempts failed and the Master explained that it was not possible to force such a condition upon Him, and He Himself withdrew from the body by His

own will. Similarly, on August twenty-one, 1974, at 6:55 p.m., no attempts by the doctors and others could prevent the course of the Master's will to leave the body for the final time. Masters come in Their own time, and They leave when They choose to. Whether man hastens or prolongs Their decisions may be a point for some deliberation.

"The Master's precious, tired, and ever-beautiful physical form was brought back to a lamenting sangat at Sawan Ashram. It was prepared and laid high upon the dais for all to see and to pay their last respects. The chanting of hymns commenced, and continued, to keep the atmosphere reverent and to help the people control their wailing and sobbing. What an unforgettable sight, to witness the form of the Master, seen so often as the very essence of Life itself, lying there bereft of any sign of life or movement, as if in deep samadhi. Indeed an experience to shock the very depths of any sincere heart; to be engraved on the memory for the remainder of one's existence in this bleak and merciless world. It is yet difficult for some to grasp that His magnificent physical presence is no longer here. The residence in Sawan Ashram seems a strange place – familiar and yet not the same. The rooms, the empty bed, tell their own story.

"On the afternoon of August 22, the Master's physical form was taken on a final journey to the new Satsang ground in Pombari Road, about one mile from Sawan Ashram, and there cremated according to the customs of Indian religion. Thousands of mourning satsangis followed the catafalque in walking procession, and were witness to the ceremonial rites.

"There were a number of happenings worth recording during those last days. On the evening of the 19th for instance, a young western couple due to return to Canada in

a few hours, waited patiently in the Master's house, hoping for a chance to bid the Master farewell and gain His blessing. At midnight, after four hours of waiting, they were called and told that only a brief glance at the Master would be allowed, as He was very weak and unable to sit up and talk to anyone. They were very obedient and within a few seconds had left the Master's room, but an attendant happened to mention the name of the couple and the Master sat up and put on His turban. The couple were recalled to His presence, and to their joy He spoke with them and gave them prasad. These young people were the last westerners to be received by Him in private interview.

"On one occasion, during an evening darshan, the Master said to the western satsangis, 'Saints know when to come and when to leave, and They will never let you down.' On another occasion someone asked why He did not heal Himself, and He said, 'If someone you love gave you something, would you refuse it? What would you do? You would accept it gladly.' We are all guilty of giving Him such presents, in our failure to keep His commandments.

"During those last weeks, the Master continued to give the blessing of darshan to the visiting westerners – usually in the evening, and lately on the roof of His house when He was too ill to descend to the ground floor. Various remarks are now remembered which gave direct indication of the event which appeared to come finally without any warning. He once said, 'Just a few weeks now and this sickness will have left me.' One evening, there was no darshan, and the next evening an American girl told the Master, 'We felt let down all day because we did not have Your darshan yesterday.' The Master replied, 'Yes, that is true, but you should not rely solely upon the physical or outer Master, because the true Master is here' (tapping His forehead).

"About three weeks before, the Master stopped the official tape recordings of the evening darshans, remarking, 'I have said everything now. You have so many bundles of material, why don't you go through it, for I have not the time.' Many people were told in various ways – in dreams, visions, even verbally, but it was hard for them to realize that the event was soon to take place. Another instance is that of the Master's old gardener who went crying to a nearby satsangi and told him he had had a terrible vision in which he had seen the Master leaving the world. And just a week or two before the Master left, He again came to him and told him to return to his home and children – a home he had left thirty years previously.

"The Master told His children countless times: 'Make the best use of your time, for time is running out . . . I beg of you, I plead with you, to meditate . . . no one before me and no one after me will plead with you and feel the compassion for you as I have done . . . '

"Those who have this great blessing of being the children of this magnificent spiritual benefactor, should remember always that His gift to us is complete. We have everything within us to take us to the heights from whence He came, and to whence He has returned. Each one of us has a responsibility of three duties. The first duty is to the Master and to that which He commanded us to do. The second duty is to ourselves, for the sake of our own progression. And the third is the duty to each other, that we may help each other to carry out faithfully the first two.

"The means of achieving all this is one – remembrance of the Master, through which we may gain His grace. Without His grace we cannot succeed. We should guard this precious gift He has given with our very lives. If we lose it, it will be very difficult, if not impossible, to regain. We must

all become one in strength, in love for each other, in the confidence of understanding that *He* has not left us but is even closer to us.

"The Master used to warn the disciples of Baba Sawan Singh Ji – 'When He looks down at you, will He be proud of you and claim you as His disciples? I do not think so!'

"Whatever we have done, whatever failings we had while our Lord and Master was with us which gave Him great unhappiness and pain, may be considered now as past actions. Now is the opportunity to ensure that the Light He has awakened in each one of us becomes brighter and brighter, seeing which He may be proud of us, and with pleasure claim us as His children."

One of the doctors at the Willingdon Hospital wrote this following account of the last few hours:

"On the evening of the 20th, just after arrival at the hospital, Master was suffering terribly, His blessed body tossing in the bed. Later He graciously allowed these symptoms to be lifted, and rested in perfect peace. The following morning Bibi Hardevi asked Him if He wanted water. He said, 'This is not the time for water, this is the time for tea.' Tea was at once prepared and offered to Him, but He said so sweetly, 'No; this is for you people; you take your breakfast' – so at Master's contrivance, all the attendants, nurses, etc., enjoyed a tea break that morning – the last morning of Master's earth life.

"Bibi Hardevi asked Master if Baba Sawan Singh had come; He replied, 'When has He not been here?' Then Bibi asked who would take care of the sangat after He left; He said, 'I am leaving it in His hands.'

"During the last hours, Master remarked that He would be taking twice as much care of the satsangis from now on.

"Just before He left, His eyes moved back and forth across the room, as though in acknowledgment and greeting. Bibi again asked if Hazur had come, and Master replied, 'Everyone has come!'

"His last known words, in response to a question about His welfare: 'Bhot achcha!' (very good!)."

CHAPTER EIGHTY-TWO

From the everyday human level, Kirpal's leaving the physical world had far-reaching effects, too numerous to record or even be aware of. It is not part of this undertaking to go into that aspect.

From a spiritual level, those of His followers who have a good knowledge of His teachings and secondly, remember various remarks He Himself made, will know that: a Perfect Master, particularly Kirpal, is so indescribably complete and far above any human conception of godliness, that the absence of His physical form does not affect the disciple's progress; providing the disciple follows the Master's instructions and is obedient to His commandments. The faithful one must press on with his or her efforts with full heart and faith, even while mourning the loss of His beautiful physical presence and nearness.

Since the Master left, physically, there have been many accounts of His presence among us.

Leaving India at the end of 1975, the authors were staying in Florida, U.S.A., and were regularly attending the local Satsangs there.

During a Satsang in Fort Lauderdale, a lady requested to speak to the people present. She explained how she was

the sister of a devoted disciple of the Master, but had never shared her sister's beliefs and had had no faith in Him.

For years she had been suffering from a rare disease of the bones, and although she had gone to many doctors and specialists, had found no one to treat her or offer relief. The general opinion was that there was no cure for the malady.

The pain was excessive and daily it increased. Drugs and pain-killers were having no effect. The current specialist confirmed that nothing would have any effect and she would have to bear the pain as best she could, and live with it.

The pain was unbearably intense, especially in the hands, which were crippled with the extent of it. She could not sleep and, living alone, she felt there was no one to help her.

One night, the pain was exceptionally fierce and she began to cry out in agony. She called out to Jesus Christ to help her and relieve the pain, but there was no response. As the night hours ticked by, she felt the hopelessness of her situation.

In her desperation, she remembered her sister and the faith she had in her Master. Remembering everything she had been told of Him, in a desperate effort she called out to Him.

Although she had no faith in Him, her heart reached out to Kirpal in the depths of agony. If He was as great as she had been told, then please would He help her?

She was lying in bed, facing the wall, in the state of deep despair, when suddenly she saw a circle of Light on the wall. Then a figure appeared in the Light. The figure raised His hands and pointed His fingers to her. From those fingers a laser-like beam of Light stretched out and touched her fingers. The contact was like an electric shock. Three times the Light reached out to touch her fingers, and then retreated.

Each time it felt like a great shock.

She gazed at the Master's face, recognizing Him from photographs she had seen. His eyes were beautiful and she became absorbed in them, forgetting her pain. He smiled at her and raised His hand in a blessing, and then slowly withdrew into the Light; and then He and the Light vanished.

As she spoke to the sangat, the tears rolled down her cheeks. There was not a dry eye anywhere in the room. She held up her hands and said, 'Look, I have no pain any more; I am totally cured. By whom? By your Master and His wonderful grace. Now I have full faith in Him.'

This account of the Master's continuing grace was told by a non-initiate. If Kirpal is extending so much grace to the relatives of His children, how much is He continuing to give to His followers? All that is required is remembrance and obedience. As He quoted so many times: "If ye love me, keep my commandments."*

He was never the body – He had a body. He enlivened the physical form. That enlivening force is ever-existent, ever-present; is still the epitome of Love, Light and Life. He will never leave us.

Writing about the Master's life is like an ant exploring the Brazilian rain forests. The ant is not capable of covering the vast area – its knowledge would only go as far as tiny patches here and there. Its description would be minuscule at best.

Any complete account of Kirpal's life would fill several libraries. This particular attempt has been made because He wished it – otherwise, no one aware of their own inexperience and shortcomings would ever think of taking on such a task. Many others, with an abundance of expertise

* John 14:15.

and factual knowledge could tackle the project with confidence and no doubt make a far better job of it, but it was His choice, and His order.

“If ye love me, keep my commandments.” He used this quote regularly, seriously, and with great emphasis. True love is not something that comes and goes. It is steadfast, faithful, all-encompassing. It is very much unlike the love of the worldly environments. It raises one above the mundane. The character of true love is truth and decency. True love lives deep in that secret place hidden within the heart of the human being – it is a drop of the ocean of all love, which is God. Only the True Master can unlock that secret hiding-place and reveal the God within us, for He Himself is All Love – All Light – All Life.

‘That which would confuse and baffle others leaves the Adept on this Path unruffled.

Contradictions vanish at His touch, and that which once confused and confounded resolves itself, after His exposition, into perfect order.

He understands each of the spiritual and quasi-spiritual movements that confront us today.

He can at will enter into the inner experience that each can offer, and He is the best fitted to judge their relative merits.

He does not condemn nor attack. He is not moved by hatred nor opposition.

Having seen the Highest, His aim is to take His fellow human beings to It in the smoothest, swiftest way.

He knows that the life within is not to be confounded with the life without, and preaches His message not as a code but as a science:

“Try within,” He tells us, “and see for yourself.”

Kirpal Singh



Devinder was born in Punjab, India on November 1, 1923 – daughter of the Maharaja of Jind. When she was initiated in 1955, she ceased using the title “Princess” – upholding the Master’s teachings that for all God’s children there is no “high” and no “low”. Widow of the Late Air Commodore Narendra, Indian Air Force, Devinder chose to spend her life serving the Master and

His cause. A very close disciple, she was an active figure in the work at Sawan Ashram until the Master left His physical form in 1974. In 1975 she moved to North America and continued to serve His cause, though in a more secluded way. Devoted totally to the Master, she was loved by all who knew or met her. She passed on in May of 2006.



Eileen was born on July 11, 1930, in London, England but moved to Canada in 1956. Initiated in 1960, she went to India in 1962 and continued to be involved in the Master’s work, but to a greater extent. She spent almost twelve years in India. When the Master departed the physical world, she chose to return to North America. She now lives in British Columbia, Canada.

