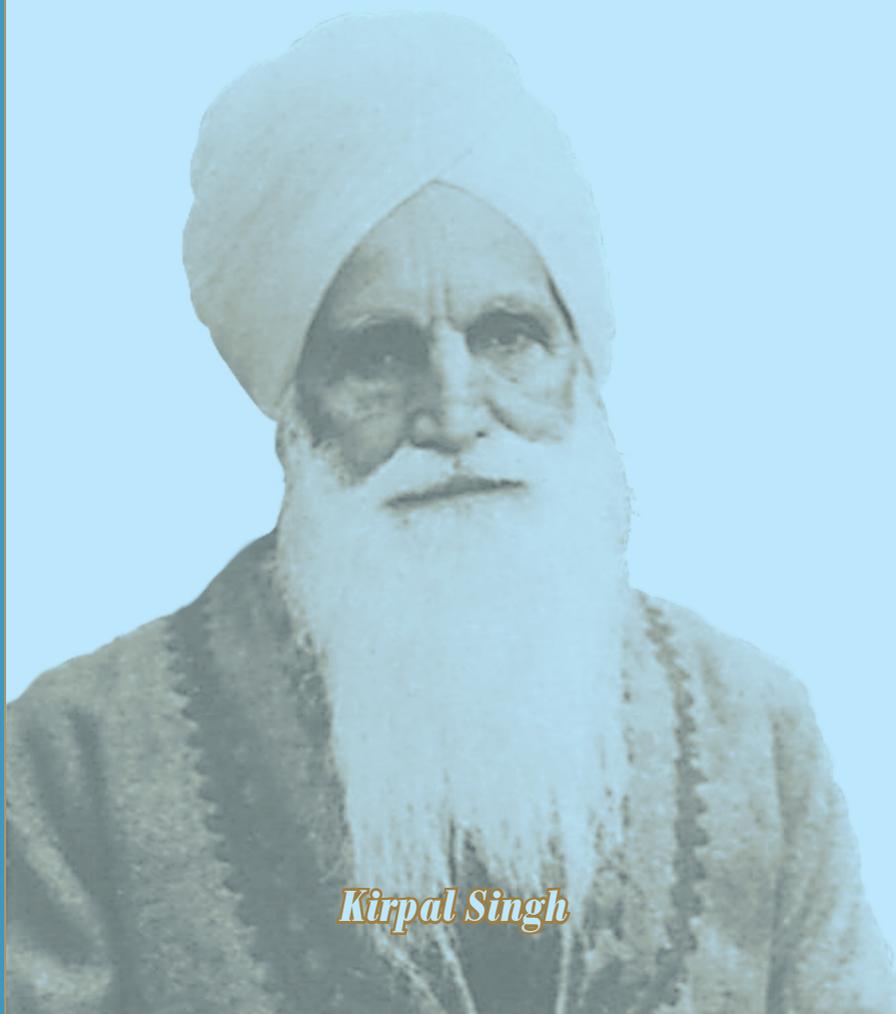


***Hazur Baba Sawan Singh Ji Maharaj  
with a short narrative brief Life Sketch***

***With a short Description of His Teachings***



***Kirpal Singh***



**HAZUR BABA SAWAN SINGH JI MAHARAJ**  
**WITH A SHORT NARRATIVE BRIEF LIFE SKETCH**

WITH A SHORT DESCRIPTION OF HIS TEACHINGS

KIRPAL SINGH

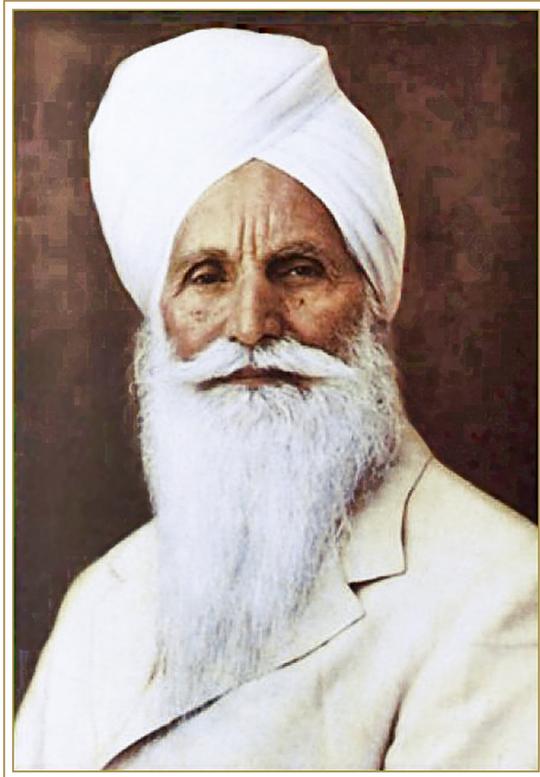
*Dedicated  
to the Almighty God  
working through all Masters Who have come  
and Baba Sawan Singh Ji Maharaj  
at Whose lotus feet  
the writer imbibed sweet elixir of  
Holy Naam – the Word.*



## Contents

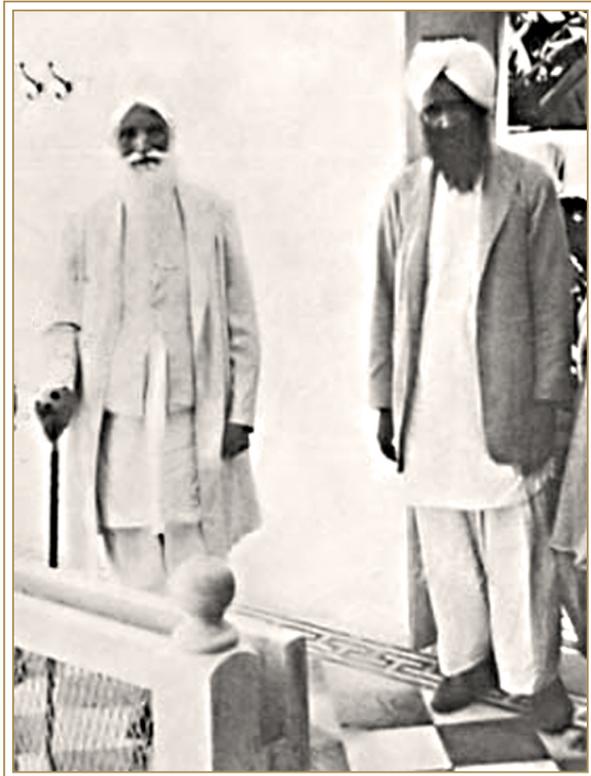
Introductory Note .....	5
Introduction .....	6
Early Years .....	7
Disciple meets Master .....	10
A Life of Spirituality .....	12
His Teachings .....	15
His Lifework .....	21
Hazur's Disease and His Spiritual Succession.....	24
Hazur Sawan Singh left us to be with us every Time .....	35
Editorial Appendix I – Scenes from a Great Life .....	42
Editorial Appendix II – The Spiritual Revolution explained .....	60
Editorial Appendix III .....	61
Editorial Appendix IV .....	63
Twelve Months of Separation – The Bara Maha by Kirpal Singh .....	65





Hazur Sawan Singh

---



Sawan Singh, l., together with  
Kirpal Singh (Jamal), r.

---



## Introductory Note

In this short Pamphlet is given a life-sketch of that Holy Personality at Whose feet I have been fortunate to sit.

An humble atom is hardly in the position to mention the vastness and virtues of the Sun. Yet the hope, that an account of the Sacred Life of His Holiness will serve as a beacon-light for guidance of many souls who have gone astray, prompted me to attempt this difficult subject.

If His Mercy continues to pour blessings, I hope to present shortly a detailed and lucid biography of this Godman.

Humble atom

Jamal<sup>1</sup>

---

1 Pen Name of Kirpal Singh (publisher's note, 1973).

Editor's note: The text of this book has been taken from the fourth print edition from 1973.



## Introduction

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

*By the Grace of God Whose name did I mention that the  
faculty of speech has begun to kiss my tongue.*

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



## Early Years

*Chashm-i-oo-maste Khuda daste-oo-daste Khuda.  
Guftai-oo-guftai Allah bavad Garche az halqum-i-  
Abdullah bavad.*

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

This Spiritual Luminary assumed the garb of man on 27<sup>th</sup> July, 1858<sup>1</sup>, in a respectable Grewal Jat<sup>2</sup> family of Mehmansinghwala, District Ludhiana, Punjab. His father, Sardar Kabul Singh Ji, loved the society of godly people and freely mixed with them, and His mother, Shrimati Jiwani Ji, was a living specimen of ancient simplicity, goodwill and of resignation and contentment. Baba Sawan Singh Ji was the only son of His parents and was the cynosure of all their hopes and aspirations.

From His infancy He showed signs of great intellectual attainment and a high sense of understanding. Having matriculated from a school in Gujarwal, He served for two years as a teacher in the Military School at Farrukhabad. In 1884 He joined Thompson College of Engineering at Roorki. He was loved by all around him and was known for His diligence. After completing the Engineering Course He joined the Military Engineering Service at Nowshera and spent the major part of His service in Nathiagali, Murree, Cherat

---

1 Corresponding to Sawan 13<sup>th</sup> Sambat 1915 of the Krishna Paksha, after sunrise of Indian Calendar.

2 Indian peasant family (editor's note, 2010).



and Abbotabad as a successful Sub-Divisional Officer. His winning manners and hard work won for Him the love and affection both of His officers and His subordinates alike. He spent the leisure hours of His service in the study of Spiritual Books and in the company of saintly and devoted persons.

His father too – a lover of godly people as he was – would take him along with him whenever he got an opportunity to meet such people.

Sardar<sup>3</sup> Sawan Singh Ji in His early life paid occasional visits to one Baba Kahan who was a holy faqir at Peshawar. One day He prayed to Baba Kahan for the gift of Spirituality, to which Baba said:

You will certainly have a Spiritual Benediction from the hands of a perfect Saint but not from me.

He enquired,

Where shall I search for such a person?

The Baba replied,

All your efforts shall be in vain, but in the fulness of time that personage shall himself find you out.

The saintly life of His parents influenced Him from the very beginning and He developed qualities of contentment, forgiveness,

---

3 A very polite title for a 'Gentleman in India' (editor's note, 2010).



humility, devotion etc., to a high degree. From childhood He was free from religious intolerance and narrow-mindedness. The study of the basic principles of all religions was an article of faith with Him. With this good knowledge of Punjabi, Hindi, Urdu, Persian and English, He studied the scriptures of Hindus, Mohammedans, Sikhs and Christians, and paid great attention and devoted serious consideration to the writings of the Saints, the Sufi problems, the fundamental principles of Love and devotion and general ethical doctrines.



## Disciple meets Master

He was stationed in Murree hills for a long time and this afforded Him opportunities of meeting all kinds of pilgrims bound for Shree Amar Nath<sup>1</sup>. This constant search after God for a number of years was at last crowned with success. The prophecy of Baba Kahan was fulfilled. In 1894 one day, while He was engaged as usual in His official duties in the hills of Murree Baba Jaimal Singh – the crest jewel among the disciples of Swami Shiv Dayal Singh Ji<sup>2</sup> – passed that way with one of His disciples. Thinking Him to be some petitioner on an errand of filing an appeal to the Commissioner, He paid no attention whatever towards Baba Jaimal Singh Ji.

Baba Ji<sup>3</sup> addressing His companion said:

I have come here for this Sardar.

This disciple was surprised and replied:

This gentleman had not even the courtesy to greet Thee.

Baba Ji smiled and said,

This poor fellow is not to blame. He is ignorant and does not know. He shall come to us on the fourth day from now.

---

1 A place of Hindu pilgrimage.

2 Swami Shiv Dayal Singh Ji was the Saint Who revived the teachings of Sant Mat.

3 Baba Jaimal Singh Ji Maharaj was styled 'Baba Ji.'



Everything turned out exactly as Baba Ji had said and on the fourth day He came to the place where Baba Ji was staying, and for hours had a talk with Him on Spirituality. A few days' association dispelled all His doubts and banished scepticism from His mind. The practical life and teachings of Baba Ji made so deep an impression on Him that He looked upon Baba Ji as a beacon-light for His life's journey. The meeting of the Master like Jaimal with a disciple like Sawan was the greatest Spiritual Consummation. The Master dyed the disciple in His own fast and unfading colour.

Under the guidance of Baba Ji, Sardar Sawan Singh Ji very soon passed both the stages in the path of theology, viz. knowledge and Reality and became the lodestar of the former. In 1903 when Baba Ji left His mortal frame, He consigned the work of Spirituality to Sardar Sawan Singh Ji. People used to address Him respectfully as 'Maharaj Ji' or 'Hazur Maharaj Sahib.'



## A Life of Spirituality

From 1903 to 1911 though employed in service, Hazur<sup>1</sup> spent most of His time in devotion and Spiritual Practice. In 1911 He felt the need of propagating Spirituality so intensely that He retired from Government service long before He was due to retire and dedicated the rest of His Life to the service of seekers after Truth.

At a distance of three miles from the Railway Station of Beas – on Eastern Punjab Railway – He founded a beautiful colony on the bank of river Beas – the foundation of which had been laid in 1891 by Baba Jaimal Singh Ji during His lifetime, and styled it after His Master's name as *Dera Baba Jaimal Singh*. Here, besides pacca<sup>2</sup> houses and bungalows, a huge and spacious hall – known as Satsang Hall – was also erected in 1934–1935 at a cost of about two hundred thousand of rupees. This hall is in the form of letter 'T' with dimensions 40'x120', the like of which can hardly be seen in the whole of Northern India.

The Master<sup>3</sup> was married in early life but His wife died even before gauna<sup>4</sup>. He was married again after completion of 25 years of Brahmcharya<sup>5</sup>. This time He married Shrimati Kishan Kaur and got three children – one of whom died in the prime of youth, while

---

1 He was briefly addressed as such by thousands and for brevity's sake we will use the same in these pages.

2 Massively – sturdily and soundly – built houses / in Hindi pacca also means concrete (editor's note, 2010).

3 Hazur Baba Sawan Singh Ji Maharaj.

4 Marriage consummation ceremony.

5 Celibacy.



the other two Sardar Bachint Singh and Sardar Harbans Singh are still alive.<sup>6</sup>

The entire life of such spiritually-minded personages is always replete with miracles. They are heralds of Peace, Truth and Brotherhood. He obliterated all distinctions of high and low, caste, colour and creed, and showered a gentle rain of Mercy upon the hearts of depressing and woe-stricken populace. In the days of India's partition when Punjab was a hot bed of communal strifes and evil forces were working havoc and destruction upon the life and property of innocent persons on all sides – when the madcaps burning with passions of hatred and ill-will were engaged in the nefarious activities of bloodshed and vadalism and were playing indiscriminately with fire and sword and the people were suffering untold miseries and privations– and imagine all this in the blessed name of religion – He stood four-square to all the winds that blew and collecting together over 100 Muslims from the surrounding area gave them shelter in Dera Baba Jaimal Singh and made proper arrangements for their safe escort to Pakistan.

Hazur was a great reformer of unique importance. He was a Pole Star to the entire humanity and always befriended those in trouble and tribulation. With the water of Truth, Brotherhood and Equality, He with His own hands washed clean the malice and ill-will from the hearts of the people drenched through and through in the poison of materialism. He made each one drink the Goldy Wine to his fill and always laid stress on an honest livelihood. He Himself depended for His maintenance on His own pension and

---

6 Since died.



never accepted any gifts or presents from anyone – not even from His disciples.

He revived the teachings of Holy Saints and brought them into lime-light. Like His predecessors Guru Nanak, Kabir Sahib, Tulsi Sahib, Paltu Sahib, Soami Shiv Dayal Singh Ji, Maulana Rumi, Shamas-i-Tabrez and others, He pulled up the aspirants from their deep slumber, and put them on the Path of *Surat Shabd Yoga* or *Sultan-ul-Azkar*<sup>7</sup> which is the most ancient and Eternal Path leading to Reality and which being natural is unchangeable from times immemorial and will ever remain as such without any modification.

---

7 Commonly known by this name among Muslim Saints.



## His Teachings

His teachings are esoteric and not exoteric.

He taught:

God is in every heart. Spirituality is the common heritage of the entire world and humanity and is not reserved for any particular country or nationality. The be-all and end-all of Spirituality is the Union of the soul with the Omnipotent Over-Soul. Man is the roof and crown of all creation and nothing else is greater than he. He is direct manifestation of God and is the marvel of God's greatness. In the twinkling of an eye he can rise to Heaven and can come back. The sun and the moon, paradise and hell, the earth and the sky are His playgrounds.

As is correctly said:

*In short thou art next to God.*

He is just like a drop from the Ocean – Creator. He is a ray of the Almighty sun. Both the drop and the ray feel restless so long as they are separated from their source and find rest only when they become merged in it.

Man is the noblest of God's creation and in his essence is made a perfect being. He can work on two planes – outer and inner. On the outer plane he has knowledge and science of the world to aid him in his endeavours to pass through; but beyond the limits of



all knowledge and philosophy, on the Inner Plane, he is quite unable singly to fathom the abysmal depths of the secrets of nature. With the help of learning religious scriptures he tries to attain the Goal, but stumbles at every step. Very soon he realises that he has deficiencies in this respect and is helpless; and unless and until he gets the guidance of a practical Spiritual Master, the Theology, the Knowledge and the Reality remain undecipherable conundrums and enigmas which baffle all attempts at solution. Spiritual Living is acquirable, during our life time only from an awakened and really conscious Master. Such a Master is deep rooted in the Reality and all the qualities of Godly Light are fully reflected and shine forth in Him in abundance. He is fully conversant with the narrow and slippery spots on the Path leading to Reality. He gives to aspirants a link of Life-Impulse which is commonly known as *Shabd* or *Nad* among the Hindus, *Kalma* or *Kalam-i-Rabbani* among Muslims, *Sach*, *Naam* or *Hukam* among Sikhs, and *Word* among Christians. Under His superintendence and guidance such a Master opens the Inner Eye of the seeker and leads him from plane to plane until He places him at the feet of God – and all this during his lifetime and not after death.

It is therefore of absolute importance for every intelligent person – no matter of what religion, colour or creed – to betake himself, like the living king or living physician, to the present Living Master of the age if he wants to drink the Nectar of Immortality and attain Life Everlasting.

This is why Maulana Rumi says:



*Take hold of the hand of the Master, for without Him the way is full of untold dangers and difficulties. Never for a moment get separated from the Master and never place too much confidence in thy own valour or wisdom.*

And the same is said in Guru Granth Sahib<sup>1</sup>:

*Meet the Master and get initiation from Him. Surrender thy body and mind to Him and invert within. Thou shalt find the Path only through analysing the self.*

With the thoroughly realised Spiritual Knowledge Hazur was also full of physical beauty – His well-proportioned bodily frame, cyprus-like stature, respondent shining face, forehead, immaculately white long beard, spotless-white head turban, and a mole on the right cheek – all so lovely-attractive – were the focus of myriads of longing eyes. On His feet there was *Padam Rekha*<sup>2</sup>. The well-said Persian verse was eminently befitting in His case:

*Husne Yusuf, dame Isa, yad-i-baiza dari anche hama khuban darand to tanha dari.*

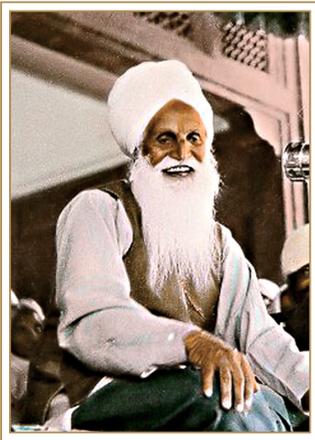
*Thou hast beauty of Joseph, healing power of Jesus Christ, and brilliant hand of Moses. In short Thou alone possesseth all these qualities of loveliness that constitute physical assemblage of Graces.*

1 Holy Books of Sikhs.

2 Lotus-line in palmistry.



Mere darshan of Hazur's person awarded calmness to the perplexed and disturbed mind, bestowed consolation to every heart and above all conferred the boon of concentration and the joy of internal satisfaction. His mode of expression and interpretation was extremely clear and impressive. Simple and illuminative words and phrases uttered forth by Him to unravel the problems of Reality were peculiarly sweet and intoxicating.



Hazur Sawan Singh  
at Satsang

Ordinary pulpit-preachers when they deliver their addresses on the basis of intellect and reasoning simply betray that it is only imitative art as if it is scattering scentless flowers, distributing wine un-intoxicating, beauty without attraction and body without soul. But Hazur unfolded the Divine Mysteries with such an easy and facile Grace that His words went home and penetrated deep down into the hearts and made an everlasting impression. This is possible only when a really Competent Personage with practical personal esoteric experience within

expounds the Truth of the actual Spiritual Experiments and has the competency to infuse into the innermost recesses of the brain – not only mere words but the results of His own vast Spiritual Experiments along with the pith of the essential principles thereof. In His speech, there was an uncommon magical charm which captivated the hearts of His hearers.



This Sacred and Grand Master travelled throughout the length and breadth of the country and His Spiritual Messages worked like a balm to hundreds and thousands of lacerated hearts. There is not a village or town in the Punjab where His followers are not found in large numbers. In different parts of India more than thirty Satsang halls were constructed which formed centres for imparting Spiritual Practical Knowledge. Despite reaching an old age, this venerable Personality gave Spiritual Talks and Discourses for hours and hours together – thus quenching the thirst of millions of spiritually thirsty seekers.

At monthly congregations sixty to eighty thousand souls ran to Beas to derive benefit from this Spiritual Spring.

He spread His rays of Spirituality far and wide throughout the world and inspired the spirit of spiritualism in the minds of people led astray by materialism. In His lifetime His public reputation travelled to different lands. His followers comprised about two hundred thousand units which comprised of Hindus, Muslims, Sikhs and Christians of all status and positions – rich and poor, literate and illiterate, of various castes and creeds including Asiatics and Christians of European nationalities.

This magnetic Personality of Hazur attracted aspirants even from European and American countries and they flocked to India to hear His Spiritual Message. The number of His followers in America, Switzerland, England and Germany counts by few thousands



and among them the names of Dr Brock, Dr Johnson<sup>3</sup>, Mr Myers, Dr Schmidt and Colonel Saunders<sup>4</sup> are notable.

Hazur used to say:

*All religions and all countries are mine and I love them equally.*

---

3 This gentleman settled in Beas for the rest of his life (editor's note, 2010).

4 Secretary to his Excellency Lord Irwin, Governor-General and Viceroy of India (editor's note, 2010).



## His Lifework

His innate desire was to bring together all the religions on a common platform and to knit together the entire humanity in one thread and then to put them all on to the one ancient prosperous Path of Spirituality which leads to the common goal of all religions.

He said:

*The essentials of all religions are the same. God is One. All the humanity are His children and are thus related as brothers. The whole creation is just a manifestation of that one Reality – one soul that stretches its force and influence everywhere – one Light spreading its radiance in the entire universe – one Sun that shines upon each atom.*

Why then all this discord and disharmony in the world? The passion of hatred and animosity which has led to the bloodshed of hundreds and thousands of innocent souls, is certainly the outcome of wrong interpretation and degeneration of the ways of living – *Shariatt*<sup>1</sup>. The one successful method to check this storm of reckless devastation and vandalism and to unite the whole mankind into one Universal Brotherhood is that sensible and conscious leaders and heads of all sects instead of concentrating their activities in their own limited narrow circles should meet at one place to educate and inculcate the common principles of Religion – viz. exalted noble character – emanating from Oneness

---

1 The course of life (editor's note, 2010).



of soul. We are all souls, we are indwellers of the house, the body, and not the body itself. Thus by rectifying the condition of the indweller all the rest of the bodily concern can surely be improved in the right manner.

Hazur Maharaj Sahib presented to the world the teachings of the Saints in a distilled form in a memorable work in Punjabi script – ‘Gurumat Sidhant’<sup>2</sup>. This book was written under explicit instructions of the Master to serve as a lighted torch on the Path of Spirituality. Such a powerful piece of literature in Punjabi has not seen the light of day during the last 500 years. This valuable treasure of the ‘Knowledge of God’ acquired the lifetime of Hazur a considerable reputation and elicited appreciation from far and near.

Throughout His Lifetime He left no stone unturned for reforming and improving the angle of vision of the masses. In spite of His attaining the age of 90. He set aside all His bodily comforts and

- 
- 2 This voluminous treasure of Divinity comprises of two volumes and is spread over 2000 pages. It is being transcribed in other languages including English. Two volumes were printed in Hazur’s lifetime, and the third one was under preparations when Hazur left us. This will be issued by Kirpal Singh by Whom the first two volumes were also issued (publisher’s note, 1973).

See also the button, ‘Gurumat Sidhant’ on [www.santmat-thetruth.de](http://www.santmat-thetruth.de) (Editor’s note, 2010).

(Editorial supplementation, 2010 – to the edition of the existing original manuscript from 1939 see book, ‘The Light of Kirpal’ or interview with Robert Redeen from 14 September 1970 in Rajpur, near Dehradun, India.)



stubbornly devoted 18 out of 24 hours of the day in the service of humanity and thus afforded Spiritual Satisfaction to every aspirant both publicly and seclusion.



## Hazur's Disease and His Spiritual Succession

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

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

On the morning of 12<sup>th</sup> October, 1947, at seven o'clock He called me. When I was in His august presence, He said:

Kirpal Singh! I have allotted all other work but have not entrusted my task of Naam-Initiation and Spiritual Work to anyone. That I confer on you today so that this Holy and Sacred Science may flourish.

Hearing this, my eyes were filled with tears, and afflicted as I was, I beseeched:

Hazur! The peace and security that I have in sitting at Thy feet here cannot be had in higher planes ...



My heart was filled with anguish; I could not speak any more and sat staring – Hazur encouraging and caressing me all the time.

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

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

How many souls have been initiated by me?

Registers were consulted and after counting was finished Hazur was replied:

Up till now about one hundred and fifty thousand souls have been awakened by Hazur.

Hazur said:

All right.

Same same day in the evening when I was with Him, Hazur said:

Kirpal Singh! I have done half of your work and have given Naam to over one and a half lakh<sup>1</sup> persons and the rest you have to accomplish.

---

1 One lakh is an Indian measurement of a unit 100,000 (editor's note, 2010).



I, with folded hands and faltering words, said:

Hazur ... it will be as Hazur orders ... but ... I have a request ... I wish that this rest half of the work may also be finished by Hazur ... We will dance as Hazur will make us dance ... I wish Hazur may remain with us and sit only watching all that and all orders will be complied within Hazur's presence.

Hazur lay silently gazing at me.

In those very days, one night Hazur mentioning His Inner Esoteric Experiences remarked:

The sun<sup>2</sup> has risen high. Can the people of Jullundur<sup>3</sup> also see this sun?

The relatives and friends sitting nearby were ignorant of this secret expression. The opinion of the doctor in charge was also, like others beside Him, that Hazur's brain does not work properly on account of His illness.

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

---

2 Guru Nanak when nearing His earthly end also spoke of this sun to His sons and His devoted follower Who succeeded Him. Rishis of the old age also refer to this in their Gayatri Mantra.

3 Jullundur is a town in East Punjab about 27 miles from Beas.



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

I replied:

Yes, Hazur, the sun has risen high – and not only the people of Jullundur but also those living in England or America who will traverse to Inner Planes can see this sun.

Thereupon Hazur said:

Thou hast correctly answered my question.

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

Surveying the surrounding occurrences and events Hazur once observed:

It's a pity that the followers of Sant Mat also are becoming a prey to misconception. The teaching of Saints is

*See with your own eyes. Until you do not see with your own eyes, do not even believe your Master.*



As is said:

*Jab lag na dekhun apni naini tab lag na patijun Gur  
ki beni.*

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

This is the dictum and basic pillar of Sant Mat faith and it is an established fact that the disciple should peep inside and talk with his Master. Those engaged in *abbhyas*<sup>4</sup> generally do not forget everything about and leave all thoughts of their physical body for withdrawal and turning inward. Whoever, with Love in his mind, regularly follows the method according to the instructions of his Master will meet the Master within and will testify to the authenticity thereof. This is a way which can be seen and practised in one's lifetime. Accordingly you do and see. But those who do not apply themselves in *abbhyas* say: 'To withdraw and tap inside is wrong, uncertain, and doubtful, and, if at all it is possible that somebody peeps inside, then the Inner Experiences are not believable.' Unless they themselves peep inside, they cannot have faith in the experiences of those few who do have such experiences.

Hazur said:

My followers should never trust in such incredulous persons – unlinked and infirm believers as they themselves are – they will shake their belief and faith. It is, there-

---

4 Spiritual Practices (editor's note, 2010).



fore, incumbent on my followers to open their Inner Eye. When their souls will withdraw from physical body, they will realise the truth of it. Remember that this science of traversing to Inner Higher Planes is not wrong, and is correct, definite, certain and sure to the last word.

Those who have traversed have corroborated this:

Sant Tulsi Das says:

*Surat sail asman ki lakh pawe koi Sant, Tulsi jagjane nahin at utangpiya panth.*

*The soul of a rare Saint traverses into the higher planes and beholds the sight of them. The whole world is unaware of this highway to Almighty's throne which is, so to say, enveloped in mystery and hard to understand.*

Sant Paltu Das says:

*Gyan Ka Chanda bhaya akashmen, magan man bhaya ham lakh paya. Drishti ke khule se nazar sab aiga, Lakha sansar yeh jhut maya, Jiv aur Brahma ke bhed ko bujh le, Shabd ki sanchi taksal laya, Das Paltu kahe khol parda diya, Paith ke bhed ham dekhaya.*

*The Light of all knowledge radiated in Heaven inside, seeing which my mind was full of joy. I saw It really existing.*



*It can be seen by opening the Inner Eye. In that Light I saw that all that attracts us here as well as the whole world is a big fraud. How I got to this end – it was by analysing the Self and God, through the mint of True Shabd. Thus attuning to Shabd, Paltu cast asunder the veil and withdrew inside to see the Truth.*

Again one day the Master spoke thus:

I am not tied to one or any particular place. The Saints Who come commissioned from above tell the world of the True Path and those who come seeking True Knowledge are informed of the Way to meet God. Worldly people in order to meet their worldly needs gather round them and make them as means of earning livelihood. When such wealth is accumulated in abundance, a number out of them turn as ‘worshippers of Mammon’ whose lust can never be satisfied. When such circumstances are created, Saints withdraw from such a place. The souls of sincere seekers after Truth cannot get any solace from such a place. Such places then become the seat of Mahants and Gaddi Nashins.<sup>5</sup> True Saints are not fastened to any religious sect or dress. They are free personalities. They are neither a party to one nor a foe to the other. They impart the True Lesson as to how to reach God. Those who will apply themselves to abhhyas

---

5 Title of Mahant or Gaddi Nashin is usually given to those working or posing at one particular place in the name of previous Saints or Sages after the latter abandon or depart physically.



in Their company will succeed and the others who keep themselves aloof and far away from Them remain unlucky.

Hazur more than once emphatically declared:

The mission of Spirituality can only be carried on successfully by one Adept in Spirituality. It cannot be entrusted to a blind<sup>6</sup> person. Whoever has a desire to find me out can reach me within through One Who is linked with me. You will not find me in the company of those who are after the possessions of the world. Be not deceived by such people. Do abhyas and peep inside your own self and meet me. I do not dwell in the midst of mayaic<sup>7</sup> insects. Go to some selfless being who is after me and lives for me and is not after possession of Deras. Gurumukh<sup>8</sup> is delighted to have His Guru, while a man-mukh<sup>9</sup> wallows in luxury and pleasures of the world – Maya<sup>10</sup>.

On another occasion Hazur said:

Kirpal Singh! The people will flock to the place where they would find the riches of Naam. What have you to

---

6 Viz. Spiritually blind, whose Inner Eye has not been opened.

7 Those who attach themselves to wealth and worldly pleasures.

8 a mouthpiece of the Guru / Master.

9 a mouthpiece of the mind.

10 Maya means this what keeps us bound here in this world and pulls us away from God – deep forgetfulness.



gain from Dera<sup>11</sup>? You better leave Dera. When Baba Ji<sup>12</sup> came from Agra<sup>13</sup>, He brought with Him neither money nor followers. He fetched within Him only His Guru and through His blessings the present Dera came into existence. Sangat<sup>14</sup> is dear to me even now just as it was before. It is now imperative for the Sangat to do abhyas and go within. By doing so all will be able to understand things as they are. Everybody has treasures of knowledge within. Even an illiterate man if he secures the assistance of an educated person can become graduate and M.A. If you sit by some illiterate person for the whole of your life, you will not be able to attain the degree of M.A. Do not waste your 'time.' If you want to gain knowledge of Spirituality, then go and sit by some able Spiritualist Who is practically skilled. He will wake up the dormant Spiritual Faculties within you. He has not to give anything from Himself. Keep on impressing the need of abhyas on the entire Sangat and go on doing Satsang. The souls are getting help from within and will continue to get it. You obey the orders of your Guru. If an obedient wife acts according to the bidding and wishes of her husband and the people call her bad names, let them say so. You have to carry on the mission under the orders of your Master. Do not care if Mrs Grundy grunts. Tell every-

---

11 Dera Baba Jaimal Singh at Beas.

12 Baba Jaimal Singh Ji.

13 A town in U.P., India.

14 Followers.



body to do abhyas fondly and to invert within to reach the astral form of the Master.

Thereafter, whenever during Hazur's lifetime I had an opportunity to go to Him, He talked on the subject of propagating Spirituality and gave necessary instructions regarding its real shape, significance and basic fundamentals of the problem.

Consequently, during Hazur's lifetime and in strict conformity with His wishes, in November 1947, a proposal for *Spiritual Satsang* was laid before Him, the main objects of which were solely the ethical and Spiritual Benefit of mankind in general, irrespective of caste, colour or creed – which was heartily appreciated by Hazur saying:

I am wholly and solely at one with you in this endeavour,

and directed me to give practical shape to the scheme. It is, therefore, due to His blessings alone that Ruhani Satsang<sup>15</sup> today is working successfully in and outside Delhi. The sole objective of this Satsang is to present Spirituality to mankind in general in a lucid scientific form. The subjects of purification, knowledge of Self and knowledge of God are being dealt with practically so that people of different castes and creeds – living in their own circles – are

---

15 Spiritual Satsang. (Ruhani Satsang was the Spiritual Platform, through which Kirpal Singh could give the wide world population an understanding of the unity and the unchangeable Truth during His sojourn on earth, as He did according to the rules and the explicit wish of His Master, Baba Sawan Singh; editor's note, 2010; see also Editorial Appendix II.)



benefited thereby. Old<sup>16</sup> followers as well as the new ones are deriving benefit from this science and everyday's Inner Spiritual Experiences of both of them plainly show that Hazur Maharaj Sahib is helping them with His hidden hand far more forcefully than ever.

Such ever-living Personalities are personified models of self-sacrifice. Even during His confinement to bed – not caring for His tender health – Hazur continued to quench the thirst of those thirsty for Spiritual Guidance and teachings. Besides the outer help there was Inner Guidance also to its fullest extent. Such Master-Souls are mere human beings to our eyes but in reality are *Unseen Supreme Power* – clothed in body – that works unfettered beyond the limits of this body also.

---

16 Those initiated by Hazur.



## **Hazur Sawan Singh left us to be with us every Time**

During illness of Hazur, when He was unable to change His sides unaided, many strange incidents came to light. Even then He helped individuals outwardly as well as guided them on higher Spiritual Planes.

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

The subject of the illness of Saints too is no less a perplexing event. The fact of it is that this illness of Hazur was the result of the weight of our karmic debts<sup>1</sup>, of the deeply-heaved sighs and tears of those afflicted amongst us.

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

Every day Hazur grew weaker and weaker in body. From the night of 29<sup>th</sup> March, 1948, to the morning of 1<sup>st</sup> April, unusual restlessness

---

1 Saints take the burden of misdeeds of Their followers on Their own body to keep those initiated by Them clean and thus save Them from pangs and anxiety of the day of judgement. This is however a poor estimate of the gigantic treasure of Love They have for Their disciples, regardless of reciprocity. This explains one of the many great responsibilities that True Saints have to share, unperceived and unknown to Their disciples.



and visible ‘fluttering’ was seen visiting His physical frame. This symptom was also created for putting to test those surrounding Him.

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

If a person proficient in Bhajan and Simran sits by me,  
I feel comforted and relieved. Therefore those who come  
to me or sit near me should do Simran.

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

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

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

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

Master! Thou art above body and body influences, unconcerned as to comforts and discomforts, but we humble



and helpless beings are afflicted hard and cannot endure the sight of Hazur's thus suffering bodily. Thou hast all powers. We would be extremely grateful if Hazur very graciously removes this indication of disease on His body.

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

After the prayer when I opened my eyes, Hazur's body was in a state of perfect repose. Hazur's forehead was shining resplendently. He opened His Mercy-showering lovely eyes intoxicated in God's Divine Love and cast a glance at my humble self – both eyes gleaming with radiance like a lion's eyes. I bowed my head in solemn and silent adoration and said:

It is all Hazur's own benignity.

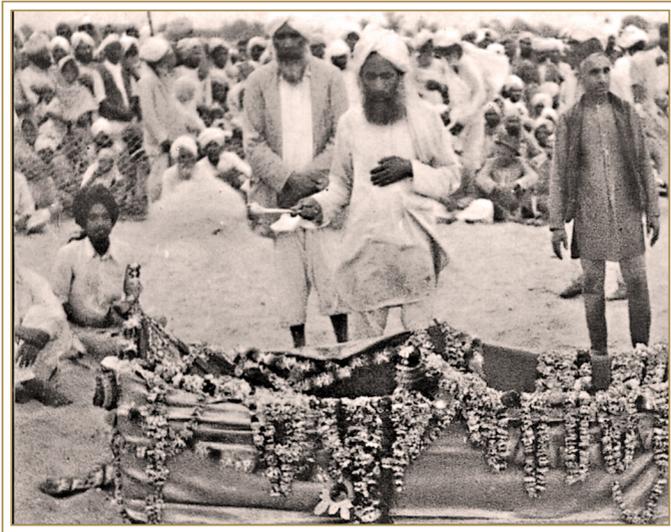
Hazur steadily kept gazing for three or four minutes into my eyes, and my eyes, in silent wonderment, experienced an indescribable delight which infused a beverage-like intoxication down to the remotest cores of my entire body – such as was never before experienced in my whole life.

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

Thus in His 90<sup>th</sup> year on the morning of 2<sup>nd</sup> April, 1948, at 8:30, this brilliant Sun of Spirituality, after diffusing His Light in the hearts of

millions of masses, disappeared to rest below the horizon at Dera Baba Jaimal Singh.

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



Kirpal Singh at the cremation ceremony  
of Sawan Singh's body

---



This tragedy is fatal indeed for all of us – broken-hearted as we are. But those who during His lifetime restricted their intercourse with that Emperor of Saints – the Master – only on the physical plane and had never witnessed His Glory and Greatness on the astral and other Spiritual Planes with their own eyes, are feeling the poignant pangs of separation the most. Those, however, who had the good luck to meet Him on Inner Planes while He was existing in physical body are comparatively in less torments, for, at will, they can even now rise to that Mightiest of the Mightiest – the Master – and seek solace by talking to Him. Blessed indeed are such souls because through them are still communicated the requests and messages of other disciples and abhysis to Hazur and in response Hazur's orders to them.

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

While ailing Hazur used to say:

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

And even now, in the daily internal message of the Master emphasis is laid on devoting more time to Simran and Bhajan – collectively and individually for all His followers – so that they may traverse within and meet Him inside face to face. It is therefore incumbent on all initiated by Him to take full advantage of these moments of grief and sorrow by devoting at least four hours a day to Simran



and Bhajan as ordered by Him and thereby be able to fly to higher realms, talk face to face with Master, and drown their tortures of separation in the great ocean of immortal existence. The remedy for our lacerated hearts lies only with that compassionate and sympathetic Messiah.

That boundless ocean of Godly Mercy is, even now, heaving up and down. That Master of Eternal Domain is keeping His doors open all the time and is calling aloud:

*Bring into actual experience the Great Principle ,Withdrawal before death. ‘ I am impatiently waiting for you to come up to me. I am nearer to you than the nearest. For those of you initiated by me it is a sacrilege and a mark of disgrace on both Love and devotion – if ye look upon anybody else as a Guru or Master-Guide. You may, however, derive benefit from the company of some awakened personality who pays a visit to me everyday. He will not misguide you, but on the contrary, will unite you with me will instil my Love in you and will strengthen the Divine Link that binds and ties you to me. Moreover, in the capacity of Guru Bhai<sup>2</sup> He shall be helpful to serve you.*

It is therefore clear that for those about one hundred and fifty thousand souls initiated by Hazur, the guiding Master is Hazur Himself. Consequently, all these should engage themselves in Bhajan and Simran with full faith, confidence, trust and Dhyan of Hazur alone. All these shall be looked after ultimately in the same form

---

2 A Spiritual Brother initiated by the same Master.



of Hazur. That immortal Messenger of our future betterment is continuously watching and superintending us each moment. Many disciples of Hazur Maharaj Sahib are getting Hazur's darshan within these days and those who are thus blessed are mitigating their sorrowful hearts by talking – far more freely than ever before – face to face with Him. We all too, if we divert our attention from this mortal world and worldly connections and turn to that Master of the Divine Spring of Immortality, then Hazur, with His illimitable kindness, will – and there is no doubt about it – appear to us to bestow His darshan and enveloping us in the circle of His lighted radiance take us along to place us at the feet of the long-loved Lord.

Let us raise our hands in prayer that that Fountainhead of all peace and comfort may grant patience to all those of us left behind, and inspire us with courage and strength to enable us to fly to Hazur in higher Spiritual Regions, to talk to Him and to place our heads at His feet.

Kirpal Singh



## Editorial Appendix I

### Scenes from a Grāt Life

SAT SANDESH, JULY 1970, PP. 2 – 9

The privilege of being the parents of such a Great Personality must surely be founded on some noble background from past lives. From a very early age Kabul Singh frequently kept the company of holy men, serving them with sincerity, and because of this Baba Sawan Singh Ji had the opportunity of doing the same, remaining constantly at His father's side up to the year 1870.

The passion to serve and be near godly men developed within Him and He spent every available spare moment in this way, from 1870 to 1878. After passing His tenth class in 1878 He took some employment, but became sick and was called home, where He stayed for two years.

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



A hen may good-naturedly hatch a nest full 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 towards Spiritual Things and aversion to worldly affairs was deeply embedded in Baba Sawan Singh’s heart. However, truly exalted souls conceal their own inclinations and perform whatever tasks the worldly duties demand. Whenever He had a tendency to renounce the world He would thrust aside the noble aspiration in consideration of His parents, for being the only son He preferred to serve them, knowing that a renunciate may not serve according to His choice but must be prepared to serve humanity at large – wherever its need may call Him. This is indicative of Hazur’s great wisdom, for He who shirks His duty will never reach perfection.

Up to 1883, when the Master was 25 years old, His time was spent as described. Sardar Kabul Singh Ji then insisted that He should



enter military service, and approached His commanding officer about a commission for His son. While this was being processed, Hazur started teaching at an army training school in Farukhabad, but the company of illiterate, alcohol drinkers and meat eaters became unbearable, so He went to Roorkee and passed an entrance examination into the Thompson College of Engineering there. During His stay in Farukhabad He had spent His leisure hours on the banks of the Ganges, where He met many holy people, in particular a man by the name of Bhai Nihal Singh. He then – after His graduation from college – got His commission in the army, but simultaneously He was given an offer in civil engineering, and preferring the latter, He accepted a post as overseer in Nowshera.

When searching for a place of residence there, some people told Him about a lovely house which was available, but unfortunately was haunted by ghosts and unsuitable to live in due to the danger to life. Hazur persisted in taking the house, and the people were amazed to witness how the ghosts magically disappeared. He who belongs to the Lord of all creation has nothing to fear – men and angels are waiting to serve him.

*All creation is at Thy feet, and Thou art in command over all creation.*

Baba Sawan Singh Ji always had an open mind, and studied all religions. Study can be a preparation of the ground, for the flowers to burst forth into bloom at a later date. In Nowshera, Hazur listened to the discourses of Baba Karam Singh of Mardan, and when He went to Peshawar He met Baba Kahan Ji, an enlightened soul, and spent many hours with him.



One day Hazur requested,

Baba, give me something.

But Baba Kahan replied,

No, I cannot give you what you want, but most surely you will get it – someone else will give it to you.

Outwardly these people are simple men, but they are really the knowers of the three worlds. From Peshawar, Hazur was transferred to Kohmarie where He took a house near a famous gurudwara named Bhuramul Gurudwara. It was a place where the pilgrims and yogis rested on the way to Amar Nath, a Hindu place of pilgrimage, and Hazur spent His spare time talking with them about Spiritual Things. One can see how nature helps to build the Inner Strength of those destined to be Spiritual Giants, by keeping them surrounded by uplifting company.

The time passed by until the day arrived for the foundation to be laid which would eventually support the destiny of all humanity. The Perfect Master of that time was Baba Jaimal Singh Ji Maharaj, Who was the chief disciple of Swami Ji Maharaj<sup>1</sup>, and Who, after Swami Ji left the world, settled in the Punjab to carry out His Spiritual Mission.

---

1 Swami Shiv Dayal Singh Ji was the Saint Who revived the teachings of Sant Mat (editor's note, 2010).



One day in August 1894, Baba Jaimal Singh Ji and a disciple were walking along the Kohmarie Road, where Hazur was inspecting the work in progress there, in His capacity as Sub-Divisional Officer.

As Baba Jaimal Singh Ji passed by with His companion, He pointed to Hazur and said,

I have come here because of that person.

The disciple remarked,

You have come for a funny person, who does not even turn his head to greet You.

Baba Ji kindly explained,

This personage has come into this world specially for a very high expression of life, and after four days he will come to me.

Hazur Maharaj came to Baba Ji in the company of one Mr Sukh Dyal. After four days' Satsang he took initiation, and stayed near Baba Jaimal Singh Ji for two months. After Baba Ji left Kohmarie, Hazur spent most of His time in meditation and as the Love for His Guru increased, His heart grew heavier with sadness at being separated from His Master. He would visit Baba Ji at every available opportunity to derive the invaluable blessing of His presence.



Baba Jaimal Singh Ji lived on the edge of the River Beas, where in 1898 the foundation stone of the Dera<sup>2</sup> Baba Jaimal Singh was laid and a Satsang hall built. Whenever His leave occurred Hazur would go straight to Beas and on arrival leave all His pay at Baba Ji's feet from which Baba Ji<sup>3</sup> would give Him enough for His maintenance and send whatever was necessary for housekeeping to Hazur's wife. In all the thirty years of working, Hazur spent only a total of six months with His wife, for all His leave was spent with Baba Ji and He would visit His home only on orders from His Master.

In 1902 the foundation stone of the big Satsang hall was laid, and on completion of this building, Baba Jaimal Singh Ji said to Bibi Rukko, an enlightened soul who lived in the Dera,

I will not hold a Satsang in this hall.

She started crying, but after some moments she asked,

Maharaj, who is going to hold the Satsangs after you?

Baba Ji said,

Go into the hall and see for yourself,

and when she entered the empty hall she saw Baba Sawan Singh Ji quietly sitting on the dais.

---

2 Ashram (editor's note, 2010).

3 Baba Jaimal Singh Ji Maharaj was called 'Baba Ji'. For further information about Baba Jaimal Singh see on, [www.santmat-thetruth.de](http://www.santmat-thetruth.de) the button 'Sant Mat / Baba Ji Jaimal Singh' for the book 'Baba Jaimal Singh: His Life and Teachings (1838–1903)' by Kirpal Singh (editor's note, 2010).



On 29<sup>th</sup> December, 1903, Baba Jaimal Singh Ji Maharaj left His physical form, after bestowing the Spiritual Work upon Baba Sawan Singh. Baba Ji had been heard to say that after him a very high soul would come and hold Satsang, and that the Dera would become seething with humanity. Up to then, only about five to seven hundred people around Beas and district had become His disciples.

However, Hazur did not immediately leave His work, but came to live in the Dera on His retirement in 1911, when He then gave all His time to the Spiritual Work. Everyone is aware of the change that took place in the Dera during His residence there, where from merely one or two houses a small town shaped up through the years. A huge T-shaped Satsang hall was erected, with dimensions of 120 feet long in both directions – each forty feet in width. Whoever wanted the Truth came to Him and gained the priceless boon, no matter to what religion they belonged. All were endowed with the riches of Spirituality.

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

### **Chastity:**

In Sri Hazur Maharaj's life we find the highest virtue of *brahmcharya* or chastity. He was married at the age of about eleven or twelve, but according to custom, after the ceremony the girl returned to her parents' home without even seeing her husband. The final ceremony is normally performed after eight or ten years when the girl has matured, so after nine years had passed the arrangements



were made, but unfortunately the girl died twenty days before the appointed date. Hazur was twenty years old at this time, and the second marriage was arranged when He was twenty-five, so this means twenty-five years of chaste life. Then during His thirty years of marriage He lived with His wife for only a sum total of six months. His wife's name was Krishna Vanti Ji and they had two sons – Bachint Singh and Harbans Singh.

Hazur used to say,

*By my own wish I was living a chaste life many years before Baba Ji left this world.*

A keen student of literature:

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

### **Never idle:**

Hazur was always occupied with something – with either Satsang, meditation or reading Holy Books. His activeness started early in the morning and continued until late in the night.

Now a few words about the criterion of a True Master, although truly speaking only a Mahatma can recognise a Mahatma. However, there are indications for the keen observer. A Mahatma's outer



form has a certain attraction for the heart. They are not like cobblers who are concerned only with the leather or skin, but their attention is always on the soul. They are the Lord's messengers – Hazur used to say,

*We are not here to make religions; so everyone should stay in whatever religion he already belongs to. The connection between you and me is through the soul. Get the connection with the Holy Naam.*

Mahatmas always live on Their own earnings and not on donations. Kabir Sahib, Guru Nanak Sahib, Maulana Rumi Sahib and others all earned Their own sustenance.

*Earn and give with your own hands to others. Oh Nanak, only he who lives thus would know the True Path.*

They depend only upon God. Hazur also had this criterion for He lived within His pension and performed free service unto others. His Love and kindness extended to all souls, and with joyful enthusiasm He would spend up to eighteen hours per day in selfless service. Throughout His life, which was ninety years in length, Hazur cared little for rest and when He started His Spiritual Mission He devoted His whole time to awakening the souls. He taught the True Seekers to live in the world and simultaneously progress in their meditation.

Mahatmas never encourage the people to be attached to outer worship, but explain that the True Temple of God lies within man.



Emerson also said,

*Tap inside,*

meaning that one should search for God within.

Bulleh Shah says,

*When you seek the Inner Path, only then can the secret of the Godman be realised.*

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

He repeatedly informed the seekers that salvation can only be achieved through the Holy Word, or Naam, and that Naam was the Highest Form of devotion of all the Sadhans – devotional practices. Hindus call It Nad, Udgit and Sruti. Muslims call It *Naqmai-i-Asmani*, *Kalam-i-Illahi*, or *Kalma*. Christians call It the *Word*. The Lord manifested Himself into creation through the form of the *Shabd* or *Word*, so if the soul gets a connection with the Holy Word, then it can reach back to God.



*When you get the Shabd, you have got a contact with God. Through that service, everything is achieved.*

*Contact with Naam is the True Devotion. There is no True Worship without the Holy Naam. The whole world is in a delusion.*

The Saints never interfere with outer forms and rituals, but give excellent advice for achieving the best results.

Hazur would tell His followers,

*The Word is within you – just be devoted to that and nothing else.*

Those who search for God outwardly remain empty within.

*He who forgets himself through the nine outlets (of the senses), will never find the priceless treasure lying within him.*

I have briefly placed before you four criteria for judging a True Master, and all these could be seen in Hazur. There are also outer indications: a Mahatma's eye is deep as a lion's, the forehead is broad, His way of walking is graceful like a dove's. Hazur had all these features. Masters also have a sign of the lotus on Their foot. It has been written that Lord Krishna and Guru Amar Das both had this sign, and so did Hazur.



Hafiz Sahib said,

*If my Master takes possession of my heart, then I will give (in exchange) my faith, my world, my home here and here-after, just to see the grey mole on His face.*

Hazur Maharaj had a beautiful grey mole on His face.

The lives of these great personalities cannot be fully understood by the common man. They are not simply man alone, but manifested God in man, and only those who have the rare secret opened up to them can know what this means. Most other people think of Them as atheists.

On this very subject, Khusro Sahib once remarked,

*People say that Khusro is the worshipper of a human being, and I say, 'Yes, I do it' and do not care for the world and its opinions.*

True Seekers will sacrifice their mind and body for the privilege of the company of a True Mahatma.

Many seemingly miraculous things can happen around a True Master. I saw many amazing incidents through being connected with Hazur Maharaj Ji, from which I will tell of two.

In the Holy Bible it is written that Jesus Christ gave sight to the blind. In the early thirties in Rawalpindi a lady lost her eyesight,



and after consultation with the best specialist it was found that the optical nerves had shrivelled, and there was no hope of recovering the sight. She could see nothing, though outwardly there seemed to be no difference. Inwardly however, she was constantly enjoying the darshan of Baba Sawan Singh Ji, and was therefore not at all dismayed:

Two days of blindness passed, and on the third day I was sitting with her and her husband when she said,

The Master and another man are discussing something. The gentleman is beseeching Hazur, saying *Hazur, have Mercy – please give her sight back*. Now Hazur is saying, *Alright, alright*.

The lady's husband, sitting with closed eyes, suddenly saw a brilliant light, and at exactly that time, the lady, who was lying on the bed, got up and ran across the room saying,

I can see – I can see.

In an apparently magical way, her eyesight had been restored.<sup>4</sup>

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

---

4 See 'With a Great Master in India' by Dr Julian Johnson (Beas, 1953), p. 26, for another version of this story. The lady of course, as Dr Johnson points out, was Bibi Hardevi (Tai Ji – the wife of Raja Ram); and Bibi Hardevi has since confirmed that the 'gentleman' Who interceded for her was Kirpal Singh Himself (editor's note, 2010).



satisfied. Hazur used to visit His home town from time to time, usually accompanied by hundreds of followers, and there was always a free kitchen arrangement for them.

On one visit there was a large group of Akali Sikhs camped nearby for some special celebration. These Akalis were against Baba Sawan Singh's teachings, so they planned to bring disgrace upon Him by going to His free kitchen after the meal had finished and the kitchen closed. Nearly three hundred of them sat down outside the kitchen door and demanded that food be served to them immediately. Someone told me what had happened and I hurried to the kitchen to find that there was just half a basket of bread. I called the cook and told Him to light the fires and make more bread, but the three hundred people outside started shouting for food.

Just then, Hazur entered the kitchen and said,

Kirpal Singh, why are you not giving them food?

I replied,

Hazur, there is only half a basket full of bread, how can I feed three hundred people with that? We have to make more.

Baba Sawan Singh smiled and said,

Fear not, but cover the basket with a cloth and go on serving the bread.



I did as Hazur had instructed, and the three hundred men ate and ate until they could eat no more, and when the meal was finished there was still the same amount of bread left as there had been at the start.

It is very often considered that miracles are just stories invented out of the imagination, but in fact, very few people know what a miracle truly is. The word itself literally means *things which astonish*. Coleridge says that the fact that Christ performed miracles was verification that He was carrying out His Father's orders. Locke says that miracles are like a letter of promise from God, which Saints and Avatars bring with Them to this world. The common man does not know how such happenings are performed, and calls them 'miracles' which actually shows his ignorance of the real facts.

In the Patanjali Sutra of Maharishi Patanjali, in the third stanza, verses 5-51, it is written that creating worldly things like curing the sick, making barren women fertile, producing precious gems, etc., are called riddhis and siddhis and performing these things beset the way of perfection; it is no proof of perfection. For he who goes into *samadhi* – the state of leaving the body at will – such things are like plucked flowers scattered before and behind him on his path – a True Pilgrim in search of God will never stoop to pick them up.

So-called miracles are merely a child's play which can be done by focusing the mind to a single point. All Perfect Masters are in control of these powers, but do not work through them. In Peshawar, some years ago, a hypnotist came to the Edward Mission College and to show what he could do he hypnotised a boy and then asked



anyone to question the boy in any language they chose. The boy answered all questions accurately, even replying to the questions of a professor of Latin.

When Madame Blavatsky visited Lahore, she was having a discussion with a number of people when a certain professor exclaimed,

Madame, all that you are saying is a rigmarole and as impossible as flowers falling from the ceiling.

Madame Blavatsky replied,

Professor, do you think that is really impossible?

At once, a shower of blossoms fell from the ceiling and covered the table. Madame Blavatsky turned to the professor and said,

These things are according to the laws of nature, but we are not acquainted with them.

Maulana Rumi was a teacher, and He first met His Master Shamas-i-Tabrez when He was giving a lesson to a number of children. Hazrat Shamas-i-Tabrez approached and asked,

What is this?

Maulana Rumi replied,

This is that knowledge of which you know nothing.



Shamas-i-Tabrez kept quiet, but when the boys left for the break period He took all the books and slates and threw them into a nearby pond.

When Maulana Rumi returned with the boys they demanded to know where their books were. Shamas-i-Tabrez took them to the pond, and one by one took out the books – but astonishingly, they were all dry!

Maulana Rumi, His eyes wide open with surprise, said,

What is this?

Shamas-i-Tabrez replied,

This is that knowledge of which you know nothing.

As is well known, Maulana Rumi later became the disciple of Shamas-i-Tabrez and eventually succeeded Him in Mastership. What I want to impress about this subject is that miraculous happenings are merely the fruit of concentrated attention, and that True Masters do not give them any importance because They have gone far past this stage.

Hafiz Sahib says,

*Do not mention miracles to me, because I have crossed that stage, and I am where such things are not necessary.*



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



## Editorial Appendix II

### The Spiritual Revolution explained

SAT SANDESH, APRIL 1973, P. 27

He loved all, even atheists. Once when He was posted at Murree Hills, an atheist who was suffering from tuberculosis and was advised to sojourn in the hills by his doctors, came to Murree Hills. He knocked at every door for accommodation, but found them all closed; nobody was willing to take him in. First, because of the highly infectious disease he was suffering from, and also because he did not believe in God. He came to the residence of Hazur Maharaj Ji, Who was away on duty at the time. He asked the housekeeper for accommodation, and was refused. It so happened that Hazur Maharaj Ji was just then returning home and saw the man being turned away from his house. He asked the housekeeper about it, and was told that it was a tuberculosis patient asking for accommodation whom nobody was willing to take in.

And what did you say?

asked Hazur.

I also refused him, for he was an atheist,

said the housekeeper.

Hazur Maharaj told him,

Look here, this man may not know that God resides in him, but we know it, don't we? Please give him accommodation.



### Editorial Appendix III

Same day in the evening when I was with Him, Hazur said:<sup>1</sup>

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

\*\*\*\*

*Sawan, Your cup of Naam, You gave to all of us. Intoxication was ours. Forgotten was Thy Simran by some. Simran of the world took place instead. It lasted too long.*

*Now, Kirpal has come to save us all. Every hour, every minute seemed to last eternity! The Rules must be obeyed, because Kirpal, You are the only Ruler.*

*Separation came through Maya, the gambler of Kal. The Dice are the game, the rule is to win or to loose. In both cases the soul could be the winner.*

*The soul cannot win against Kal, only overcome him through the permanency of Shabd Dhun! If the soul wins, Kirpal is her, if the soul looses, She belongs to Kirpal! In both cases the soul is the winner.*

---

1 For the context see page 25. 1 ½ lakh = 150,000.



*Let Kirpal fix the rules! This Yug is unique. There will be none alike!*

*14 came, 70 helped, 500,000 could do it, but none succeeded. You Kirpal are the Only, will be the Only and none is like You, for Kirpal is the One and the Only!*

*Bhai Jamal<sup>2</sup>*

---

2 Pen Name.

**Illustration:**

Maya or Adhya, daughter of Sat Purush, companion of Kal. See the Anurag Sagar by Kabir. 14 Saints are to come in Kali Yuga, from Nanak Sahib to Sawan Singh, there will be 70 Bhagats (worshippers / lovers of God) in Kali Yuga. 500,000 souls received Naam, 150,000 thereof through Hazur Sawan Singh, He helped Kirpal's mission. 150,000 have been initiated by Kirpal Singh Himself and 200,000 shall be it after Kirpal Singh's departure and more is possible!

Kirpal said analogously: ,I want all of you to become my ambassadors.' For further explanations see the button Anurag Sagar (Editor's note).

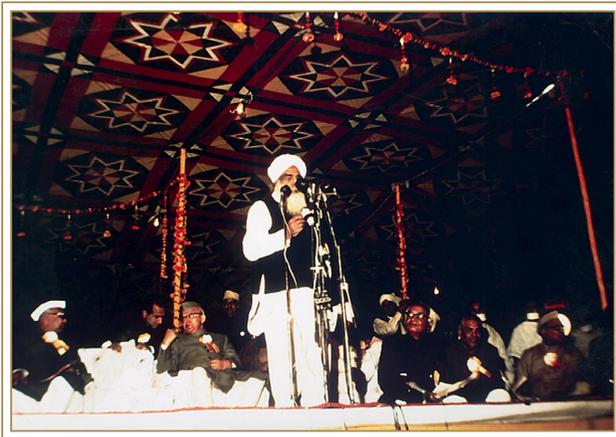


## Editorial Appendix IV

During the *Unity of Man Conference* 1974 Kirpal Singh made the following statement:

*So what I say 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 house-tops that there may be peace and happiness on earth. So I pray to God and you pray with me that He grants us His special Grace and provides for us to have first-hand experience of Reality. The ideal before us is:*

*That we are all One!*



Kirpal Singh during the 'Unity of Man' Conference –  
New Delhi 1974



Furthermore, in His last circular letter to His disciples dated 15 May 1974, Kirpal Singh emphasised emphatically in the ninth paragraph:

*It would be prudent to clarify that the campaign of 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<sup>1</sup> nor with any other similar organization<sup>2</sup>. The enthusiasm of its admirers will be the real force working behind the campaign.*

*Kirpal Singh*

- 
- 1 Ruhani Satsang was the Spiritual Platform by which Kirpal Singh taught the broad population of the world the unity and the immutable Truth according to Baba Sawan Singh's rules and His stated wish during His physical stay on earth.
  - 2 The many different groups, organisations and associations acting worldwide and being founded and registered in the name of Kirpal Singh after His physical departure do not correspond with the Unity of Man described and wanted by Kirpal Singh. The campaign of the Unity of Man wanted and intended by Kirpal Singh has no organisational or associational structure as described in the circular letter above. This campaign of the Unity of Man is not dependent on a patronage or organisation with the same name or different names, any imperfect Master or on anyone at all.



**Twelve Months of Separation**  
– Addressed to Baba Sawan Singh –

**The Bara Maha by Kirpal Singh<sup>1</sup>**

**I**

With the dawn of *Chet*, my heart grows sad, It is so since I lost my Beloved; I prayed and prayed, but to no effect, And all my efforts were in vain; The Beautiful One did not turn back but went away, He did not listen to all my entreaties and persuasions. Woe betide the day I loved You, oh Beloved, The day when our eyes met.

**II**

*Vaisakh* has come and You are not with me. The fire of separation is all-consuming, Love has only brought travail, And no happiness for me. As a separated dove cries in pain, So do I over my lot. Without You the homestead has grown desolate, And fear stalks me within and without.

---

1 Following His initiation in 1924, Kirpal had a vision of the passing away of His Master – twenty-one years before the actual event. This anguished experience inspired the twelve eclogues in Punjabi translated here. The twelve months mentioned in these eclogues follow the Indian Calendar. *Chet*, the first of the months listed, concludes on 12<sup>th</sup> April – the month in which Hazur was to go.



### III

With *Jeth* the separation has been quite long; The eyes grow weary looking for You. Give me a glance of Grace And bless my humble dwelling with Your presence; Or else send word when You would come, For day and night I keep a vigil for You; Without You there is none to befriend me And I have no other support or anchor.

### IV

With the coming of *Haar* the world looks dreary and my heart is ravaged with anguish. Meet me but once, oh Beloved! I have long been suffering from separation Had I known I would be cheated thus I would have kept away from love. You have made me desolate, oh Love! Such is the cruel decree of God.

### V

*Sagan* has come, and the separation is unbearable – In anguish, I perpetually call on You; Restless like a fish I suffer day and night. My life has been a prey to Sorrows. Will no one suggest a cure? As I lie desolate on your threshold, oh Beloved, I vainly call on death to free me from the tyranny of separation.

### VI

With *Bhadon*, providence continues me on evil days and I can find no cure or remedy. All my hopes remain unfructified. My fate is cruel and it has not befriended me. Living in bliss, My Beloved has



been taken away from me and none has found for me a remedy. I have tried a thousand ways, oh Love, But there is no escape from the chains of sorrow.

## VII

In *Asuj*, I live yearning for You and I burn in the fire of separation. Having enmeshed me in Your love, wherefore have you gone? Oh my Beloved, You have proved a great cheat. I am restless like a half burnt thing consumed thus with the flames of separation. Who can alter the Writ of God, oh Beloved? I am stricken with the pen of Fate.

## VIII

In *Katik*, I spin out my days wailing in sorrow. None have I to befriend me in this plight. When my Friend has left for His Eternal Home life for me has become a great burden. I find my life beguiled into sorrow and I am as one who is neither living nor dead. I wander asking of You, Beloved, and they treat me as one who went mad.

## IX

In *Maghar*, my life is in torment For my Beloved has gone, leaving no clue. All my hopes being singed, I know not where to go. I seek for one who can give me His address. You have left me a cripple, a prey to all torments. I could hardly dream that I would be a wretch like this. Attend to my condition at once, oh Beloved, For my life now hovers on the brink.



X

*Poh* has brought in its own misfortunes. In deep sorrow I am crying in separation. Whosoever has lost his all He bewails his loss continually. Those who weep away all the time, Restlessly they wander the world over. Oh my Lord, wistfully I wait for You and sitting with my sorrowing fellows look for You.

XI

In *Magh*, I painfully await You, oh Beloved! Broken, I have lost all hope of meeting You. Day and night I yearn to see You. Why don't you call me unto You? In utter despair, I pray for death. Yet through these tortures I see death nowhere. With whom can I share what I suffer, oh my love, now that You are no longer with me?

XII

*Phagan* has bled me white and there is no hope for me to survive. I still dwell on You – oh come but once for life now seems bereft from the body. When the angel of death comes to take his toll He would not grant a moment's respite! When dying, let me behold You but once, Beloved, Let me see your radiant face, whether I am deserving or not.



*Naam is available for all those truly longing to reach God. With the Grace of the one God and the God working through our Master Kirpal Singh, initiation into Sant Mat, the Surat Shabd Yoga, is still nowadays given as a free gift.*

*So, whoever believes in the gospel of the Unity of Man, may ask for initiation!*

Original Edition 1949

First Edition 2000

Second Edition 2006

Third Edition 2010

Layout and setting: Kirpal Singh Sangat Leipzig

Printed at Leipzig for the service of mankind

For further information see:

[www.santmat-thetruth.de](http://www.santmat-thetruth.de)

Reprint permitted



