

Hilde Dressel

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 Work of the Perfect

Personal Experiences with Sant Kirpal Singh

“I have written books without any copyright – no rights reserved – because it involves a gift that has been given by God, just like sunlight; all of God’s other gifts are free.”

### Table of Contents

#### Part One: **After the death of Param Sant Kirpal Singh**

1. How this book came into being
2. A secret wish and the Master’s answer
3. Helper of the sick and dying
4. Memories of Master Sawan Singh
5. Help for relatives after their death
6. About protection, holiness, love and gratitude

#### Part Two: **Memories of the earthly Master Kirpal**

7. Proclamation through vision and the current of sound
8. The external Master appears
9. Cured of illness
10. The driving licence
11. In search of the inner Master
12. With my Master in his country house
13. A great idea for all mankind
14. Completely healed
15. The jacket pocket as post box
16. Lover suffers for others

17. Man is the true temple of God
18. Observations in the aircraft
19. The Master did not accept the money
20. Rejected and distraught
21. A stray child retrieved
22. Farewell for this life
23. Became a different person

### Param Sant Kirpal Singh's Path through Life

Wanting to illustrate the picture of the life of a great saint such as Sant Kirpal Singh in words is for the most part an undertaking doomed to failure. One can merely convey the setting of such a picture of life, i.e. depict the external data and incidents. Yet we do not know the inner experiences which are associated with such a gigantic spiritual development. We hardly know anything about the evolvement of consciousness towards reunification with the divine original source, not enough about the beatitudes and transcendental pleasures, but also the efforts, pains, inner struggles and yearnings, but above all not enough about the repeatedly new inner and external sacrifices during the inner ascent. And yet they are nevertheless the actual aspects of such a life. Sant Kirpal Singh did not reveal his inner experiences to anybody. They remain the deeply kept secret between God and man, between Master and disciple. It would also not even be possible to divulge them. How could one make other experiences accessible which tower far above what can be made comprehensible to the ordinary earthly consciousness.

But perhaps it is possible to occasionally establish a connection from the external incidents of this life to the at least presumable respective inner stage of development and to thereby allow the actual picture to emerge. Because if Sant Kirpal's external actions in adolescent years were effects of his constantly growing longing for God, they later became reflections of his boundless love for all mankind and the inner plenitude of power associated with the attainment of such selfless love. His superhuman achievements, everything that he set in motion worldwide, would not have been possible without this utmost inner state.

Sant Kirpal Singh was born on 6 February 1894 as the son of a 'tax collector of governmental land taxes' in the village Sayat Kassran, in a part of the Punjab region that today belongs to Pakistan. He grew up together with several siblings. The people in his surrounding area sometimes jokingly designated the child Kirpal as 'the little saint' because at an early age the boy exhibited the tendency to withdraw and immerse himself in other matters when other children played. At age sixteen he passed his school-leaving examination at the English 'Edward Church Mission High School' in Peshawar. In his youth Kirpal read all the books of two libraries, first the school library, and later the college library. The reason for his great thirst for knowledge was the inherently deep longing for God. In the books he looked for a clear statement concerning the secret of God – to no avail. What he found out about this did not bring him one step closer to this secret.

Sant Kirpal's life revealed to us – the older he became, even more so – how much God's grace enveloped and penetrated him until the degree of spiritual divine love and grace was ultimately achieved. He lived in this grace from childhood on, even if it was less known to him in his youth than in more mature years. He was endowed from birth on with much more and much finer consciousness than common mortals have been endowed with. What others had to acquire tediously through learning came naturally to him. The first curtain in front of the deceptive appearance of the earthly world was already pulled back for him during childhood as a result of his clairvoyant abilities. At the tender age of childhood he already noticed that people often thought quite differently than they spoke, and this depressed him.

Kirpal's family were members of the Sikhs, a religious community founded by the famous Guru Nanak in the 15<sup>th</sup> century which today has many millions of followers in northern India. In this Sikh family it was customary to eat meat. Yet the otherwise obedient child Kirpal strictly refused any meat-based food. Persuasion did not help here. The child said that he simply 'could not eat any parts of dead bodies'. He perceived the violent death and probably also felt the pain and the mortal agony of the animals during the so-called slaughter when he came into contact with meat. As the boy witnessed the death of a young woman, he saw that a person's earthly body remains as an empty shell in death, but the person herself continues to exist fully conscious in a finer body (astral body).

His unusual ability puzzled some teachers at school, because even at that time this ability incorporated super-conscious aspects. Here are a few examples:

As he was twelve years old, one day in class he asked to be allowed to go home because his grandmother was dying. The teacher scolded him because of such nonsense. Because in his opinion, how could a twelve year-old boy in the classroom know that his grandmother was now wrestling with death at home. Soon after that the door opened, a relative of Kirpal entered and asked to be allowed to take the boy home because his grandmother was dying.

As Kirpal attended the ninth class, it was customary upon the teacher's instruction that the students prepared for the next day's lesson, in which case while at home they all wrote down words that appeared difficult to them and looked them up in the dictionary. One day the second best student in the class did not do this homework assignment. The teacher was annoyed and scolded him. The boy responded reproachfully: "It is the first time that I did not prepare myself. But Kirpal never even writes down the difficult words at home." Thereupon the teacher said: "He also does not even have to do that. Because he already knows everything that is in the book and much more anyway."

Kirpal outperformed his classmates due to his extensive knowledge that he had acquired through his considerable reading – often deep into the night – in the secret deep longing to someday learn more about the deepest meaning of life and about the secret of God.

The teacher gave him 54 points for an examination paper in English history. The highest achievable score was 55. The second best student received 37 points. He did not agree with that and said to the teacher: "I related everything that is in the examination text and in your written comments. Why will Kirpal be awarded 54 points and me only 37?" The teacher smiled and explained to him: "It is true. You have correctly related everything as

it was required. But Kirpal also added the view of almost all great historians to these questions. I would gladly have given him 55 points. But unfortunately that is not possible with a historical subject.”

Kirpal could see future events. When he looked into a mirror and coincidentally thought of a certain place, e.g. Delhi or Calcutta, he perceived a movement in the mirror which solidified into forms and figures, and then he saw what was happening just now at that place. This burdened him like an illness. He also did not want to see future events. What use was that if one was not capable of changing foreseen illness, death or other suffering? Seeing and yet not being able to help was the most difficult thing for him to bear.

These visions also affected his meditations. He repeatedly asked God and – later, as he got to know his Master Hazur Sawan Singh – also the Master to take this ‘illness’ away from him. His pleas were heard, but differently than he thought. Because as he spiritually developed higher and higher under the guidance of Master Sawan Singh, he humbly complied over and over again with what was inevitably predestined by God, also with the foreseen passing of a person.

Indeed, he had long since seen that and how life continues on the other side of existence and how much happier one can be there than in the earthly body. As ruler of his thoughts he could eliminate visions of events elsewhere; these were inner images which had surfaced in his youth, and he was not capable of averting, channelling or deleting them at his own discretion. Moreover, quite different possibilities of inner insight and providing help in the service of mankind were opened up to him.

The trait of all-embracing human kindness emerged quite early. In the life story of an earlier saint named Ramanuja he read that once, after a visit with his Master, the young Ramanuja called together all the inhabitants of his village, stood on an elevated spot and announced that now he wanted to disclose something very valuable. His Master had revealed it to him. As he was urgently warned not to divulge anything without the permission of his Master because he would be severely punished by fate for the public disclosure of such secretly provided teachings, Ramanuja said: “Well, dear friends, then I will go to hell, but you will all be saved.”

This willingness to make sacrifices made an indelible impression on Kirpal. He resolved that would freely pass on whatever he would later know and could provide assistance, even if it should render disadvantages for him. The first signs of the great saint, whose consciousness overcame the boundaries of the small personal self and extended to the whole of mankind – yes, the entire realm of creation – were already demonstrated here. It became more and more self-evident to him not to live for himself, but for mankind.

He willingly wanted to become a physician, a profession that had corresponded best with his strong desire to help. But the financial means of his family were not adequate for such studies. So he became a government official in Lahore, nowadays the capital of the Pakistani portion of Punjab. First he worked with the Military Engineering Service. His extraordinary ability interconnected with his pronounced sense of duty. So he gradually advanced in this profession to a position as the director of a department in the Military Engineering Service, which is equivalent to a senior executive officer with us. He was lastly the superior of over 3,000 employees. Very few Indians were delegated such great responsibility as a senior civil servant in the English colonial empire.

Incidents passed down from this time show that Sant Kirpal was always a benevolent helper for his subordinates and that people willingly and gladly worked under him, because they felt his heartfelt warmth and because they felt protected by him from hardships and injustices.

Even though he also performed his external duties with great precision, his heart was nevertheless entirely filled by his inner calling: by the goal to perceive God. As he had successfully passed the school leaving examination in 1910 with an outstanding result and thereafter sought inner instructions for his future during days of introspective listening, he found his life principle, which he adhered to until his last breath: 'First God and then the world'.

In 1917, as he was 23 years old, a crucial change occurred in his meditations. He saw the radiant figure of a great saint, who he perceived to be Guru Nanak. Guru Nanak lived from 1469 to 1539. He had reformed the age-old teachings and associated yoga techniques with the goal of attaining the utmost knowledge of God that were applied until then so that the people of his time could also take the inner path to this goal without such difficult techniques. He pointed out the meditation path, which was later designated as 'Sant Mat' or 'Surat Shabd Yoga'. In the Western world it is now known as the 'Science of Spirituality'. Difficult breathing exercises and asanas (yoga positions), as customary up to now, were and are not required in this connection. 'Surat Shabd Yoga' is a purely spiritual path on which more and more love for God and people is developed under guidance of a living Consummate Master through a high degree of ethics and regular meditation according to a prescribed technique. The designation 'consummate' distinguishes a Master who knows from his own experience the inner path towards the conscious experience of divine love. Concentration on inner light and inner sound as the inwardly visible and audible vibrations of the divine love that penetrates the entire realm of creation is the focal point of practicing meditation. Kirpal became acquainted with these teachings and the related meditation technique in all details after another seven years (1924) through the encounter with his Master Hazur Sawan Singh. As he himself had advanced to the spiritual level of a Master, he disseminated it many years later not only in India, but also in the Western world.

These visions particularly show the overflowing grace which Kirpal was bestowed with since the beginning of his earthly life. Even in youthful years it enabled him to elevate himself above daily or physical consciousness, i.e. to attain a state in which he was regularly and entirely at his discretion able to separate his consciousness from the earthly body and ascend into that bright inner world in which the conscious confrontation with a spiritual great the likes of Guru Nanak was possible. In Master Kirpal's later conversations with Western disciples, which have been published in the English-language Volume II 'Heart to Heart Talks', he himself alludes to a self-evident (apparently to him) experience of rising above physical consciousness during a longer illness in 1914. At the time he was twenty years old and his concentration was so complete that his relatives thought he was dead. But this does not mean that Kirpal experienced this deep immersion for the first time at age 20. It was merely the first time that others had become aware of this due to the constant care associated with his illness.

Such experience was probably also a reason for his constantly increasing and ultimately boundless longing for God. He himself later once spoke of the fact that in youthful years

during working hours he was sometimes virtually overwhelmed by this longing. The paper which he had to work with was then moist from tears.

Those who can raise themselves above physical consciousness whenever they want have covered the first, but most difficult portion of the inner journey. All favourable prerequisites for the ascent to the ultimate goal were already fulfilled in such youthful years with Kirpal. This goal is becoming one with the ultimate principle, which we call God. As already mentioned, one important prerequisite in this connection is the guidance through a Consummate Master who still lives on the same earthly plane. Kirpal first learned in 1924 that the shining light guiding him inwardly was not the long since deceased Guru Nanak, but a Consummate Master, who like him was still in the earthly physical shell. And that happened like this:

Kirpal loved meditations alongside flowing waters. As he once went to see the Beas River in order to swim in it and to meditate alongside the water's edge afterwards, during a conversation with the railway station master in the small town Beas he heard that a saint lived nearby. Kirpal started on his way there. As he entered the house, he suddenly saw the saint in his radiant astral figure who he had already encountered for seven years in his inner visions. The great Master Hazur Sawan Singh, who was referred to as the 'King of Spirituality', sat in the circle of his disciples and spoke to him. As Kirpal later – possible just as shocked as reverential – asked him why he was only now allowed to meet him in his earthly form, Hazur benevolently and simply replied smilingly: "Now the proper time for this has arrived."

Kirpal wholeheartedly dedicated himself to service on behalf of this Consummate Master. Many examples from Kirpal's life show the fervent devotion and willingness to make sacrifices with which he did that. According to reports and photos at hand, Hazur Sawan Singh must have been an extraordinarily handsome man, and – like all Consummate Masters – he had an awe-inspiring appearance. But above all Kirpal saw the inner beauty and beheld the radiant garb of divine light around his increasingly beloved Master. Whenever Hazur Sawan Singh spoke before thousands of men and women in his large ashram and Kirpal sat humbly in one of the last rows, the Master's eyes always found him. It often seemed as if Hazur only turned to Kirpal. His gaze was automatically drawn by the disciple, who fully experienced the Master's love streaming from God and the associated spiritual beauty in its grandeur. This was the disciple who came closer and closer to the Master in his spiritual development.

Due to the inner and now also outer guidance of Master Hazur Sawan Singh, a phenomenal inner development – of which we perhaps sense something, but do not know anything – took place with Kirpal. Veritable holiness cannot be conveyed to the comprehension of ordinary mortals because the spoken word is unsuitable as a means of comprehension in the realm of holiness. Those who want to know something about it must develop high enough and must themselves be holy, and then experience such aspects themselves. But a saying from Sant Kirpal that alludes to the phenomenal development under Hazur's guidance has been handed down. As he himself had become a Consummate Master, Kirpal once said almost casually: "I toured the higher regions with Master Sawan Singh".

As it was customary at that time in India, Kirpal – hardly grown out of childhood – was married off by his parents. But the common path through life with his wife Krishna Wanti first started as he was in his early twenties. Entirely in accordance with the traditional

Indian role model of a wife, she was a modest, demure and obedient spouse, who – with his help and through his role model as a deeply religious man – acquired a remarkable spiritual development. Details conveyed from her last days of life and her hour of death in the presence of her spouse, who at that time – in April 1979 – had long since been of adult age, particularly allude to this fact. The younger son died a few years after his father Sant Kirpal.

Hazur provided instruction in the meditation of inner light and inner sound (Surat Shabd Yoga) — in that unique method which is regarded as the key to ascendancy in the inner planes and as the easiest path towards realisation of God. Soon the Master demanded the utmost dedication in meditation from his spiritually highly gifted disciple Kirpal. He instructed him to meditate every day for six hours, whereas he generally considered a meditation period of two hours daily to be sufficient for his other disciples. Since Kirpal had responsible duties to perform during the daytime and had to help distressed individuals in the evening or had to provide comfort for the sick, only the nights remained for his meditation. His son Darshan later related that he – as he was still a schoolboy – saw his father immersed in meditation when he went to bed in the evening, and he saw his father still immersed in meditation after getting up in the morning. That meant: there came a day when Kirpal no longer needed sleep while under the guidance of Master Sawan Singh. Is that possible? His son Darshan later clarified this extraordinary fact in front of Western disciples. He said: “One hour of genuinely deep meditation replaces eight hours of sleep.”

The following incident may shed light on which spiritual level Kirpal must have already attained as Hazur’s disciple: for many years it was Kirpal’s habit to visit sick persons in hospitals or at home. As Kirpal once said, he went ‘with the grace of God’. After his visits the sick persons always felt much better or healed. Very high fever dropped to the degree of harmlessness, while pains subsided or ceased. This caused a sensation. People gathered when he came. Accusations against him were ultimately lodged with the Master because of this. It was alleged that he worked with extrasensory powers (this is not allowed in Surat Shabd Yoga, which is regarded as a purely spiritual path), and that he intended to compete with the Master. (A Consummate Master heals through divine love. He does not employ any extrasensory powers.) Hazur countered: “He does nothing, absolutely nothing. His mere presence causes something like that through his charisma.” It is said that this charisma was already so curative in Kirpal’s younger years because it emanated from his merciful love and his inner divine peace, and his mere presence was sufficient to substantially alleviate severe illnesses.

In 1947, Kirpal Singh retired at age 53 after 36 years of service for the government. This was a fateful decision, because one year later Master Sawan Singh, the ‘King of Spirituality’, left this world for good and designated Kirpal Singh to be his successor. The retirement age, very early by Western notions, was customary in India. But Kirpal could have stayed. His superior offered to obtain exceptional permission for retaining the capable civil servant, which, as he said, would surely be granted. Kirpal declined, although from then on he had to reckon with a quite modest retirement stipend on account of the Indian regulation for civil servant pensions. Yet what did that even mean to a person with such a phenomenal inner calling who would have consequently made any sacrifice to pursue that calling! Then, in response to his offer, which can be rated as an extraordinary distinction, he also said to the superior: “I have served the world enough. From now on I only want to serve God.”

On 1 April 1948, one day before his final farewell from this earth, the great Hazur transferred the Master Force to his disciple Kirpal in a phenomenally spiritual process. Kirpal later described this process in a brief biography of his Master, 'A brief life-sketch of Hazur Baba Sawan Singh Ji Maharaj with a short narrative of His teachings', and from this one can surmise something of his greatness.

As it emerges from his poems concerning this, although the final earthly separation from his Master was an unparalleled shock for Sant Kirpal, he had not lost his Master like others for whom a beloved person dies. The following statement from Kirpal may shed light on how much the close connection between the two endured. As he – in the meantime already the famous Master Sant Kirpal Singh for decades – was once asked shortly before his own passing whether Hazur Sawan Singh was with him now, he replied with the counter question: "Has there ever been a moment in which he was not here?" The obstacle between this life and the hereafter simply does not exist for the fully awakened like these two individuals.

After Hazur's final farewell from this world, Kirpal withdrew for months on end into the solitude on the outskirts of the remote city of Rishikesh on the upper reaches of the Ganges River in the Himalayas and devoted himself entirely to immersion there. He would have willingly continued this reclusive meditative life even longer. But his Master asked him to return to the world and to fulfil the tasks for mankind already delegated to him during Hazur's lifetime.

He obeyed, and at the instruction of his Master he established the Sawan Ashram – officially inaugurated in January 1951 – in the Shakti Nagar district on the outskirts of India's capital Delhi. This ashram developed into a large spiritual centre where up to a thousand and more people often gathered on Sundays to listen to the words of Master Sant Kirpal in the Satsang and to experience his sublime charisma. Satsang means gathering in the service of the ultimate truth. During commemorations for Hazur Sawan Singh or celebrations on the occasion of Sant Kirpal's birthday up to thirty thousand and more people flocked to the ashram and the tents set up in the immediate vicinity. Some had to travel for days on end, and thereby covered long distances by foot to get there. On the day after the ceremonious events, hundreds of disciples were initiated and thereby oriented in the meditation technique of inner light and inner sound. As Sant Kirpal performed an initiation ritual for the last time in July 1974, 1,087 people actually obtained the inauguration into this inner path.

The Master regularly travelled into the most remote areas of northern India, where disciples initiated by him or Hazur waited longingly for him everywhere. Tents in which he sometimes spoke to thousands of people during the course of his increasing eminence were always set up in the centrally located towns of the areas he visited. During a total of three world tours (1955, 1963 and 1972/73) he visited European countries as well as North and South America. The incoming mail grew and grew. Far over a thousand letters arrived every month at the ashram in the last years of the Master's life and had to be answered. Many visitors, also from abroad, had to be welcomed. More and more disciples of the Surat Shabd Yoga path from the West lived in the guesthouse at the ashram for several weeks and waited on the daily conversation with the Master. Despite his extensive daily workload, despite the many and large-scale trips, lectures, visits, letters and the leadership of the ashram, Sant Kirpal still found the opportunity to write several books, which are now all available in English and German, partially also in Hindi and in other languages. They are the precious legacy for his

disciples and thereby for a total of approximately half a million people at this time (1989). His highly respected magazine 'Sat Sandesh', published since 1954, first came out in Hindi and Urdu, later also in Punjabi, English, German, Spanish, French and Sindhi. It was first published in India. The English edition printed in America since 1970 was the most widely read and reached many countries. In terms of content, predominantly speeches or also letters and talks from Kirpal and his Master Baba Sawan Singh as well as Kirpal's disciples are published. In this way insight is provided into a wisdom that is simply not from this world.

Sant Kirpal was the inspirer of the 'World Fellowship of Religions', which was established in 1957. Representatives from 28 nations took part in the inaugural event, which brought leaders of various religions 'together at one table', as it were. Until then they had not even spoken with one another. All his life it was Sant Kirpal's pressing concern to inform people that the hostility among religions is based on a fallacy, that there is only one God, who is called by various names, and that the religions essentially say the same thing. His many years of comparative religious studies substantiated his insight concerning the origin of differences among the religions. These differences are partially caused by the different manners of expression among their founders, but mainly by different subsequent interpretations or by historical events and cultural influences which always have an effect on religious concepts and behavioural patterns.

However, his inner vision urged him to take an even more venturesome step forward, not only to pave the way for the unity of religions, but for the unity of all mankind. His universal ideas were ahead of the times. He knew that, but he also knew that he had to take the first step towards a future-oriented goal.

In February 1974 he established the 'Unity of Man'. In this way he set a new goal: not only greater understanding of various religions and thereby peaceful cooperation among their followers, but beyond that brotherly understanding of all people among each other, irrespective of their race, their status, their religion, their gender or acquired rights. In his exalted inner vision he saw that "people are already one entity. We must learn to live this entity". And: "There is only one caste, the caste of mankind. There is only one religion, the religion of love."

During the various inaugural events in February 1974, a total of 50,000 people gathered at the huge tent-covered square of the Gandhi Grounds in New Delhi. There they not only heard the Master speak, but also a series of important representatives of public life, led by Prime Minister Indira Gandhi, whose ceremonial address was followed by speeches from several ministers and other well-known personalities from the governmental and religious sector. As a prelude to the inaugural events, a long procession was formed and continued through the cosmopolitan city. The Master, together with leading personalities of various religions, was at the forefront of the procession. Altogether, groups from 18 nations and all continents took part in the event. A large sign with the title of their nationality was carried ahead of each group. The following call echoed at regular intervals from the highly visible long procession: "Hindus, Moslems, Sikhs, Christians, and Jews – we are all one! We are all brothers!" That was a forward-looking event of historic magnitude.

Starting in 1969, Master Kirpal first realised his idea of a greater community of people as equal children of God, irrespective of differences that previously seemed to be insurmountable, in a huge centre at the Manav Kendra near the large city of Dehradun

in the foothills of the Himalayas. Such centres of divine love and human kindness, which were later to be established in as many countries as possible, and from there, encompass a worldwide network, focussed on mutual assistance and the endeavour towards equal brotherly and sisterly cooperation in all areas of life.

With the concept of Manav Kendra he provided a practical example of how social hardship in one's own Indian nation could be eliminated in various areas. A large building and many rooms were built there. Old people should be able to there in the old people's home and utilise the Manav Kendra for regular daily meditation, and also work in a newly developed agricultural operation as long as their physical strength allowed.

## Part One

### **After the death of Param Sant Kirpal Singh**

#### I. How this book came into being

Long before I was allowed to hear about the great saint Param Sant Kirpal Singh for the first time, I had read many years before in one of the books from Hans-Hasso von Veltheim-Ostrau – a renowned German author, who, like the world-famous British writer Paul Brunton was an admirer of the southern Indian sage Ramana Maharshi (who died in 1950) – that the association between Ramana Maharshi and him also endured after the Master's death. The association with all other spiritual or reputed spiritual greats whom the author encountered on his journeys in India and in other Asian countries was, in contrast, completely discontinued after their passing from this earth. The fact that even after his death a great saint also provided instruction to a person he had once taken under his wing profoundly impressed me, and inspired my poignant – yet as I thought – hopeless longing to also be allowed to experience something like this.

But one suppresses what is hopeless. I almost forgot it — until my beloved Master Kirpal also gave me instructions after his earthly passing, and I realised in profound happiness: just like in his earthly days, he knows everything about the outer life and the spiritual development of his earthly disciples. He also continues to guide and monitor their spiritual development. The wall between this life and the afterlife does not exist for Param Sant Kirpal. He merely no longer has an earthly body to have a visible and audible effect on the 'five-sense people' of this world. And he has other great tasks in the afterlife. Therefore his attention is far less directed at the earthly world than in his lifetime.

I think that I have ascertained something. Master Kirpal still knows everything that generally takes place on earth as soon as he directs his attention towards it.

Much biographical material has already been written about the great Master Param Sant Kirpal Singh. This book is also a biography, but a special kind. It does not start with his earthly birth, but with his work after death, then leads into Param Sant Kirpal's

earthly life and deals exclusively with his last years of life in the author's reflection of external or inner experiences as his disciple.

Up to now I have always avoided saying anything about inner experiences with regard to Master Kirpal. Otherwise they remain my secret. But during a conversation with other disciples in 1985 involving the English-language publication of my German-language book about Master Kirpal published in 1974, *'Dem Vollendeten begegnet'* (Meeting the Consummate Master), I was told that one is only interested in the personal experiences depicted in this book. From this point of view I saw my book dwindle to a brochure, because it primarily contained chapters about Param Sant Kirpal's teachings and life. Disappointed, I thought: "Does a publication in English make any sense at all under these presuppositions?"

At that moment, in my mind's eye I saw my book in English before me: Master Kirpal's life, subsequently describing his earthly life until his farewell from this world, as I knew it from my own inner and external experience. I saw the book along general outlines. I hardly heard what the others said, merely listened to the pressing ideas and then said that I wanted to write about Master Kirpal, how even now has an influence in the ashram and in the life of his disciples. Suddenly I heard a disciple say: "That is Master's grace." Now I knew that I was allowed to write about such inner experiences. The Master's grace – Master Kirpal was meant with this remark – will accompany the book. The expression 'inner experience' is so complex. After this conversation I became more and more aware that experiences, as I had them, are not spiritual experiences at all, because we disciples should not speak about purely spiritual experiences. This merely involves a finer receptivity developed in the course of over twenty years of discipleships. Basically, this merely involves a mental ability which Master Kirpal characterises as something that comes along without one's own effort in the course of a spiritual development, but which we should not attach any special importance. I never did that. Nothing is also revealed here concerning purely spiritual experiences such as light and sound experiences during meditation.

That is why nobody may assume that the author must have already had exalted spiritual experiences. That is not the case. On the contrary, in consideration of a discipleship of over twenty years I regard my spiritual experiences as modest. This finer receptivity may be a harbinger of higher spiritual experiences. Then a heartfelt prayer would be fulfilled.

When I relate the consciously experience love of Master Kirpal and Darshan in this book, no disciple may be disappointed and think: 'I was not granted that.' The love of a Master coalesces in equal measure with all his disciples. The difference merely consists in the fact that I become conscious of it as soon as it is concentrated and directed at me, whereas many other disciples initially merely assimilate what they see and hear with external senses.

That is why I may perhaps also report about such things in order to reveal them to disciples: if one merely penetrates a bit below the surface of the ordinary perceptive faculty of the five senses, the guidance of a Master reveals itself to be much more comprehensive than one experiences it in the perception of five senses.

## Part Two

### Memories of the earthly Master Kirpal

Now I will turn back the clock in remembrance back to the years when Master Kirpal still appeared on the earth in earthly garb. The experiences with him will now be strung together in normal chronological order.

#### A great idea for all mankind

Around ten o'clock in the morning Master's car driver regularly brought him to the Manav Kendra near Dehradun, about 10 km away. The Master was always accompanied by his elderly housekeeper Madame Hardevi, who is also deceased in the meantime. She took care of his physical well-being, which Sant Kirpal himself had surely neglected often enough due to his great tasks. Manav Kendra means 'man-making centre'. The Master had acquired a complex encompassing approximately 15,000 square metres in a secluded area about 20 km from Dehradun, where he wanted to realise his untiring aspiration to build one of the first large centres for truly spiritual people in the East and West in the suitable surroundings. Since he was always quite lovingly devoted to needy people, he also wanted to create important auxiliary facilities for the socially disadvantaged. The following principles were to be realised in Manav Kendra: development of humanity, serving people, serving animals and serving the land. Development of true humanity means developing spiritually alert people with high ethical principles. Serving animals encompasses breeding and care in a dignified manner. Animals should be allowed to grow old in Manav Kendra. Slaughter was not allowed. Serving the land meant agriculture according to the latest methods that were healthy for man, animal and land. Master Kirpal once briefly encapsulated his teachings: 'Be good, do good and be one.' The latter meant to look beyond differences concerning race, status, education and possessions, and seeing only the fellow human beings in others.

Explaining the Manav Kendra idea in detail is not the function of this book, which reports about personal experiences with the Master. Enough has already been written elsewhere about the development of Manav Kendra and its principles. Only so much is said in this context: the plan envisaged building a meditation centre, a library with the holy scriptures and other spiritually important books of all regions, released for any interested individuals to study, a health centre with the offer of naturopathic traditional Indian and orthodox medical healing methods where people should be treated free of charge, an old people's home where elderly people should also have the opportunity to be active, a school for children of poor parents in the vicinity as well as modern agriculture.

This plan was already realized to a large extent in the Manav Kendra near Dehradun as Master Kirpal unexpectedly and finally left his earthly body in August 1974. The further development of the centre was abruptly interrupted as a result. Yet Sant Kirpal had

shown the ways how the best foundation for higher development of individuals, for more unity of all people and for social service for needy individuals can be established in India.

'Thoughts are very powerful' is a frequent saying from Sant Kirpal. Only the thoughts of such a Master are much more powerful than the thoughts of an ordinary mortal. His death interrupted the realisation of the Manav Kendra idea, but did not eliminate it. One day it will be fully realised. \*

The Master supervised the development of the complex. Everybody worked full of joy in his presence. One could often hear how hymns were sung by the workers. The work became divine service. The specialists eagerly accepted the Master's instructions, felt them and also repeatedly experienced that here a consciousness from a much higher perspective permeated everything quite different and better than their expertise enabled them.

At first, despite different drilled holes, there was no groundwater or not enough groundwater for a well on this terrain, which is well-known as being particularly dry. But the construction plan could not be realised without sufficient water. The Master intervened here. Thanks to his directions and his help, a water vein was found which could not only sufficiently supply the Manav Kendra with water, but also the immediate vicinity whenever water shortage emerged there.

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One evening we Westerners sat meditating in the meditation hall of the country house in Rajpur and waited on the Master. He did not have any time for us in the morning. Now he would surely speak to us in the evening. We waited one hour, almost two hours – to no avail. "The Master is not coming today", said someone, and stated what everybody else also assumed. One disciple after the other stood up and went to their room.

The next morning the Master stood before us. He started the question & answer hour with the message that he did appear on the evening before, but only found an empty meditation hall. His children had not waited on him. I saw how he smiled a little as he spoke. But it was a sore smile. Someone whispered the translation of his words to me. Now I suddenly knew how painful it must have been for the Master to experience that our love for him had not yet been enough to continue to wait. In this moment I also comprehended for the first time that the love of a Master for his disciples not only binds them to him, but also binds the Master to his disciples. We had disappointed his love. Surely we all would have willingly waited fair into the night if we had known that he would still show up.

Quite certainly he also knew that we loved him in our spiritually limited, yet childish way. Just to mention one example: an expression of such love consisted in the fact that someone or another in our ranks repeatedly expressed the following out of profound heartfelt belief: "Sant Kirpal Singh is the most beautiful old man that I have ever seen." But love, very strong and genuine, simply perseveres patiently and hopes as long as a glimmer of hope is still possible.

Farewell fort his life

Beautiful days now followed for me. Whenever the Master came to the outdoor meditations and had taken his place in front of the meditation hall, he gazed at me benevolently and usually also uttered a friendly word. I was allowed to come to him every day. "If you want", he had said.

One day he spoke about the book. He immediately commented on this by way of introduction: "What is the point of all the attention to style, this fine language, in German?" I thought: "Once again he is the genuine Master! He doesn't know the German language, and talks about the style as if he had read the German manuscript." And he added: "Such a book in German will not be read enough. It should appear in English so that it will be much read. Translate it and have it revised by someone whose native language is English." These were the words of a master, looking far into the future. I would have gladly translated. But I was faced with a task as if a child in the first year of school is required to write an essay intended for the A-level class. My command of English was really not adequate for this. Or was this perhaps a challenge to improve this knowledge so that it was adequate? I did not know. I exerted myself, but possibly not enough. At any rate, my proficiency for the translation of a book remained insufficient.

Therefore I attempted to find someone who could do this better than me. But the actual goal was not achieved in this connection. The "too German" English translation turned out to be unusable every time. Was this futile? Not quite! A fellow disciple had already left the path, but was willing to translate. During this work she became so convinced due to the considerable preoccupation of her thoughts with the Master that she came back and is now amongst the most faithful disciples. And yet in the Master's words there was an impulse that remained vital in all the years thereafter and ultimately led to the fact that his son Darshan Singh decided to have this book about Master Kirpal – *'Das Wirken des Vollendeten'* (The Work of the Consummate Master) – published in English so that, as the Master wished at that time, it would be "much read".

Fewer and fewer visitors from abroad arrived during the last weeks of my stay at the Manav Kendra. Now the Master had more time for us, and so one day we were told: "Whoever would like to discuss something personal with the Master may do that tomorrow after the meditation." The Master himself also said that he was indeed our father, and one may turn to him with full trust. Now the disciples stood in a long, long line in front of and inside the meditation hall of the vast complex. There was probably no Satsangi who would not have seized this opportunity. I also got in line, although my problems were solved. I merely longed for a gaze from the Master, and I also got that. I forgot what I said to him. Now he untiringly gave advice and instructions for hours on end. The disciples now felt as if they once again had him entirely for themselves — the puissant father who took care of all the problems and woes of his children, the spiritual and the non-spiritual, the important and the unimportant, simply because he loved these children more than they sensed.

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One Satsangi had already been limping around for three weeks with great pain in one leg. Therefore she was not able to meditate. She consulted a physician and had been treated. Several physicians were already active in the Manav Kendra at that time in

order to treat patients free of charge in accordance with the Master's will. But due to timidity she did not go to the Master. As she finally overcame her timidity and presented the matter to him, he sternly and reproachfully said: "Why did you not come sooner? Due to lack of trust in the Master you have now also lost the precious time in which you could have meditated at rest." Reverential love, yes, but not timidity, behind which a lack of trust was also concealed — that hurt him!

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One week of feeling a sense of inner and external security with the Master! It was the farewell! I never saw him on earth again, because a few months later he left this world for good on 21 August. The small Pakistani carpet that he gave to me as a farewell gift has been lying outspread in my apartment since then, and will also continue to lie there until I also depart from this world and I once again find the total security with my Master, who made me so happy during that last week with him.

### Became a different person

'Man in the making' (i.e. 'man in the stage of higher development') — in more than two years of discipleship I have now experienced in myself what this expression characterised by Master Kirpal means. The striven-for, incisively important level on the inner path that is described as 'going beyond physical consciousness', breaking through into a consciousness higher than the general prevailing daily consciousness was not yet attained. But the gradual development of newer and finer abilities slowly seems to lead towards this goal — and this with an elderly man who is over seventy years old! At an age in which the strength of purpose otherwise diminishes or even slackens, and the consciousness moves in narrower limits than earlier, the opposite happens here: the consciousness expands. The aspiration towards the goal of acquiring more nearness to God and more worthiness of God becomes stronger and stronger.

I will not be spared from the physical appearances of ageing. The memory also no longer functions as reliably as in the past. But otherwise it is almost like in the puberty of youth, yes, in which previously latent abilities break through and one looks at themselves astonished. What has ensued in terms of new transcendental possibilities has been sufficiently recorded in this book. That is why it is superfluous to elaborate more in this context. But the development also extends to the purely earthly realm. A finer sense of seeing and hearing has been awakened. Artistic perception has deepened. It is as if a curtain has been removed here. Musical themes and timbres are entirely reformulated, works of poetry are understood deeper and more comprehensive in terms of content and form, paintings and sculptures are understood quite differently.

I no longer see only external aspects with regard to people and animals. I know something about their nature. When I confront people I usually know about their emotional attitude, and after a few sentences of conversation I sometimes also know about their prevailing direction of thought. Emotions have more intensive vibrations than thoughts and are therefore easier to pick up. As I established a connection with the nature of animals for the first time, in this case a dog, I was so affected that I could hardly sleep. Because highly developed animals such as dogs, cats, horses and others are just as conscious in their emotions as people, merely much simpler and

substantially limited in their thinking. But it exists. Scientific animal research has ascertained that animals behave in accordance with a behavioural pattern engrained in them. But that does mean they would be conscious of this behaviour, as so many people unfortunately assume. The association with animal consciousness has inexpressively and depressingly made it clear to me how terribly people sin against animals, because they treat so many such full conscious, sensitive creatures like inanimate objects and thereby cause unspeakable suffering for animals and for themselves, because the karmic guilt created as a result will not remain unpunished.

The conscience has become more sophisticated. The Master's ethical instructions are no longer merely instructions. On the contrary, they have become a part of one's own nature. One can no longer even live against them. One has to live them because they belong; and if one violates them, it is a violation of one's own nature. But the most important thing is the increasing receptivity for the Master and the Master Force active behind him, as the experiences recorded in this book reveal often enough.

Further inner development despite age is one of the great gifts on the inner path under the guidance of Master Kirpal. This book mainly reports about the help and advancement through Master Kirpal. The spiritual force is like an inner sun, which increasingly elicits and develops the sophisticated consciousness.

Another great gift of the Master consists in the fact that he took away my fear of death. This fear accompanied me from childhood on. The knowledge of death was always subliminally present in me and was most strongly raised in the consciousness during hours in this world which can be described as 'happy'. Then the notion of 'death' and 'ephemeral' bore like a barb into the so-called happiness. I helplessly faced the fear of death for a long time. Indeed, I did not know what happens during death and knew even less what awaits people thereafter. But it was clear to me that the solution to the mystery was associated with the revelation of the deeper meaning of life, and from adolescence on I sought this meaning with probing urgency.

Then the Master came long. He revealed the secret of dying and the hereafter in his speeches and books. Now I knew that the development of a disciple after discarding the earthly body in its subtle physical form and beyond that is not only fully conscious, but always continues consciously, and a more peaceful death is certain with the help of a Master. Now the mind had found its consoling answer. But the creatural fear was still deep-rooted.

Then something extraordinary happened one day: I once again thought about the mysterious process of death, and particularly about my death. All of a sudden a profound joy arose from inside. It came from where the daily consciousness can no longer reach. This experience has been repeated often since that time. When I think about death, my death, the joy rises from within. I cannot construe it as anything other than a harbinger of what is in store for me upon death. Something higher than my presently limited consciousness of self then gives me the answer from the deeper layer of my existence – or is it the Master? 'It will be something beautiful and happy. You will be happier than you ever were on earth.'

Based on the wealth of gifts obtained through many years of discipleship, the following shall be accentuated as particularly important. In more mature years, many people disappointedly pose the following question when reflecting on their former life: 'Is that

everything it has to offer me? 'The fervent desires of adolescence have often turned out to be an illusion or have been transformed into banal everyday life.

But the actual, deep meaning of existence is increasingly revealed to longstanding disciples under the cover of daily monotony. The earthly life becomes a great mission for them, in which not only their conduct, but also every word and every thought have their importance, in order to bring the striven-for goal closer, to become a more genuine person and thereby to encounter ultimate and true bliss — God! If the thoughts, words and deeds are still rooted in the personal self, they impede disciples on the path towards this goal, the way to go selflessly beyond the small self, and thus bring them closer. As a result, every moment becomes a mission. The disciple increasingly senses that they have found and grasped the redemptive lifeline which will one day certainly lead them through the deceptive appearance of the world towards the realm of truth and light.

Annotation: The Manav Kendra idea has been realised in the meantime. You will find detailed information in:

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### Life with Master Sant Kirpal Singh

The author, born in 1911, sought answers to the ultimate questions pertaining to the meaning of life from adolescence on. She perceived very early that these questions can only be answered through logical reasoning. Therefore she concerned herself with esotericism, and herself also wrote essays, brochures and books in this direction such as, among other things, also the novella "Guided by the Inner Light". She did all that in addition to her profession as an editor. In 1963, she met the famous Indian Master Sant Kirpal Singh for the first time in Frankfurt, and became his disciple. Her book "Meeting the Consummate Master" and the book at hand, "The Work of the Consummate Master", attest to the profound experiences gained through this spiritual association and consequently also her own ultimate inner higher development.