

HILDE DRESSEL

MEETING THE PERFECT

From the life and teachings of Sant Kirpal Singh

An answer for serious seekers

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 elixier of
Holy Naam – the Word

PREFACE

Spiritual teachings and methods aim to kindle the divine sparks existing in all people and to make us more and more aware of the divine in us. Living ethically, combined with the aspiration to reach the highest possible degree of moral purification and methodically practised, regular meditation are important prerequisites for the development of spirituality. Meditation is the entirely inwardly directed supplication of silence, in which even the thoughts shall “stop talking”. Through the millennia people have repeatedly taken the path inward in order to develop spirituality, and – if fate has granted them this favour – have entrusted themselves to the leadership of a person, so rare in the spiritual realm, that has garnered divine consciousness and thereby attained the utmost goal on this path. Such great figures have been described through the ages as “Consummate Master”.

The teachings of spirituality were formerly imparted in secrecy and also practiced in secrecy under the instruction of a Master. In our era it now comes about for the first time that a Consummate Master – who is revered throughout India as a saint and widely known as Sant Kirpal Singh through his books published in several languages – publicly teaches this knowledge that is thousands of years old and disseminates it throughout the whole world.

The book at hand, “Meeting the Consummate Master”, provides insight into the teachings, meditation method and life of this great figure in the realm of spirituality and relates personal experiences with him during two sojourns in India.

The great gift of fate heralds its arrival

Until 1963 I only knew through books that there had been Masters — individuals united with God, who had consciously advanced to the absolute state, the source of existence. This notion fascinated me, but at times also made me said: “There had been Masters”. Why did I also have to live in an era in which they were no longer accessible on earth?

One evening at the beginning of this memorable year I once again had a book about the life of the Indian saint Paramhansa (“Supreme Swan” in Sanskrit) Ramakrishna at hand and read through it – once again – in one fell swoop to the last line. It was past midnight.

The yearning in this midnight hour was greater than ever before. What a blessing it would be to sit at the feet of a Master! But something like this just no longer happened in the year 1963, in this austere era in which critical reasoning was rated as the utmost and best of all possibilities of awareness, in which the pursuit of money and pleasure had become the actual purpose in life, and to have both signified success and fulfilment in life in the European cultural area.

Why should a Master – if he were to still live somewhere in the world, which was highly unlikely – expand his mission in this cultural area, where his nature and action would merely cause astonishment, and his words would be foreign vocabulary? Too late! Away with illusions! I firmly believed that such privileges were irretrievably lost for my lifetime.

Yet like a suggestion from a higher consciousness beyond this world, a wondrous tranquillity suddenly repressed the cognition of “too late”, as if the yearning for the encounter with such great figures had created an invisible connection with them and from that higher realm whose nature is bliss and tranquillity, a faint echo touched the spirit. All agonising regret was gone. Only tranquillity remained. Secure in its aura of protection, I fell asleep.

One week later, on a very routine short railway trip I met an acquaintance who casually told me about the Master currently living in Delhi, Sant Kirpal Singh, of whom she was a disciple. “A Master?” I did not believe her. In my opinion, something like that was definitely a thing of the past. Moreover, as a person who vigilantly pursued spiritual life in the German-speaking region, I knew how easily false assessments and charlatanism can creep into this region. Well, yes, it could certainly involve a personality with spiritual experiences. Something like this also happens nowadays, even in Germany. Some people gladly describe such people as “Master”, without being clear about the true significance of this notion. I heard the acquaintance saying to my thoughts, “incidentally, the Master is coming to Germany on a world tour in June of this year”. I wrote down his address – getting to know important people is always worthwhile – and asked to be informed about the dates of this trip, if the “Master” should actually come.

And he came! I saw him for the first time in June 1963 at one of his spiritual lectures in Frankfurt am Main: a tall, powerful figure with a long white beard, a nice broad and yet high forehead, with a radiant brilliance in the bright eyes below the bushy brows. He wore a black European-style jacket and white Indian-style linen trousers, and a carefully wrapped white turban on his head.

He lectured calmly and composed in the English language, which was translated into German. Later, as I wanted to tell acquaintances about this lecture, I was not able to express a single thought, because something strange had happened: I sat hardly two metres away from Sant Kirpal Singh and felt as if carried away, as if I glided quite secure in a dinghy atop a silvery wave. In order to fully savour this experience, I simply stopped listening. I knew that the force field of a human aura that was many times brighter and stronger than that of a normal mortal person had grasped me. When I met Sant Kirpal Singh again later in Nuremberg, I once again had the impression as if bright rays “rained” around him.

The Central European of today is a critical, matter-of-fact person and abandons himself/herself to the illusory belief that this comprehension provides the right direction in all

situations. Although I knew about the illusory nature of such a nation, on the trip home from Frankfurt I started to ponder in an intellectually critical manner.

Certainly I had sat opposite a personality of significant spiritual development. Now there was no longer any doubt about that. But was he a Master? One whose consciousness transcends all regions of form worlds and could immerse into the absolute? If he was a Master, then why did he not speak flamingly inspired before the many listeners, why so calmly in the same tone?

How should one construe the almost deadpan manner of speaking? Then the cognition went through me like a flash of lightning: a Master has become egoless and one with that state of which we are told, that his nature is tranquillity and bliss towering above any pretence. I remembered my bookish knowledge: "calm composure in any situation is the typical characteristic of a Master". Why is this blazing inspiration even necessary if he outgrew it and had attained the source from which the inspiration emanates? Why should he use passionately emotion speech which is merely an expression of the still egocentric person? Could a Master speak differently than calm and composed on the basis of this tranquillity? Nevertheless, I was still not capable of comprehending it: a genuine Master in this era and even in Germany, and I should have met him?

Shortly afterwards, when I sat down in the evening for meditation as I had already done for years, I experienced something new and very pleasant: the first beginnings of inner listening. I noticed how the spirit obtained strength as a result. Then while reading some essays from Sant Kirpal Singh translated into German I learned that he – like all great Masters since time immemorial – is able to connect his disciples with the spiritual light and the spiritual tone. I immediately knew how to construe my meditative experience: although I was not even a disciple yet, I was already at least connected with the spiritual tone. Now I believed that Sant Kirpal Singh is a Master. (Inner seeing and listening as well as their effect on the disciple's spiritual development will be elaborated on in a different context in subsequent chapters.)

Quite some time beforehand I had asked Sant Kirpal Singh in writing which prerequisites one had to fulfil for status as a disciple (discipleship) and immediately received a reply from India with references to the German mission of the Ruhani Satsang ("spiritual gathering") organisation, which would give me more detailed information. Ruhani Satsang is an international spiritual community, and is entrusted, among other things, with the task of disseminating the teachings of Sant Kirpal Singh. This German agency had also already responded; and as a result I decided to follow the instructions for future discipleship. For months on end I lived according to these rules and thereby fulfilled the prerequisites for an initiation.

In June of 1963 I was initiated in Nuremberg together with others who came from far away and thereby became a disciple of the saint, who as human figure is called Kirpal Singh. But the longer I was associated with him, the more he was to prove himself to be a veritable Master, the human pole of divinity. He himself performed the initiation.

There is a rule that says one should not speak about their own spiritual experiences. Whoever does not adhere to this rule must learn that they may not reiterate this, or only after a long time. So I would like to skip the experience of initiation. Nevertheless, it is not occult. Anyone who feels compelled to become a disciple of this Consummate Master can have a spiritual experience during the initiation, depending to a great extent, or initially to a lesser extent, on receptivity. There is still time. The Master still dwells among the living and lets this afflicted humanity – which is so deeply immersed in the material – know: "All of you who suffer from the agonising adherence to the material world, come to me. I will liberate you and lead you into the happiness of the true bond with God."

In Nuremberg the German disciples of Sant Kirpal Singh meditated in his presence and according to his instructions for several days outside the city in a garden surrounded by forest. The garden belonged to a pretty cottage that a married disciple couple had provided to the Master for his sojourn in Nuremberg.

After the meditations, the participants were individually asked what they had spiritually beheld during this period. In the process, it became apparent that everyone had an experience with the spiritual light in one initial form or another. The close attachment of the

spirit with the material, which simply exists among most people nowadays, had loosened somewhat in a few hours.

The image was unforgettable when Sant Kirpal Singh sat in front of his disciples with his long white beard, the picturesquely wrapped turban on his head and the gleaming eyes facing them. I had never seen eyes which bespoke such an abundance of love and benevolence, never had seen eyes which were so radiant. It was as if they had become transparent shells for a brilliant light that was concealed behind them. Sometimes I saw his body surrounded by a bright gleam. In such moments, Sant Kirpal Singh seemed like a resurrected Old Testament prophet. A few years later, in a newsletter addressed to his disciples throughout the world, he once again avowed: "If you would know how much I loved you, you would rejoice with joy." Although the initiates may also have been less receptive at the beginning of their discipleship, everyone felt something from this love.

All of us who sat around him in that quiet garden would also have seen more of his glory if our eyes had only been as opened as those of the eleven or twelve year-old Indian girl, of whom the following was said later in the Master's house near Dehradun. This girl, daughter of a disciple, was sometimes allowed to sit at the Master's feet together with the adults and listen to his words. One time the Master turned towards the girl in a friendly manner and asked her something. The girl, otherwise replete with reverence for him, did not answer. When the mother later asked her why she did not even deign to answer the Master in such an unseemly manner, she seemed startled: "He asked me something? I did not even notice that. The light around him was so beautiful to look at. It changed constantly. I forgot about everything else and just watched."

A young German had seen something similar. I remember a casual gathering of spiritually oriented people in a restaurant in Nuremberg after a public lecture by Sant Kirpal Singh. His comments were discussed in this situation. This younger man, who was also asked to express his opinion, briefly said: "There is nothing more to criticise with such a golden aura."

CHAPTER 2

Cured of illness

The Master's world tour continued through various European nations as well as to Canada and the USA, where long-time loyal and spiritually diligent disciples awaited him. A period of hard work began for me. The following is required from disciples: vegetarian diet, including avoidance of egg and dishes associated with egg, chastity with certain restrictions for spouses and at least two, if possible three or more hours of meditation daily. But worldly obligations may not be neglected in any way whatsoever, but are to be fulfilled as conscientiously and as well as possible. Such requirements may seem hardly feasible for some. The instructions associated with discipleship and their rationale will be elaborated on to reveal the understanding for this in the chapters "Rules for the disciple" and "Why no food from animal origin?"

In order that the significance of the following experiences can be properly evaluated insofar as they relate to diet, even now it is to be pointed out that from the Master's point of view, egg is also meat. In a discussion with western disciples in his Indian ashram, which I was subsequently allowed to attend, he once described meat and egg as poison for people on the spiritual path. An attempt is made to interpret this comment in the chapter "Why no food from animal origin?"

For years I no longer ate any meat and had a chronic kidney disease cured as a result. Wise and enlightened past times have vividly pointed out that through his behaviour man blatantly sins against the highly developed animal because it perceives, feels and consciously experiences much more than man – who is oriented towards the five senses – generally assumes. Sometimes I am horrified when I think about what people do through their

slaughter and callous treatment of animals in their bluntness and ignorance of perceptivity and sensitivity. "It is one of the most brutal forms of superstition to assume man requires meat for his nourishment." This sentence from a Master of the past encompasses in apt brevity the extent of man's daily unconscious sin against the animal.

For me there does not seem to be the slightest difficulties in the sphere of vegetarian diet. But a diet without egg and in association with egg is not so easy to adhere to in German-speaking countries if one is dependent on a vegetarian restaurant. And at that time, as an employed person – difficult enough then – who had to find another apartment again after relocation to another town, I had difficulty.

I ate by means of a subscription price in a vegetarian restaurant and, as is commonplace in such restaurants, was repeatedly served dishes with egg or in association with egg. On Saturdays there was even pea soup with sausage in it for the subscribers. I consistently avoided meat and egg dishes. But dishes associated with egg were served so often that I could not switch to a salad plate every day. In the long run this was too difficult and was not accountable in light of the anyhow already substantially impaired state of health. Like everyone in the western world, I also thought: "Well, egg is not meat. What can a meal associated with egg even harm on the spiritual path? Surely one does not need to take this so precisely." But I was vividly set straight and had to realise that the Master's instructions are to be strictly adhered to and one may not change them through their own interpretation.

At that time, I had already suffered for years from a chronic gastritis caused by meals eaten too hastily. The stomach debilitated by the privations of the war and post-war era did not tolerate this. Gradually I began to fear the worst; the more so as a doctor had already gently hinted that there was a risk of cancer if this longstanding severe inflammation was not finally cured.

One day at lunch, the proprietor of the vegetarian restaurant sat down next to me and, despite her considerable amount of work, gave me a well-intended lecture about my – as she believed – false attitude towards nourishment. I heard that one should not be so meticulous about vegetarianism. A person simply needs some meat because the body requires the special meat protein (a theory which has long since been refuted by well-known nutrition researchers).

At this moment, I decided in a flash of higher insight to give up the meal in the vegetarian restaurant from the next day on and to cook for myself. Despite all associated difficulties, since recently I had my own apartment in this foreign town. Due to the debilitated state of health I needed sufficient midday rest if I wanted to reasonably preserve the concentration during strenuous job-related activity and thought that resting was at least restricted to a period that was much too short with this decision. Worrying thoughts about how I could sufficiently meet the professional obligations under such circumstances were pushed aside by the overwhelming desire to no longer nearly but to precisely adhere to the Master's rules with regard to diet. When I cancelled my subscription, a great confidence in the future arose in me. Now I knew that everything would finally be good.

A few nights later, a dream that was more than what one normally understands under dreams strengthened me in this confidence. I heard a voice which prophesied very severe illness in store for me in the immediate future. I heard that it was recorded in fate and therefore irrevocable. The voice ended with a wonderfully consoling sentence: "But you are under the protection of the Son of God." Even while the last words were spoken I immediately knew who was meant with the "Son of God" in this case: Master Sant Kirpal Singh. A Master is a man who has attained the highest possible consciousness in the realm of creation. It is often called "God Force" or "Christ Force" by Sant Kirpal Singh. In this respect, the designation "Son of God", which I had never heard in conjunction with Sant Kirpal Singh, was very apt. As a result, he was also shown to me as a genuine Master on another level, the astral level, on which comprehension of this kind in words and images comes to pass in a dream. Today I am convinced that Sant Kirpal Singh is an outstanding spiritual leader on all inner levels, a veritable Master.

Properly prepared and organised, when cooking for myself I now had more time for the necessary midday rest than I had assumed. Waiting times in the restaurant were omitted, and the route from workplace to my apartment was shorter than to the vegetarian restaurant.

Now I adhered unperturbed to the Master's rules, and one day, after searching for a long time, providence gave me the proper cure for the dangerous chronic ailment. As if by coincidence, I received the instructions for this very privately and even free of charge. In the course of these events, help appeared through the Christ Force or "Master Force", which could now be fully effective since I adhered to the rules and was no longer disturbed through improper behaviour. I applied the cure precisely and was rid of my ailment after several months. During that time I learned the truth of the assertion, that the divine force which emanates from a Master can only flow unimpeded to the disciple if he/she shows love for and trust in the Master. The consequences of such trust result in adherence to the Master's request: "If you love me, adhere to my rules."

Seen outwardly, I carried out the cure as follows:

One day I was quite surprisingly invited to a dinner. My cautious selection of exclusively vegetarian dishes attracted attention. When asked if I was ill, I gave an account of my chronic gastritis. The knowledgeable hostess fetched a nutritional plan, handed it to me and said: "Your condition is really dangerous. I would like to give you this plan. If you conform precisely you will soon be healthy." The doctors I had previously consulted had prescribed medicine, but apart from a few references regarding avoidance of some dishes, had not made any nutritional rules for me. At home I studied the plan and quickly grasped that if I followed these vegetarian rules, with every meal I would supply the stomach with a therapeutic diet which would act like ointment on the inflammation and strengthen the entire organism. When the inflammation was cured after several months, the other debilitated organs were also noticeably invigorated.

Disciples of the Master Sant Kirpal Singh will smile approvingly if they read about this experience, yet some of them have experienced similar things in terms of illness and adversity. Since the initiation I felt secure in a large aura of protection. This also related to external life. For instance, I observed that difficult situations which normally had led to an accident or to a momentous altercation were managed so that their effect was alleviated or they were transformed into insignificance.

Because of the professional work with its partially entirely new requirements and the poor health situation over a longer period of time, the two hours of daily meditations which the Master required were initially not much more than a struggle with fatigue. Often enough I was not able to muster the necessary composure and collapsed in need of sleep. And yet one day, despite these difficulties I was provided with meditative experiences as they should follow with faithful practice according to the Master's instructions. Certainly it was a modest start, and the result was not attributable by any means to my still quite insufficient power of concentration, but the Master Force had brought it about and also provided more inner harmony, more spiritual power and a feeling of inner peace.

CHAPTER 3

Journey to India

Seven years later: I had received a letter from Delhi, signed with "Kirpal Singh". It contained the anxiously anticipated approval of my inquiry regarding whether I would be allowed to stay for some time at the ashram in the immediate presence of the Master. I was entitled to five weeks of holiday in my profession. I made use of it in order to fly to India for five weeks with a flight chartered by the *Deutsch-Indische Gesellschaft* (German-Indian Society) at the end of January 1971. Four other German disciples who had also received the permission for a stay of several weeks in the Master's ashram travelled with me. In that year, such a round-trip flight on the Cologne-Delhi route cost about 900 German marks if you were a member of the German-Indian Society. That was an amount which most Germans could certainly spare without particular financial strain with the conditions at that time.

The flight left at night, initially headed for Moscow, where a stopover was planned. We hardly saw anything of Russia during our roughly one-hour stay in Moscow. We were not allowed to leave the airport. We also did not feel anything of the bitter Russian cold. The temperatures at night had not even reached the freezing point. All we saw was slush.

We flew out once again in the dark. Only as the sun broke through did we experience the beauty of flight, mostly at an altitude of over ten thousand metres while flying in or under the clouds towards an increasingly golden firmament. Over far stretches we flew through the "blue landscape". Above us was the blue of the sky, below us the blue of the Caspian Sea with its white edges of sea spray on the shores or the fantastic ripples of foam when big waves broke on the rocks.

Depending on the aircraft's direction, the sun appeared curiously close at this altitude, submerged in golden mountains or rays. In the morning twilight the aircraft pushed forward for a long time over a grey desert with white engravings in it. Then it became light and the desert was revealed to be the rock material of the Afghanistan massif. The white engravings in it became snow-covered summits.

One gazed for hours at the deserted earth. Passes wound their way as grey bands around the mountains and through the gorges. Finally one saw small settlements in secluded valleys, clearly consisting only of mud huts with barren fields all around. Sometimes the villages appeared so desolate that one thought: "A letter will never reach this village." After hours the small fields looking like chessboard fields became more frequent and greener. Larger settlements – villages and towns – appeared. We flew over India and Delhi came closer.

The thorough passport, luggage and money controls at the airport in New Delhi lasted over an hour. Then we stood on the street of the metropolis of a different continent with its bewildering images. An almost worn-out, small rental car drove us rumbling along an outer road towards the Master's ashram. But in parts it went through congested urban districts. There it was teeming with old cars which still barely fulfilled their purpose as well as bicycles and teams with buffalos and oxen or a small horse pulling a cart that sometimes had only two wheels. The buffalos were particularly conspicuous because the guiding rope had been pulled through their nostrils. The pedestrians strolled skilfully through the snarl of traffic: women in saris or in tunics with long trousers underneath; hair, neck and shoulders concealed by a shawl; men with a turban on their head and – remarkably – often in European pyjamas or with bare chest in pyjama trousers.

Sometimes a holy cow plodded ownerless over pavement and carriageway, and everyone willingly made room for it. But apart from that nobody seemed to worry about the holy cows. They have to find something to eat for themselves. As I learned later, they usually subsist very sparsely on waste which they find behind hotels, in the vicinity of fruit stands and every now and then on the street. If they attempt to eat on the pavement from a horse's nosebag or to snatch a head of cabbage, they are shied away loudly and energetically with threats. Nothing is noticeable with regard to "holy" notions towards these animals. Later I was able to observe this at times during my walks through the city.

This colourful swarm, in which one does not comply with traffic regulations at all or only very little, initially baffles the European accustomed to clearly regulated road traffic. Nevertheless, everything functions smoother than one thinks, because the Indian still has a secure and primordial feeling for danger that we have lost; and also because he drives calmer than the Central European continuously attentive to fast motion. I have been told that traffic accidents are relatively rare. Crime is also said to be much less than one assumes in light of the bitter poverty in the country.

The entire family often lives merely in a single room with a primitive hearth and one piece of furniture — the bed that consists of wickerwork and a wooden frame. It is not rare for several family members to sleep on this bed at night. The kitchenware frequently stands simply on the floor – or if a floor is not available, on mother earth – and a cord strung from one wall to another on which one hangs the clothing serves as a wardrobe. In addition to mud huts and tents, in outlying areas I saw shelters which consisted of wooden stakes and sacks stretched over them. Nevertheless, a purer life is often led in the Indian mud huts, and usually a deeper piety is lived than in the comfortable dwellings of western countries.

The street is the workplace for everyone. There one sees men cutting the hair of others or shaving them as well as cobblers who have spread their hand tools around them as they have been utilised among us around the end of the previous century and at the beginning of the 20th century. They also wait on customers just like the mending tailors who darn and mend clothing on old sewing machines with hand wheels. You can stand next to them and wait for the work to be finished. Old car tyres stacked on top of each other are offered for sale over the course of several kilometres. I frequently observed men, sometimes at a distance of only four or five metres, who loudly hawked fruit in a basket in front of them, although the same fruit was offered for sale only fifteen metres further in an abundantly loaded fruit stand. Everyone just seeks work and a chance to earn a living, even if it is often a paltry living.

According to official estimation, forty percent of Indian men are unemployed. Women are not included in this field, since the woman's workplace is still at home in the house and family. In terms of a profession, they have only established themselves as teachers and nurses up to now. Later, through a view in the opened windows of schools in Delhi I frequently saw women teachers teaching. Men prepare and serve the tea in the many tearooms. Women are simply not allowed to work where any man can see them and talk to them if possible. A woman rarely goes out on the street alone. She is either accompanied by her husband or another woman.

A very poor country! And yet it has something of inestimable value to boast: its satgurus, the Consummate Masters. Genuine Masters have been incarnated over and over again in this country. In its holy scriptures, India has the most valuable spiritual traditions in which the inner laws of existence, meaning and the goal of humanity as well as the conditions beyond earthly life are laid down in a significant spiritual exhibition like nowhere else. The spiritual important figure occasionally seeks a meagre external framework. Jesus Christ was also born poor in a manger inside a stable.

CHAPTER 4

At the ashram in India

The Sawan Ashram of Master Sant Kirpal Singh is located in a relatively quiet area on the outskirts of Delhi. I have often asked myself what may have moved him to build the ashram near the surging metropolis. It is certain that he also acted, as always, as a tool of the utmost here. Perhaps he decided on this place so that as many God seekers as possible become aware of the Sawan Ashram and the path to the Master is made easily.

The large inner courtyard, which mainly serves religious gatherings, is bordered by buildings on both longitudinal sides: on one side by a long single-storey wing with storage rooms, canteen kitchen, dwellings for ashram staff and above all with a broad room for handling postage and for correspondence purposes in which the Master's letters – he dictates about one thousand a month – are typed and prepared for postage as well as the post which is received on his behalf. Disciples of the Master, called "Satsangis" in India – are busy with these tasks. Predominantly older men who live from their retirement pensions work here for the Master without remuneration. Sant Kirpal Singh gives precise instructions for his letters, even if he also frequently leaves formulations of the contents provided by him up to his staff. But he once again controls every outgoing letter when the post is presented to him for signature. Letters arrive daily from many parts of the world, but there are disciples of the Master on all continents. As President of the "World Fellowship of Religions", Sant Kirpal Singh has also become well-known throughout the world, and also has to take care of considerable correspondence in this capacity. Few steps lead to this wing on the one longitudinal side. It is broadly canopied so that there is shelter from the sun and rain for a considerable number of people, for instance at gatherings.

On the opposite side, a white house with front garden and a likewise white, ornamented fence are connected to the short, single-storey wing. The Master lives in this house. The streams of all-embracing love – which all recipients comprehend as soon they enter the house or are near him – emanate from there.

A large lawn embellished by blooming plants and bushes and also demarcated by an ornamented fence is arrayed in an open rectangle that borders the guesthouse. Guests from the west are also accommodated there during their stay in the ashram. They have their own kitchen, an adjacent dining area and their bedrooms in which they can also retire for meditation. But the meditation hall next to the guesthouse is also available for this purpose.

The food for the western guests is carried over from the canteen kitchen at midday and in the evening. It consists of plentiful vegetables, much more frequently mixed with potatoes, in the European-style, than with rice, in the Indian-style, and it is easily digestible. Moreover, the Indian cooks ensure that no sharp Indian spices are added to the meals for the western guests. As is customary in England, there is porridge in the morning as well as toasted bread with butter. The foreigners prepare their tea themselves in their kitchen; usually one person alternately prepares the tea for everybody.

During the January-February days of our stay in India there were about thirty disciples from the west in the guesthouse: Americans, predominantly Canadians, Englishmen, Scots and Germans. Most of them were young people. But one also encountered other age brackets, including people over 70 years of age. The contact amongst each other ensued cordially and amicably from the first moment on.

Depending on size and accommodation intended for one or more persons, the guest rooms are furnished – except with beds – either with table and chairs or with a large carpet for sitting according to Indian custom. One can arrange their things in plain, built-in metal lockers or in containers. The two rooms which I was successively allowed to live in during my stay in the ashram – I had to change the room once because of the many guests anticipated for the Master's 77th birthday – were each connected with a bathroom including toilet. Hot and cold running water was also available.

At first I marvelled at the warm blankets on the bed. After all, a quilt and two other blankets seemed to be too much in the hot Indian climate. But soon enough I noticed that the winter nights are very cold in Delhi — so cold that I kept my daytime clothing on and also put on my thickest woollen pullover and ankle-length woollen trousers in order to sleep warm enough.

From day to day the Master's daily "Darshan" became more precious to us during this five week stay in India. Literally translated, "Darshan" means "sight" and signifies being met by the gaze from a person who looks at the others from a fully awake divine consciousness. Such a gaze fosters the spiritual development recipients to a great extent.

We sat in the small ashram near Dehradun – in which we soon relocated – every morning and every evening at the Master's feet for a quarter of an hour, later also up to half an hour. In Delhi his time for the Satsangis was strongly limited, because a wealth of tasks – mainly in connection with the large crush of visitors due to the birthday celebrations – had to be accomplished.

We waited there – meditating while sitting on the carpet in a reception room in front of Sant Kirpal Singh's sitting room – until the door opened and he entered. We stood up respectfully. But with a fast gesture he indicated that we should sit down again.

Then he sat on a sofa or in a large chair in front of his disciples. Every time he initially let his gaze pass silently over them. He did not look at anyone while doing so. It was a strange, totally impersonal gaze. I have never seen anything like that again. This powerful gaze was far away and nevertheless noticeably enveloped us not as singular, but in the totality from a level of consciousness which we were not able to comprehend. After half a minute he withdrew this gaze, seemed to perceive in an earthly manner again and looked at us from eyes replete with light in supernatural benevolence.

The gaze of a Master activates the higher consciousness in people. Who could not have felt that in this moment? Such a gaze, directed at his disciples with complete attentiveness and intention, is able to engender more spiritual progress than many years of one's own effort. The colour of the Master's eyes usually looked light brown, but seemed to change. Several disciples also observed alternating facial traits. It seemed to them as if the countenance was

temporarily transformed into that of one of the great predecessors of Sant Kirpal Singh such as the Masters Hazur Baba Sawan Singh or of Guru Nanak. Here something from the great truth may be proclaimed, that the outwardly visible Masters are merely the various tools of the one great "Master Force", in which their consciousness is one. Some even say that his eyes became whitish when the Master's gaze withdrew strongly inward.

"Any news?" "Any Question?" With these words Sant Kirpal Singh started every morning and evening after he had withdrawn this supernatural gaze. During the Darshan with the western disciples he reported to them or allowed them to ask questions. At first we were timid and thought we were only allowed to approach him with vitally important matters. But soon we noticed that the Master gladly took spiritual questions as an opportunity to elaborate on instructions. We were able to receive much wisdom during this precious quarter of an hour in the mornings and evenings. But depending on the question we also received practical instructions for behaviour in everyday life.

Usually all concerned, essential questions were posed. But the disciple's absolute trust in the Master led to the fact that occasionally very personally tinged questions were asked. The Master always answered with the same calm composure from his divine tranquillity. What may even be perceived as essential or inessential, oafish or clever in our questions? Earthly standards and value judgments did not apply to him. Seen from the level of his consciousness, we are surely all little uninformed children. In the Darshan discussions he had expressed more than once that our thoughts, opinions and conclusions are based on misapprehension. And yet he still accepts these children in a love which, as he assures over and over again, does not diminish through all life and death until the final goal – the reunification with the divinity – has been achieved for every single disciple.

Such questions posed during Darshan by western disciples and the respective answers of the Holy One are recorded in the book "Morning talks" (which was recently published by Ruhani Sasang in Bonn as "*Morgengespräche*").

Some of the Master's important answers, which he gave in the course of Darshan during my stay in India, shall also be reproduced in this book in the chapter "Statements regarding ultimate life issues and most profound questions of existence". The wisdom of his answers, based on spiritual experience, surprised over and over again. Every book written by Sant Kirpal Singh has a noticeable effect on the higher consciousness in people. One also experienced similar wonders with such questions.

In Delhi, the Master first regularly gave his Darshan to Indian Satsangis in the entrance hall of his house. He spoke with them in Hindi. Afterwards he addressed the waiting western guests in the adjacent reception room. He spoke with them in English. Sant Kirpal Singh wrote books in Hindi, Urdu, Punjabi and English.

But we Europeans and Americans first really noticed how much the Master Force affected us when after about two weeks we were allowed to switch to Sant Kirpal Singh's house in Dehradun near the foothills of the Himalayas, where we also had opportunity to speak privately with the Master and some of us lived with him under one roof near his private rooms.

CHAPTER 5

Indians celebrate the birthday of Sant Kirpal Singh

But at the ashram in Delhi there was yet another major event, of which we are not acquainted with any similar in the west: Sant Kirpal Singh was 77 years old on 6 February 1971. The birthday celebration lasted two days. People poured in from all over India and took trips of several days in order to be near the Master on his birthday. Over ten thousand people may have visited the ashram on these festive days.

Huge tents – two of the largest – were set up to accommodate the many disciples among the various Satsangs. “Satsang”, literally “community with the truth”, is a gathering which is led by a Master, in his physical absence also by a representative who is expressly authorised by him for this purpose. Some tents served to supply disciples with food and as places to sleep. In accordance with the principle of “living simply”, as the Master stipulates, a tent for overnight stays was filled with straw in order to serve the blanket-wrapped Indian Satsangis as bedding. The western disciples moved together so that enough spaces became free for birthday guests. Diligent hands had carefully put together large leaves with thin twigs to form “plates” for lunch. The Indians – men, women and children – sat in long rows next to and behind each other in the ashram courtyard and waited for the “food distributors”, who filled the leaf plates with a ladle from a large bucket of pureed peas. The chapattis (thin, baked round discs of unleavened flatbread made from flour and water served at every meal in India) were utilised with the utmost skill as spoons in order to carry the pureed peas and potato mixture into the mouths.

As we were awakened by a gong and went outside in the slowly lifting darkness of the morning on Sant Kirpal Singh’s birthday, the ashram had been transformed. Countless small electric light bulbs placed close to each other glowed in a reddish light that provided a dreamy atmosphere and appeared very festive in front of the Master’s house. The house was decorated all over with flowers. The Master’s name and a tribute to him above the entrance were emblazoned in floral letters. The large tent in the ashram courtyard intended for the Satsang also made a festive impression with its colourful ornaments in the canvas.

At four o’clock in the morning, many people gathered in the tent — as always in India, women and men separated. The Satsangis from India and the west were allowed to group together near the podium and thereby in the immediate vicinity of the Master. I sat right between Indian women, like them wrapped in a head scarf. Indian custom stipulates that you should never enter a temple or take part in a divine service without head covering and never in shoes. Therefore in front of the tent we had taken off the sandals so practical in the ashram.

One sees that religious customs merely refer to the external. In Christian Europe one has to appear bareheaded before God, whereas in India people cover their heads. Neither one nor the other is important, but solely with which degree of love for God and reverence one takes this step, because “God looks at the heart”. Only this is the decisive factor, also regardless of whether one is Hindu, Muslim or Christian or belongs to another religion.

After becoming knowledgeable through several experiences, I selected a tent pole in order to have a backrest while sitting on a small pillow during the Satsang lasting several hours. The whole tent was covered with carpets and other festive fabrics. There was not a chair anywhere in sight. For the Indian sitting on the ground is such a self-evident daily habit as sitting on a chair is for us.

Several Indians sat on the podium clad with colourfully printed fabrics on a white background. The Master sat in the middle. Microphones were placed in front of him as well as to the right and left of him. The Master makes use of many technical achievements of our time such as cars, telephones, aircraft and above all the possibility to have his books printed in several languages in order to disseminate his teachings throughout the world.

Insofar as language is concerned, the Satsang took place in Hindi, and so the Europeans and Americans were not able to comprehend the meaning. But we were still happy. We sensed how the charisma of the Holy One in this immediate vicinity made us cheerful, free and filled with peace. For many hours we were able to look into divine eyes. That was a great spiritual present. Every disciple knows how much such an opportunity advances them on the spiritual path.

These divine hours were ushered in through hymns. A venerable singer with turban and long white beard sang them with a powerful voice and inwardly deeply moved. Religious music performed on various traditional Indian instruments by several men and women sounded extraordinarily alien as well as delightful to our ears.

Then the Master spoke into an expectant, devout silence. Sometimes the Indians could be seen moved by the most profound emotion while listening or a fleeting glance revealed the eyes of Indian women full of tears. Sometimes during the long divine services during these

two days I experienced that somewhere behind me an Indian woman started to sob speechlessly and had to be escorted out in order to avoid disturbing the others. Every time this was done gently and almost reverentially. Later I learned the reason for such outbreaks of emotion. The inner nature of the recipient is sufficiently enhanced through the sight of the Master, and some have such significant spiritual experiences linked with a vibration of their entire constitution, which triggers a soothing flood of tears. Naturally experiences of this kind are not only restricted to such aforementioned women. Despite the powerful vibration, other people handle the experience without losing composure. People who see resplendence and holiness when looking at the Master are often profoundly moved.

It happens that the Master's form temporarily disintegrates in a vertical light for particularly sensitive recipients, or that disciples behold his radiant golden aura. After such long Satsangs, an American woman once said: "Oh, only to see this wonderful man, just only to see him." A great inner happiness, only concealed with effort, resonated in these words. One felt that she had a significant spiritual experience when looking at the Master, about which she rightfully remained silent.

Four Satsangs were held on both festival days, in the morning and afternoon lasting until twilight. In addition to the Master, several Indians – authoritative representatives of various religions and public life – spoke. I always marvelled at their brilliant speaking talent. Everything flowed flawlessly and often quite ardently, recited in Hindi. Judging by their gestures and the tone of their voices, these speeches were also frequently associated with tributes to the Master. Sometimes he made a modestly deterrent movement of the hand, but usually tolerated everything calmly.

After the speeches, flower garlands were repeatedly put on his neck or presents were presented. He also took them off again and placed them around the shoulders of the speaker or another person. It was similar with the presents. They were immediately passed on to others. The Master is very consistent in these things. He never accepts presents. He basically lives only from his pension as a former government official and also explicitly requires his disciples to earn their own means of subsistence.

The day after the birthday celebrations, when about 600 Indian men and women were initiated, remain unforgettable to me. An initiation is performed once a month at the ashram in Delhi. Several hundred men and women arrive every time to become disciples of the Master. Based on that one can imagine how large the number of his disciples in India must be and to which extent this increases year after year.

Sant Kirpal Singh regularly gives lectures in various Indian provinces and while doing so visits his disciples who are widely scattered throughout the country. Sometimes when he gets out of the car it is surrounded to such an extent that he first has to clear a path through the many people. He is well-known in India as a "Satguru" (Consummate Master) and is deeply revered as such. In former times, the Master appeared in a reclusive style. But in our era, in which the shadow of spiritual ignorance is increasingly lowered on mankind the firmly convinced in the west even ridicule the concept of a life after death, spiritual help is more necessary than ever before and therefore may have a broader effect.

The initiation took place outdoors in the ashram courtyard. The festival tent was already taken down. The Master had allowed the foreign guests to be present during the initiation. He walked searchingly through the rows of future Indian disciples who – as always in India – were again separated into groups of women and men. Several American and German guests, I among them, sat in the immediate vicinity of the gathered women. One woman in this group gave the Master a little nod, indicating that she would like to go. She stood up silently, tears in her eyes. I do not know whether even more people were turned away, since I could only overlook a portion of the future disciples. Either this woman had mingled among the crowd without preparation time – a trial period in which one already has to orient themselves towards the Master's rules always precedes the initiation – or there was another compelling reason in the behaviour of the dismissed woman. Incidentally, in India it frequently occurs that women want to be disciples only because their husbands receive the initiation, but without having prepared themselves appropriately.

While he was walking searchingly through the rows, no one spoke. The Master scrutinised each and every person to the innermost, yes, without even asking to see the faces, because

the women had all pushed their head scarves far down into their faces and lowered their heads. They simply sat on the ground, under them a cloth or a blanket, so that the Master only looked at the head scarves. But there is no hiding from a Master.

From an elevated spot he then conveyed to the crowd the holy words of the so-called "Simran", which they repeated while murmuring in chorus many times until the air all around was merely a single vibration, as if interspersed by an electricity of a higher oscillation than that known to us. Simran consists of five divine names. They are charged with that powerful force which is available to a genuine Master as the human pole of the divinity. If they also have a high meaning, a different succession of words and letters could also be alternatively selected if they also have a significant meaning. For instance, the composition of words and letters with mantras is not decisive, but rather the force set in them. The disciple is directed to repeat Simran as often as possible in thought. It acts like an electrical contact, which establishes the connection to his origin, the Master Force.

Sant Kirpal Singh explained the meditation method of *Surat Shabd Yoga*, the concentration on the current of light and sound. A unique atmosphere was created in the course of a longer meditation session lasting about two hours, in which about 600 people took part. It was so pure and exhilarating that favourable conditions for an initial encounter with a more lucid world were created as a result.

The western disciples were ashamed as the new initiates were asked after completion of the meditation how and to which degree they had seen spiritual light with closed eyes. Apart from a few exceptions, we westerners only attain what these Indians attained in the first two hours of meditation after years of patient practice. The Indian seems to be more associated with the inner realm than the westerner. The western upbringing has surely contributed towards diminishing the act of being open inwardly, because it guides people to turn their attention outward and genuine religious feeling is impeded or smothered through the widespread disaffirmation of religion. In general, we simply have a greater barrier to overcome than many Indians. The fact does not preclude that there are also individuals in the west in which the spiritual realm is easily accessible from the beginning on. But when seen in the long run, such easy accessibility does not decide on success, but consistency in the practical exercise of meditation and solemnity of the aspiration are crucial.

As questioning revealed most of those just initiated had had significant meditative experiences as neophytes! The number of those who has not seen anything was very low. This group had to meditate again until the individuals also saw spiritual light. The Master often says to his disciples: "The light is in you. You must see it!"

Light experiences (of lesser or greater intensity) come about through meditative vision. They are never disconcerting, but rather an inexhaustible source of tranquillity and inner peace. During the initiation the connection with the inner light as well as with the so-called "inner current of sound" is established, and the technique is taught to see the inner light and to hear the inner sounds which also convey spiritual force and tranquillity without the outward eyes and ears being involved.

The technique of inner listening was no longer directly instructed by the Master during this initiation, probably because his tightly packed daily schedule pressed him. Instead, representatives went through the rows and gave instructions for the seeing and listening technique to be adhered to in the future, while the Master – this is to be assumed as surely – also wordlessly closed his inner listening. The meaning and significance of meditation technique shall be elaborated on in another context.

About eighty new initiates had seen the astral form of the Master in its glory, an outstanding success. But for the disciple who is capable of seeing this radiant form there it is a possibility to consciously connect – wherever he happens to be – with the Master. Of course, those who are provided with meditative experiences must exert themselves through regular practice to again attain what has been experience. And yet the Master Force sinks into the disciple with very special intensity during the initiation. Depending on receptivity, the consciousness is elevated to an extent which is not possible afterwards in everyday life.

One Indian woman among the approximately 600 Indians managed to go beyond the physical consciousness. In European esotericism this process is known as "Death before Dying". The young woman laid there with closed eyes and a strange transfigured facial

expression. Going beyond physical consciousness is one of the most important goals aspired to in the Surat Shabd Yoga meditation technique, which starts with the actual discipleship, going on the internal path. What happened beforehand is merely assessed as preparation.

Masters say that you are only capable of properly comprehending spiritual truths once you have regularly elevated yourself beyond the physical body and thus achieved a permanent state in a higher world. Whoever can go beyond physical consciousness learns that life and consciousness are possible irrespective of the physical body, and thereby life after death is also a fact. What nature ultimately carries out in the process of death as it pushes the consciousness from the physical body and cuts the connection with it once and for all is temporary here and anticipated by maintaining the connection with the earthly body. Further details concerning the necessity and significance of this capability on the "Path of the Master" shall be elaborated on in the chapter "The Master's teachings".

When the initiation was long since finished, the young woman was still laying there with this blessedly transfigured facial expression. The Master was asked whether she should be retrieved. But he responded: "Let her! She is very blessed." Later I saw her after she had returned to daily consciousness. A completely different person seemed to look at me. The transfigured look that had made this face so harmonious was gone. The woman even seemed depressed. Later I learned that people who go beyond the physical consciousness are often sad for a short time; the return from more beautiful otherworldly regions into the construction of the physical body is perceived as very unpleasant.

Unfortunately, I was not able to communicate with the woman and those sitting near her, who seemed to be relatives, because they did not speak English and I did not speak Hindi. But older Indian initiates told us westerners that this woman knew in detail what she had just experienced in an otherworld. Therein lays the difference between unconsciousness, death or dream and this conscious transition. It is not a vague, creatural experiencing, but a conscious and deliberate experience. Whoever controls it has conquered death.

CHAPTER 6

Meditated four to eight hours daily

A few days later we guests from the west took an almost 300 kilometre-long trip by car from Delhi to Dehradun in order to spend silent days of immersion in the vicinity of this city in the Master's house at an altitude of over one thousand metres. He provides all rooms except for his necessary living area so that Indian or foreign disciples can live there temporarily and can be intensively fostered on a spiritual basis in his immediate proximity.

The house includes a large garden covered with beautiful old trees in which younger trees laid out in a tasteful architectural manner on the perimeter of a cascaded water catch basin already gleam through their pink flower buds. A narrow valley with a currently dry stream bed adjoins the garden, and the first mountains of the Himalaya mountain chain rise behind it. The picturesque foothills can be overlooked from small hills in the valley. Sometimes parrot-coloured birds can be seen in the garden. Voices of feathered singers never heard of until now piped, warbled, cooed and carolled.

The garden is perfect for meditation. The Master also frequently withdraws there at the break of dawn. The rooms in the house are grouped around a dim (because it is windowless) meditation hall which also remains pleasantly cool in the summer in this manner. This is where the Master gave us his Darshan every morning and evening.

"You are only here to meditate". Sant Kirpal Singh had told us that more than once. So we meditated up to eight hours daily in the garden, in the meditation hall or on our beds in the bedrooms, but seldom less than four hours a day. I was constantly in the immediate radiation area of the Master, since he lived at most ten metres away under the same roof. Several disciples had this advantage. Others were accommodated in adjoining buildings at the end of a smaller garden located on the side, where the guest kitchen was also located. But the

spiritual light constantly emanating from the Master also enveloped all of us. Lack of devotion, receptivity and concentration in the meditation were frequently compensated through these favourable conditions of the environment. Unexpected results materialised.

As already mentioned, in Surat Shabd Yoga one not only has to concentrate on the spiritual light, but also on the spiritual current of sound. Holy sounds or melodies are audible as an expression of divine force as well as for the spiritual listening which resounds throughout the entire creation. Many a disciple now experienced that as soon as they entered the meditation room they immediately heard such sounds or melodic tone sequences in a physical intensity never heard before without having to concentrate on them. This listening conveys inner joy and with regular practice becomes an increasing stronger source of energy for the spirit. There were similar experiences with regard to the spiritual light. It was not seen with open eyes, but it penetrated into the physical body of the Satsangis with an intensity never experienced before. Spiritual advances achieved in a few weeks – more properly said, bestowed – were the great joy of this stay.

But to be truthful it must also be said that it is difficult to retain the state attained after returning to Europe or America. The inner experiences of adversarial thoughts around a person and the outwardly oriented requirements of professional life have an effect that is just as inhibitory as the fact that one simply cannot meditate in their customary circle of obligations for many hours daily like in the Master's house or in the ashram. The rare privileges of such experiences ensue there through the proximity of the Holy One and through the possibility to immerse yourself at any time. Nevertheless, a lasting spiritual gain can always be notched up, even if for the time being usually not to the extent achieved in this environment. But whoever works spiritually with full devotedness can also advance far away from a Master over the years — far beyond that attained in his proximity.

Sant Kirpal Singh now had more time for us during Darshan than in Delhi. He allowed his answers to our questions to be recorded on tape. If the Master was gone we were able to hear them once again in a slower tempo during the radiant spring sunshine in February out on the lawn in the garden. This was particularly very advantageous for the Germans who did not speak English as a mother language like the other foreign guests. As a result, they also did not miss out on a single detail of these precious conversations.

“Whoever has become one with their divine self does not return to the earth unless in a higher mission as spiritual doctor of mankind, but not like the man as prisoner.” This saying from Sant Kirpal Singh, analogously reproduced here, applies as a perfect example of him and his life. The Holy One is a spiritual doctor in the utmost and most comprehensive sense. He placed his life completely in the service of mankind.

When he entered the meditation hall in the morning to give us disciples waiting in immersion his Darshan, i.e. to allow the Master Force to directly penetrate us and to hold a conversation with us, he had a great deal of nocturnal work behind him, because far into the night he dictated letters, he gave instructions or he wrote one of his already considerable number of existing spiritual books. He previously composed his original letters in Hindi, Urdu, Punjabi or English. Some have also already been translated into German (see page 151). His most comprehensive and spiritually most significant work is “*Gurmat Sidhant*” or “The Path of the Master”. Originally comprising about two thousand pages in Punjabi, the book is now also available in Hindi and Urdu. Many important meetings as a consequence of his worldwide tasks as spiritual leader of disciples at home and abroad, as leader of a large ashram and as a universally known saint of the Indian nation were added.

CHAPTER 7

“Manav Kendra”, man-making centre

Every morning during the Darshan, a roadworthy car was already standing by in the courtyard to bring the Master to “Manav Kendra”, which is about twenty kilometres away from

Dehradun and over thirty kilometres away from his house. Literally translated, "Manav Kendra" means "man-making centre". This is to be understood as a large centre with the most varying facilities of a social character in which man shall be provided with his actual purpose, i.e. shall become a real man. The more we become conscious of the divine in us, the closer we are to the goal of real mankind.

Manav Kendra consists of a complex that is approximately 15,000 square metres in size, where an old people's home, a health centre in conjunction with a hospital as well as a centre for religious and linguistic international understanding will come into being. Primarily Indian women and men will find a home in the old people's home, even if they do not have their own financial means. Farming structured according to modern knowledge, predominantly milk farming as well as fruit growing and vegetable gardening, shall also offer the old people the possibility to make themselves even more useful through work, insofar as their energies allow. In other respects they will be given the opportunity to devote a significant part of their time to meditation. Deeply religious Indians frequently implement the old customs of their country to retire at old age and devote themselves to divine matters when the worldly obligations are fulfilled. At Manav Kendra the best opportunity to do so exists under leadership of a Consummate Master.

The centres of religious and linguistic international understanding shall promote the mutual tolerance of the adherents of different religions and show them that they are all brothers and sisters in God. A better linguistic understanding which provides language instruction is also necessary for this purpose. Manav Kendra thereby also realises the main goals of the World Fellowship of Religions. Thousands and thousands of people at the public gatherings and several hundred delegates as authoritative representatives of various religions and religious branches arrived for the congresses held every four years by this global association under the leadership of Sant Kirpal Singh.

The Manav Kendra Society was created in 1970 under the patronage of Sant Kirpal Singh and Kaka Sahib Kalelkar, an associate of Gandhi. The plans for the Manav Kendra in northern India near Dehradun were announced in the fourth conference of the World Fellowship of Religions at Delhi in February 1970. It is the first of five planned in the north, south, east, west and centre of India. Later such centres shall also be established in the western world. The Manav Kendra near Dehradun is located at a quite scenically attractive site and its location in the foothills of the Himalayas is relatively cool due to its altitude.

Making real people, serving people and working the soil are important tasks of this new facility. But the main task remains spiritual development. If man becomes conscious of his actual divine nature, he also experiences the unity of mankind as a fact. Sharing and helping then become a matter of course for him out of inner necessity. Only if man changes can the world be changed. If the love for fellow human beings is awakened through one's own spiritual progress, we have attained that happy state which one vainly seeks to attain through different ideologies. There is no other path towards happiness. All other aspiration towards happiness merely attains temporary and superficial pseudo-happiness.

Lending libraries with scriptures of all religions, with books about teachings and biographies of great spiritual personalities as well as study groups which deal with religions are planned for the Manav Kendra centres. The establishment of a "University of Religions" will also be targeted at a site in India suitable for this purpose.

The Manav Kendra health centre near Dehradun will combine various healing methods such as naturopathy, yoga healing systems, Ayurvedic medicine, Unani medicine and allopathy. Not earning but serving is the principle there. Therefore patients will be treated without remuneration. The health centre's hospital has been completed in the meantime. Patients are already being accepted.

The altruistic service maintained in all the mentioned facilities promotes inner development and reduces egotism, the great obstacle on the spiritual path. In conjunction with regular meditation and with the help of the constantly effective Master Force, the changeover of consciousness from the constraint of the personal self to the free and unrestricted consciousness of the divine self can be accomplished in people who at least attain an approximation of this state. The stimuli for a genuine humanisation will spread via the large-scale Manav Kendra centres throughout India and the World. The centre in northern India is

already – we are writing in the year 1973 – approaching its completion. It is being built through donations and altruistic service and will surely be maintained in this manner in the future.

As I was allowed to have a look at the development of the construction together with other western guests, about 150 people – women and men – were working there. With the exception of food and drink, they did not accept any wages and were satisfied with the simplest accommodations. The Master needed helping hands. So the Satsangis came from all directions. Some gave up their job in the firm belief that they would be provided with a new job once the necessary service for the Master would have been performed.

Work is divine service if performed in the proper attitude. This particularly applies to the Manav Kendra. Hymns, the singing prayers of Indians, resounded from early until late. Occasionally those working side by side also had less religious dance steps than those with usually free hands, because the bricks for construction were transported in baskets on their heads. The work continued happily afterwards. As the actual site manager, the Master was on the grounds from morning until evening. He was approached with the most important questions. Even the leading architect bowed modestly to the authority that was visible and capable of being understood from an incomparable higher consciousness.

A small man-made lake lined with bricks and filled with pure spring water forms the epicentre of the grounds. Many people will meditate at this water in the future. It is known from biographical reports that Sant Kirpal Singh gladly sought rivers in his early years in order to turn himself inwardly on their shores. The experienced say that water provides a favourable atmosphere for meditation.

This source which feeds this lake is located on the construction site. The question regarding where the water for the people living in the Manav Kendra should be taken in the future caused worries during the planning of the facility. The Holy One took care of the problem in his manner. He slowly walked over the grounds, stopped at one spot and said: “You must dig here, and then you will find a spring!” In fact, a spring was found there with such a large capacity of water that not only the people in Manav Kendra will be supplied in abundance, but could additionally cover the demand for a larger town.

During my stay in the Master’s house near Dehradun he was seen every day at Manav Kendra – also Sundays – from morning until evening, and repeatedly at other construction sites where he checked to see if everything was in order. The faithful Bibi Hardevi, a spiritually highly developed woman who was already a disciple of Master Sawan Singh, Sant Kirpal Singh’s predecessor, always took care of his physical well-being there. The Master ate in a simple cottage. It consisted of one room with a roof over it. This was also the headquarter for all questions and instructions in connection with the construction. Many suggestions and architectural proposals for the construction of Manav Kendra are owed to Bibi Hardevi.

CHAPTER 8

Purifying yourself at the Master’s feet

Much correspondence awaited the Master when he returned to his house in the evening. About a thousand letters a month had to be answered, book manuscripts written and arduous lecture trips through the Indian provinces had to be prepared. The energy from which he lives is independent from Sant Kirpal Singh’s physical body. In 1972 he even travelled almost around the entire world, usually stayed only two days in the many large cities along his travel route and had a daily agenda to accomplish that was tightly packed with lectures, meetings and correspondence long into the night. This shall be elaborated on in the chapter “The Master’s World Tour: 1972/73”.

In accordance with his habit, after his return every evening he worked far beyond midnight. The Master gets by with very little sleep. What is sleep? He allows his body to rest while the

consciousness soars up to a level which we cannot surmise. He also helps the spirits on the other side of life and fosters their development with the full dedication of divine love. According to the comments from his advanced disciples, this may be gathered as certain.

Despite this huge workload, in the evenings he never forgot to give his Darshan and to patiently answer questions for foreign disciples waiting in the meditation hall. While doing so, he gave advice and orientation with great wisdom. Some had the feeling as if they had seen into the middle of his heart and as if they had received the answer which they had needed with regard to this or that character weakness to overcome or this or that difficulty during meditation, although they had not turned to the Master with any audible question.

Yet something strange occurred: we foreigners all came from Christian countries and referred to ourselves as Christians, but only learned to comprehend Christianity in its actual deeper meaning in India at the feet of the Holy One, Sant Kirpal Singh. The words of Christ obtained a much deeper meaning in the conversations with him than was known to us. But the example was even more important than the theory. We experienced a person who fully implemented Christ's teachings of love for God and human kindness into reality through his love.

Every morning and evening we listened to the words of a saint who from his universal position brought us so close to the path of love as the only true path for gradually becoming one with the divinity that hearts were wide open for this. "You will not advance without love". He repeatedly told us that a number of times in connection with meanings. And: "Your eyes may look wherever they want; love is concealed in everything you see."

One day such words became clear as a flash to me: every thought and every feeling is transformed into vibrations which radiate from their creator like a radio transmitter. Once a person's love has become so strong and intense that their vibrations correspond to the creative love contained in every living being, the "gate of separation" opens and one will comprehend every creature in the essence of its nature.

This was also deeply implanted: "Finally stop criticising others! You do not even know yourselves. How do you think you are able to judge others?" (We think we know ourselves and others through our behaviour. But the composition of human nature and the powers acting in it is actually unknown.)

"The divine lives in every person. You have all emerged from the same source of being and are therefore one in truth. Love people! Love them for the sake of the divine in them! If you want to be conscious of the divine in you all, obey his commandments and you will come closer to God".

Sant Kirpal Singh repeatedly speaks in different variations to his disciples in this spirit. The parallels in the requirements of this Indian saint with those of Jesus of Nazareth were remarkably conspicuous, even more so as we all knew that he on occasion clearly repeated in quoting what great figures before him have said, but incidentally always from the insight of one's higher consciousness, that the Master, as he himself gladly formulates, is a "mouthpiece of God". But the mouthpiece of God no longer acts from egocentric self-will. He can only do and enunciate what is given to him through his being on with the divinity. If he repeated the sayings of Jesus of Nazareth, the dead letters became more vital than hardly ever before, because Kirpal Singh filled this message of love with the essence of love from his own nature.

If we only had had a casual relationship with Christianity like all nominal western Christians beforehand, Jesus of Nazareth now came very close to us as one of the great figures who were rightfully allowed to say: "The Father and I are one", or expressed in the language of our new understanding: the divine spirit in Jesus as the true self of mankind has once again united with the high self or the divine origin of being". The tremendously symbol of this state, namely to simply designate the divine higher self as "Father" and to call the immediately emergent spirit of divinity conscious in people as "Son", was comprehended for the first time. Now we were fully capable of recognising the statements of Christianity, only with the restriction that the requirement of confessional Christianity – that there had only been one such great figure in the world who could say "the Father and I are one" – cannot be maintained. All Masters teach that the Christ Force is a perpetually existing divine force. It is merely designated differently. At that time there had been at least one spiritually highly

developed person who was one with the divinity, and as “Light of the World” became the great helper for mankind, indeed, for the entire realm of creation: “While I am in the World, I am the Light of the World” (John 9:5). Irrespective of Jesus, whose sayings were not even known at least in the Indian cultural area, other accomplished Masters outlined their mission similarly. “Masters come to help the entire realm of creation. But they teach the people”, said Sant Kirpal Singh in the course of his lectures in the Federal Republic during his world tour in 1972. This is only possible through the Christ Power fully revealed in him, which is designated as God Force or Master Force in the teachings of Surat Shabd Yoga which Sant Kirpal Singh instructs. These teachings will be elaborated on in chapter 11.

Many a Master, predominantly from the Far East, whose love, statements and deeds identify them as one who could be allowed to say “the Father and I are one” were mentioned at the Master’s feet. The more the disciples advance, the stronger they are convinced that the divine power of the Christ Force which worthily ranks him among these great figures is also present in Sant Kirpal Singh. As an individual human being he is merely a controlled tool of divine will, as he himself never ceases to emphasise.

He often reminded us, “stay in the religion to which you belong”, and we understood. It is not religious views of this or that direction which are crucial for success on the spiritual path, but rather an ethical life as all high religions stipulate, and the practice of meditation. Since the organism of all people is structured in the same manner, the practical meditation exercises have the same effect with everyone – irrespective of religion or race – if they are properly implemented.

Something else also comes to pass under the Master’s leadership: the character of those who sit at his feet starts to purify. The Master Force functions quite intensely in them. The same also happens far away from him, since the disciple is constantly linked with the Master Force. But negative characteristics seem to be transformed in his immediate proximity. If the disciple’s own honest efforts are added, his character is increasingly purified, the conscience is refined, and the yearning for the divine light increasingly breaks through.

The seriously string disciple gradually and happily experiences that the Master of the Master Force is actually in him and taking effect. The greatness of a true Master is again shown here: all other spiritual teachers outwardly convey their knowledge and scriptures to the people. The disciple has to adopt their teachings their own and to live accordingly. This is also an absolute prerequisite for progress with Sant Kirpal Singh. But beyond that he has innate universally conscious access to the personal self of every disciple. The Master Force is united as the same essential element with the divine in people, and gradually lifts it from latency. Furthermore, it combines with all of the disciple’s subtle shells, down to the astral.

The extent to which the disciple is conscious of the inner activity of the Master Force depends on his spiritual maturity. Since he cannot even comprehend the divine consciousness in the Master, he is rooted in the personal, with sufficient receptivity the disciple experiences that even his developmental stages are also accordingly taking effect, more than the personal effect of the Master, but associated with such a power and love that humility and devotion become a matter of course. Then the disciple starts to comprehend a bit more what a tremendous difference exists between the individual human that he himself is and the humanity of God that the Master represents. The divinity has become fully conscious in him. This is the most powerful event which can come to pass in a person and that – if accomplished – is quite plainly described as “the Master”. The goal of the Master’s inner connection with the disciple is that the disciple’s consciousness adapts more and more to the Master Force so that the disciple can also acquire divine consciousness in the course of a gradual development.

Above: Indira Gandhi and the Chief Minister of Punjab, Giani Zail Singh (middle) leave the “Unity of Man” congress after their speeches to over ten thousand people, accompanied by Sant Kirpal Singh.

Below at the “Unity of Man” congress: On the rostrum to the right of Sant Kirpal Singh is Nichidatsu Fujii, the Head of the Japanese Buddhists; next to him is the Indian Defence

Minister Jagjivam Ram; at the microphone: the well-known poet and son of the Master, Darshan Singh.

Above: A view of Sant Kirpal Singh's house at the Sawan Ashram on the outskirts of Delhi

Below: Satsang at Manav Kendra (man-making centre) near Dehradun on the occasion of Sant Kirpal Singh's birthday in 1972

CHAPTER 9

The Master's World Tour: 1972/73

As Sant Kirpal Singh spoke in the ashram courtyard in Delhi on the occasion of the birthday festivities to celebrate his 77th birthday in February 1970, I observed several birds that had flown in and were circling under the tent roof, then sat far up above on the masts and remained still. Sometimes they glided around the area in between. Not a single time did I notice nervous fluttering in light of the strange environment and the many people in the tent, but I merely saw fearless hovering, as if they were all flying outside under a sunlit firmament. I thought: "Such a confiding nature of the birds towards people is surely only evident in India, where the people still know that the animals (seen from the development of consciousness) are they younger brothers. Something like this would be impossible in Europe."

And then I observed something similar in a German city. It was in a large hotel at the railway station in the centre of Nuremberg. In the hall in which Sant Kirpal Singh spoke during his third world tour at the end of August 1972, the window casements, as is usually customary nowadays, had been placed diagonally to allow fresh air to penetrate. Bright curtains placed over the window casements covered the entire height and width of the windows. Nevertheless, a bird suddenly flew in, circled high above the many people and below the hall's ceiling, as if it was the right place in accordance with its nature. Finally it sat on a small round plate in the upper part of a lamp holder just under the ceiling of the large room and then disappeared so that I could no longer see it. A bird clears a path right in the green-less centre of a major city under considerable difficulties, through air gaps and past curtain obstacles into a hall filled with people in order to sit still for a long time! What was that? Now I suddenly knew. The far-reaching, powerful aura of a divine person had attracted the birds, and they felt so secure in this radiation area that all fear they otherwise have of people and the interior of houses was obliterated. "Masters come to help the entire realm of creation. But they teach the people." This sentence from Sant Kirpal Singh showed one of his visible effects.

An experience in the book "The beloved Master" published by Ruhani Satang in Delhi obtains special importance in this connection. According to this report, a poisonous snake crawled dangerously close to the gathering of people as Sant Kirpal Singh spoke during a large Satsang in Delhi. Members of the audience who saw the snake leaped up in dismay. But the Holy One said: "Leave the snake alone! Just sit down quietly!" The Satsangis obeyed him in trust. The snake remained within reach; it lay there very still and did not turn its gaze away from the Master. As it left after the Satsang was over, it peacefully slipped away without heeding the people.

Everyone who experienced the Master on this trip felt this: when he entered the room it was immediately filled with strong, invigorating energy. When he left it was completely empty. Occasionally during his lectures one saw quietly absorbed people with tears running down their cheeks. They felt that they were closer to the divinity in his presence than ever before. With other people the force emanating from the Holy One penetrated their entire body in rhythmic vibrations, even if they were sitting in the furthest corner of the hall. Some who

had never seen the Master were at the first moment confused by the energy and the love which he emanated.

Usually his gaze passed over the crowd without directly looking at anyone. The divine force which is fully effective in this human body as its carrier was intended for all around him to the same extent. But if his eyes deliberately met someone, it was as if this gaze of higher consciousness partially elevated the latency in people for the time span of a flash. The moment was so brief that personal consciousness could not be spoken of. What happened was long enough to make some people emit a loud sob, but by no means because the enthusiasm or sentimental feelings stirred the source of tears. One could be very calm and even-tempered beforehand. Yet this gaze went directly to the innermost and triggered something where the personal consciousness was no longer capable of reaching. This phenomenon of being lifted triggered a liberating sob. It is also possible that some European disciples experienced something similar under the gaze of this great figure, much like the Indian disciples at the aforementioned birthday Satsang in Delhi. We are all like erratic children who are looking for their lost spiritual home. If the divine light from this home hits us, and be it also merely for the fraction of a second, we (the whole person) are deeply moved in all of our levels of consciousness.

The experiences in the confrontations with Sant Kirpal Singh lie below the surface. Whoever perceived only the superficial event saw nothing more than a stately old man with white beard and turban who spoke calmly and friendly, almost softly, behaved quite naturally and did not differ in any way from other normal mortals. Perhaps he did not even notice the transcendental radiance in the eyes and their gaze so far away from the world. The Master, the divine person, adapts his behaviour to mankind's state of development in which he has to function.

But those who experienced a meditation in his presence (the meditation sessions were also accessible to the uninitiated) soon noticed that significant things took place in the inner nature of participants under the influence of the Master Force. That is why meditation was also requested whenever the Master asked whether anyone preferred a joint conversation or a meditation session. It lasted about 40 minutes, sometimes also longer. An indescribable atmosphere spread. It was so still during this time in the large lecture rooms and halls in Europe and America that you could have heard a pin drop. Spiritual light streamed into the silent divinity of devotees; one learned to what extent this occurred when the Master asked about results afterwards. The 'result question' encompassed a broad scale of various meditation experiences possible through the Surat Shabd Yoga technique. If about 200 people were in the room, at least twelve of them – frequently more – had the highest meditation experience that was recorded in this range of questions. A large number of participants also had strong light experiences, and most had diminished light experiences. Among the latter were also non-initiated persons who meditated for the first time.

Sant Kirpal Singh had once said to his western disciples in the Indian ashram: "One perceives a Master due to the fact that he is able to convey the spiritual light to others." Now he fully rendered the evidence of this wherever people silently lowered themselves in his presence during this trip.

The fact that most participants in the meditation hours were already disciples initiated several years ago who regularly meditated is to be taken into consideration with regard to the high result. "Regularity in the meditative practice leads to the goal". The Master also repeatedly impressed this upon initiates during the course of this trip. But the exceptions were conspicuous. Many young people come to the Master. Among these young people are some who were only initiated a few months ago and had already attained the highest level of meditative experiences asked about here.

The karmic background is also essential for success — i.e. whoever already practiced regularly in one or several former lives and attained a certain degree of maturity starts after a brief assimilation period where they stopped in the past life. (The notion of karma is elaborated on in the chapter "The Master's teachings". Whoever would like more precise information on the teachings of karma is referred to the book "Karma" by Sant Kirpal Singh, Origo Publishing Company, Zurich). Among those who find their way to a Master are those in which considerable spiritual experiences ensue after a short time. Whether young or old,

whether already initiated a long time ago or only recently, all advanced a step forward in the inner show during the collective meditation sessions with the Master and were partially surprised with unexpected new results in the spiritual realm. And the results also persisted without the physical presence of the Master, provided that they meditated regularly and precisely according to instructions.

Sant Kirpal Singh stepped on German soil at the Cologne-Bonn airport on 26 August 1972 during his third large-scale world tour. A large number of German initiates awaited him there, their hands placed together according to Indian custom for greeting. The Master, followed by three Indian Satsangis and loyal staff members, also walked slowly while greeting the rows of disciples. Everyone of them exhilaratingly felt the current of love that emanated from him. It was a muted giving from a divine source and an inwardly wide-open assimilation by those who stood around him. Something similar occurred in every city of this travel route at airports and railway stations. Crowds of people formed at the entrances in front of the hotels in which he resided. Some waited for hours in the hotel lobbies. They longed for a gaze from the eyes through which divine love met and blessed them.

In the Federal Republic Sant Kirpal Singh visited Cologne, Berlin, Nuremberg and Stuttgart. The tour continued towards Zurich, Milan, Paris and London. Trips to Birmingham and Liverpool were undertaken from London. The Master stayed in each of these cities for two days, only four days in Paris and one week in London. Then he travelled further to North and South America by aircraft. Large cities were selected everywhere for the stay in order to make it easier for initiates and seekers to find their way to him. Sant Kirpal Singh always gave a public lecture in the cities. The remaining time was dedicated to group and individual discussions with disciples and those interested in the matter as well as extensive correspondence.

Wherever the Master's tall figure entered a lecture hall, people frequently stood up to honour him. He retained his Indian customs and sat in the lotus position on a table prepared on a podium or stage. He spoke English and through the power of his overflowing love he quickly found the hearts of listeners whose perceptiveness was open-minded for such finer vibrations. The speeches were translated into German (and in Paris into French) by one of the Master's disciples.

Many experiences would be worth highlighting with regard to such lectures. Three particularly characteristic experiences shall follow here. As Sant Kirpal Singh was about ready to go after finishing his lecture at the *Meistersingerhalle* cultural centre in Nuremberg, predominantly young people suddenly rang silently up to the edge of the stage, lifted their hands together in greetings and looked intently up to the Master. He hesitated stopped, returned their greetings according to Indian custom and gave his Darshan. "Don't leave. We need you" implored the eyes raised up to him. A strong current of reciprocal love flowed noticeably back and forth in this silence. Then the Master vocalised what those standing in front of him and many others in the hall felt: "I know that you would gladly like me to stay, and I also would like to. But my travel itinerary is set. Tomorrow morning it goes on. Nevertheless, the Master is always with you." Then he left, and despite the many people in the large hall, one suddenly felt as empty as the room which the Master had left.

The lecture in the Paris Mosque became a special experience. In terms of interior design, it is above all an impressive house of God with rich, always harmonious looking ornamentation in the various rooms as an expression of hallowed reverence. One felt that laws of creation unknown to present-day humanity found their reflection in human creative art in terms of the structure and form of these ornaments.

The mullah clad in the traditional spiritual garments of the Mohammedans greeted Sant Kirpal Singh with great sincerity. It could be gathered from his speech (held in French) that he knew about the spiritual importance of a Master and he had acknowledged Sant Kirpal Singh as such. It was probably only due to this reverence for the Master that the initiates even visited the mosque together with Sant Kirpal Singh this late in the evening and were even allowed to enter rooms which otherwise remained reserved only for praying by ecclesiastics.

On his return flight from South America the Master stayed once again (not originally planned) in Europe – namely in Rome – from 29 to 31 December 1972 before he flew on towards

Delhi in the beginning of January, where many thousands of Indians awaited him for his birthday on 6 February. These three days in Rome turned into a large gathering with his European disciples. In addition to Italians and Englishmen, the latter mainly from the island of Malta, Frenchmen, Indians living in Europe, Americans, pitch-black Africans and quite a few Germans were seen. During his arrival at the airport a large crowd of people surrounded him in silent reverence and accompanied him in cars and buses to his hotel. The large hall that was available for lectures and meditation hours was at times insufficient for the many visitors. When the results were inquired about, as always, after the meditation sessions, it turned out that a considerable number of advanced practitioners had found their way to meditation during this meeting, because in comparison with meditation sessions in other European cities, top results were achieved here.

“Masters do not speak from a personal self. They are the mouthpiece of God.” This sentence by Sant Kirpal Singh, quoted more than once in his writings, also reveals what he had to say in the public lectures, the significance of his divine mission. He expressed what the present-day mankind – insofar as it is even open-minded for spiritual matters – should know. That is why important sentences belonging to his mission recur over and over again in his lectures, despite the various themes. You should also correspondingly observe the following here in order to support its dissemination:

“The human body is the highest bodily form in the realm of creation. Only with this can one attain the realisation of God. That is why even the angels yearn for human birth. Take advantage of the golden opportunity which is thereby offered to you! Who knows when you will once again be bearers of a physical body! What use do temples and churches made of stone serve? The human body is the true temple of God, because God is in it!”

“Learn to be aware of yourselves! There is no awareness of God without self-awareness.” (Note: in this context, self-awareness does not mean observing and analysing personal character, but the conscious awareness of the divine self in people.)

“The physical body constitutes the suitable starting point for the achievement of utmost spiritual goals. One of the first important steps to this goal is going beyond physical consciousness. Learn to go beyond physical consciousness! Only then is there a possibility to really perceive the divine. God cannot be realised as long as the consciousness is in the physical body.” (Note: the physical body is the microcosm in the macrocosm. Everything is available on a small scale in it, whereas in the cosmos everything exists on a large scale, including the different bodies or shells which surround the divine spirit. That is why the physical body is the suitable vessel for the spiritual ascent to the utmost goal. But the consciousness may not remain in this vessel if the person wants to ascend into higher regions, but the person must rise above. However, the physical vessel is imperative as a starting point.)

“The process of death takes place under very great pain. Whoever has learned to go beyond the physical consciousness evades the agony of death. He can deliberately detach his consciousness from the body at the hour of death.” (Note: in the West one tries to evade the pain of death by giving the dying person anaesthetics. This has an unfavourable effect after the death, because with stupefied consciousness the spirit cannot find its way in the hereafter after detachment from the body and instead of reaching its destination first enters a vacuum from which it can only free itself with great difficulty. The explanations in this note have been taken from one of the Master’s Darshan discussions with western disciples.)

“Every holy person has a past and every sinner a future. There is hope for all. God is love – and love is the great law of creation. Are we not all brothers and sisters in God? Love your brothers and sisters, and love all creatures. Make your environment happy! Everything can be healed and solved through love.” (Note: these sentences, which correspond to the teachings of Christ, obtain special significance if one knows how much Sant Kirpal Singh acts through love, how he always sends you an especially strong current of love over a longer period of time when it is necessary to raise those who have failed. The success of such blessings never fails to materialise.)

A well-rounded image should also be added here to what the Master said in the course of internal lectures before western disciples concerning the sinner: “If a sinner stands before me, I give him love. It washes away the sins.” As they all know, the disciples are also led

through love in great patience and profound understanding for their weaknesses on a long rein.

Sometimes one also heard sentences which revealed significant things concerning the task of a Master: "Avatars come in order to put the world in order, to reward the good and to punish the evil. Masters come in order to depopulate the world. They bring the spirits back to their divine Father's home." (Note: avatars are high beings, but are still subordinate to the power responsible for the external world.)

Unfortunately, in this time of "spiritual darkness" on earth or the Kali Yuga, the dark cosmic age, as the Master himself says in his writings, in proportion to the present mass of humanity, there are only a few who want to return to the Father's house and comprehend the leading hand of divine people. The divine, which is otherwise concealed behind its various shells, is brought into the earthly realm through the Master Force in the Satguru.

A Consummate Master coming from Asia toured Europe, North America and South America in 1972. It was in his power to gather great masses around him in each city called on. Yet he is a mouthpiece of God and only carries out the divine will. The Master himself – or more precisely, the divine in him – determined who and how many came to him. New disciples were initiated in every country along his travel route. In one large European city, also ecclesiastics were among them. The spiritual practice conveyed by Sant Kirpal Singh and the subsequent success are indeed irrespective of religious views. He repeatedly emphasises: "Stay in the religion to which you belong."

So the number of the Master's disciples was once again considerably enlarged during his world tour. Those who were supposed to come to him, found him. The divine light – fully shining from a human body as light carrier – passed over the western hemisphere of the earthly world in 1972. It is obvious to interpret this as a new start for a development, which Sant Kirpal Singh once formulated as follows for the question concerning the future of the western parts of the world: "The West is starting to awaken."

CHAPTER 10

What does the West say about the Master's mission?

At all times there has been quite a few Masters or at least one Master as the human pole of divinity, through which the divine light establishes a connection to those seriously seeking God. In former times the Masters acted in a more secretive manner. But our so spiritually dark era urgently needs a greater dissemination of knowledge with regard to the inner light and the practical path back to the Father's home. That is why it comes to pass for the first time in this era that a Satguru or Consummate Master includes the world at large in his mission.

The Occident is currently quite openly confronted with the mission of a genuine Master or divine person. One can occasionally see him on Indian television, listen to him speak via audio tape, read his books in various languages such as Hindi, Punjabi, Urdu, English and German (as well as his periodical, "Sat Sandesh") and see him portrayed over and over again. His picture hangs in many Indian houses. As long-standing President of the "World Fellowship of Religion, he became known to millions of people and many statesmen. At large gatherings of people such as at the congresses of the World Fellowship of Religions guided by him, hundreds of thousands had the opportunity to hear his speeches and to see him. The Indians flock to him in great numbers. Most of those who have made India their earthly home know something about the Master's past due to accounts passed on. They know the significance of a great spiritual teacher or wise man.

And what does the Occident say about this? Does it comprehend the privilege presented to them in our time? Will it only comprehend once it is too late and mourn a departed person who has completed his earthly mission? Or will this person pass indifferently and once again

fulfil the biblical saying: “And the light shines in the darkness, and the darkness has not comprehended?”

In German countries, there is a superficial criticism, primarily of the personality cult, which is ostensibly pursued here. One can also occasionally hear such an accusation in groups which are open-minded to spiritual matters. The German ‘allergy’ is understandable, yet in earlier decades an artificially reared political personality cult caused these people to faithfully follow a man who ignited a worldwide fire with unutterable misery for a part of mankind. As a result, over 50 million people lost their lives during the Second World War from 1939 to 1945. Here it was harrowingly shown which devastating consequences a personality cult can have.

Hardly anyone understands the falsity of such an attitude and the failure in person and matter certainly following due to the spiritual laws better than an adherent of the teachings of the Master Sant Kirpal Singh. Yet particularly his disciples have recognised the insignificance of personal consciousness, and yet it is particularly the focal point of their effort to overcome this personal ego in order to attain the actual true consciousness in people and thereby the divine self. In Surat Shabd Yoga, the path towards this goal proceeds via meditation, selflessness and humility, those characteristics which are best suited to diminish self-love and to fill the heart with purifying love for God. The reverence for the Master does not apply by any means to the individual person Kirpal Singh. On the contrary, it applies to the Master Force or the divine consciousness that is fully awakened in a person. He would not be a Master if he would attach importance to personal reverence. He patiently clarifies or also categorically rejects reverence which only applies to him as a person. “A Master no longer has any consciousness of self.” Whoever is allowed to stay in his proximity for some time knows that this saying from Sant Kirpal Singh is based on truth.

It repeatedly emerges from the biographies of great saints and Masters – also Christian mystics who have become particularly well-known in the German-speaking area – that they make a clear differentiation between their small personal consciousness and the absolute divinity, of which they have become a conscious tool as an individual person. Their modesty and humility, and their selflessness – which they merely allow to pass over them for other living, careless individuals – are astonishing. These character traits also distinguish Sant Kirpal Singh. Over and over again he strongly alludes to the requirement of humility and modesty – the restless submission of the personal ego to the divine – on the spiritual path. Whoever wants to recognise the truth has to overcome the personal self. According to the Master’s teachings, all learning, all enhancement of knowledge acquired and applied by personal self do not lead to truth. True recognition is only possible once this overbearing and small ego ballooning with pride is overcome. How could a person like Sant Kirpal Singh – who has found the original home of the spirit through complete selflessness and submission of the small self to the divinity – tolerate a personality cult!

“Do not look at my external figure. That is not the Master”, he warns. “The divine Master Force only shines from the eyes and elevates the spirit.” It may also be remarked that a view of the individual Kirpal Singh, which is no longer even apparent, is not meant by any means here, because a genuine Master has completely overcome the self. The following is referred to for a more detailed explanation of the sentence set in quotation marks: The ocular focal point between the two physical eyes above the root of the nose is known in spiritual teachings as the seat of the divine spirit. Once the person has become fully conscious of the divinity of his soul and has attained the connection – yes, even the unity with the higher self, and the absolute, as is the case with a Consummate Master – divinity shines from the eyes. Then, as a window of the spirit, the eyes become transparent for the all-embracing and all-knowing gaze, far away from personal emotions. The feeling of being separated from others is also elevated with the consciousness of the self. Impulses of a personal emphasis, possibly of pride, are no longer possible in the consciousness of this divine entity. “The Master” and the “impersonal Master Force” are the same in the terminology of Surat Shabd Yoga teachings. Sant Kirpal Singh speaks of this Master or this Master Force in the third person, since “the Master” is not an individual person – also not the individual person Kirpal Singh – who has risen to the state of divinity. All of the magnanimity emanating from Sant Kirpal Singh comes about through the Master Force which fully acts within him.

Surely he also frequently has to say “I”, because otherwise he could not even make himself understood in this world as he actually adapts his behaviour to the developmental state of his environment in order not to confuse or even shock anybody, but also in order to protect himself against sensationalism.

In order to provide people – above all Germans – who are allergic to this area with a better understanding for the fact that this concerns a reverence which should not be mistaken for personality cult, it would be advisable to always speak of the “Master Force” instead of the “Master”. But in India it has been customary for thousands of years to simply say the “Master” in shortened form. This should also be taken into account when reading the writings from Sant Kirpal Singh. At any rate, the attempt to make a differentiation between the divine Master Force and the Master as its earthly tool would also unnecessarily complicate the explanations in this book.

But in the meantime, the reverence of the Master Force as well as its tool as physical appearance has a certain justification. After all, do we handle an altar like an ordinary piece of furniture? To the faithful it is something holy, because holy activities can be accomplished on it. It is the same for those who acknowledge the Master Force in people, of which the personal and the physical are somewhat sublime. Such a person is the carrier of this divine consciousness or the Master Force. The physical shell is inwardly hallowed through the divinity. What appears to us as the individual person Kirpal Singh is the instrument through which the divine mission is accomplished in the earthly realm.

Another reservation which is made in the Christian Occident against the mission of a Master or the principle of the Master Force is founded in the notion that there had only been one Son of God on earth, Jesus Christ. All other high religions – which absolutely acknowledge Jesus Christ as the Son of God or as a prophet, as the Mohammedans call him, but believe that not only one Son of God has lived on earth – refute this notion.

When attention was attracted a few years ago at the International World Church Day in Delhi through inscriptions and placards with the catchphrase “Christ, the Light of the World”, this triggered indignation among the Indians. They had nothing against the designation “Light of the World”, but according to their opinion it had to be properly meant: “Christ, one Light of the World.” Ever since Christianity became known in India, there have only been pronouncements of profound reverence concerning Jesus Christ. Indeed, through their own spiritual insight they have recognised him as a consciousness united with God. They also understand his life and his statements, in which he proves himself to be this great figure, much more profound and more comprehensive than we normal mortals.

Predominantly in the Indian, Chinese, Japanese and Persian, but also in the religious histories of other countries, people have become known and verified whose life, teachings and supernatural deeds show parallels to Jesus Christ and feature the characteristic traits of being united with God or being sons of God. It is worth reading the books by Sant Kirpal Singh under this aspect. An astonishingly comprehensive of the life and activities of such God-united people is frequently reported in these books. Jesus and the Bible are often mentioned in contexts which also convey a new and deeper understanding for Christianity to westerners. It would be time for Christianity to liberate itself from the notion of being the only religion which can redeem. This would contribute a great deal towards peace and towards understanding of people amongst each other. As a westerner, whoever starts to perceive or to comprehend (of course, such comprehension associated with intellect or even perception linked with feeling is tightly restricted) what a Son of God is through the writings of Sant Kirpal Singh or through the personal encounter with this Holy One also gains new access to Jesus Christ, and can revere him as never before. Theorising and intellectual balancing around New Testament statements that are not understood well enough and therefore contested cease because one comprehends what is meant through the written and oral statements of Sant Kirpal Singh, which are based on the wisdom of experience.

The Master Force or Christ Force which were manifest in Jesus of Nazareth is perpetual. And the Masters assure that over and over again there have been pure spirits who participated in this Force. Since we are all God’s children, because the divinity is latently existent in everyone, the day on which we consciously unite with the Christ Force or Master Force will come for everyone. The Masters have attained this goal. Their mission is to escort

serious, prepared seekers of God for the spiritual path and to lead them to this goal. Such explanations may be foreign vocabulary in our intellectual age. But at the present time we have the privilege to have our own experiences with the Master Force. We do not simply need to believe or reject. We can examine the matter ourselves.

In the western world one frequently encounters the notion in spiritually interested groups that a Master in earthly figure is superfluous, because the true Master, namely the divine self, is in us. Whoever turns to this Master chooses the most direct and shortest path towards the utmost. Everything else is merely a detour.

Sant Kirpal Singh commented on this notion. Before we mention his clarifying comparison for this purpose, the following should be remembered for easier understanding in this context: a Consummate Master has fully realised the divinity in him. The Master Force or Christ Force in him is essentially similar to the divine self and has a completely conscious effect in a human body.

The Holy One has answered the question raised as follows: The divine self is like a magnet with the capacity to attract the human consciousness and reunite with it. But the magnetic connection with the divinity in us is disturbed among most people because so much dust has accumulated between the magnet (the divine self) and the iron filings (the restricted personal consciousness) to be attracted, and so much rust had adhered to the iron filings that the magnet's attractive force fails. Rust and dust are our earthly bonds, doubt, negative personality traits and insufficient concentration. They must first be removed, overcome, before this magnet attracts again. Only the pure spirit is able to look at God. But all of our own efforts to remove rust and dust would not be enough. The Master Force helps here. All of our righteousness would not suffice in order to enable the return to the divine home, which can be effective through the Master as its tool. However, our own effort remains indispensable. The ancient teachings of Surat Shabd Yoga show clear parallels to Christianity in this regard.

The Master's earthly mission consists of leading and helping people to realise the consciousness of the divinity in them. Since the divinity realised through the Master has an immediate effect on earth and the Master Force has connected inwardly with the disciple from the initiation on, there is no better leadership on the spiritual path than that of a Consummate Master.

The path towards initiation and thereby towards contact with the Master Force is at any rate clear for those who find themselves ready to adhere to the rules for discipleship. Acceptance is rarely refused because the actual decision has long since been made beforehand. Whoever finds their way to the Master and truly decides on the spiritual path is already accepted. Only the external access would be opened to him.

CHAPTER 11

The Master's teachings

"Behind the external physical world there is an absolute reality, a state of perfect being that exists beyond all changes and solutions, is perfect for everything that bears responsibility and yet stands above the entire realm of creation. This state of perfect being can be obtained by people under the competent leadership of a genuine Master if he unites himself with the Word (Shabd) or the divine current, the first original manifestation of formless into form." Briefly summarised, these statements by Sant Kirpal Singh in his book "The Crown of Life" (Hans E. Günther Publishing Company, Stuttgart) outline the basis for understanding his teachings, on which the path of practical spirituality pointed out by him is built. It was even taught in ancient times and referred to as "Path of the Master" or as "Surat Shabd Yoga".

"Surat Shabd Yoga" means union (Yoga) through control of attention (Surat) to the word (Shabd) or "Naam", which is tantamount to both with the principle of creation. As long as people aspire to the divine state, one knows about this method of approach and ultimately

(as the Masters have succeeded in doing so) about the reunification with the absolute state. The focal point is the concentration on the inner light and the inner sound through which the “unrevealed” is first revealed.

In former times, only these “chosen ones” were connected by a Master as the human pole of divinity with the spiritual light and the spiritual current of sound, whereas the gift has already been provided to hundreds of thousands of people all over the world in our time, and their number is constantly increasing through new initiates. In the present time, the Satguru or Consummate Master, Sant Kirpal Singh, introduces this path in practice.

The indoctrination in Surat Shabd Yoga extends to practical spiritual help and instruction as well as rules for ethical behaviour and clarification concerning man and creation. The most important help at the beginning of the discipleship consists of the fact that the connection is established with the spiritual light and sound. Now what is so precious with regard to this connection? The absolute divinity towers above any human imagination. But through the Master’s statements we know the absolute in the realm of creation is first revealed through spiritual light and spiritual sound. In a so-called “first-hand experience”, the disciple is linked during the initiation with the spiritual light and the spiritual sound.

He has thereby obtained the basis for an immediate and straight path to God. The gradually increasing intensity in the assimilation of spiritual light and of spiritual sound is like a ladder on which the disciple is invulnerably led upwards. Both are an excellent protection if they are conveyed through the Master Force which is one with the divinity and its initial revelations. The Master Force sinks into the disciple, guides him and protects him on all levels. This mystery has to be understood:

The divine Master Force and the divine spirit in people are of the same essence. So the same is united with the same, but with the difference that the Master Force is fully conscious of its divinity through all levels down into the earthly body and the earthly world, whereas in the disciple it is still in a state of latency. A fully conscious divine spirit actually combines with a divine spirit in a state of latency. This gives the disciple’s spiritual development a powerful boost. His divine spirit receives the strongest impulse that is possible to become conscious or manifest. The Master Force is now the role model, as it were, that sinks into the disciple after he is formed. As a result, his development will be accelerated, always under the prerequisite that he is a disciple seriously working in terms of Surat Shabd Yoga. Since the Master is also a Master of spiritual leadership, this development never occurs abruptly, but naturally, commensurate with the disciple’s nature and karmic background (the spiritual state attained through his past life).

In addition, the initiate is given the protection of the divine Master Force charged with the words of Simran, which – if always repeated in thought – immediately establishes the connection with the Master Force. Simran should be spoken in thought as often as possible, even with such practice of suitable worldly activity, because the more the disciple consciously connects with the Master Force, the more blessings he receives from it. Whenever the disciple wants to consciously connect with the Master Force, whether in Simran or in confiding thought, he should turn inward and will also be instructed to do so, because since the initiation, the Master Force is like a seed ready to sprout, which receives its nourishment through the attention devoted to it, whether through Simran, meditation or thought replete with trust and love.

It largely depends on the disciple, on his ethical attitude as well as the regularity and duration of his meditation, how he makes use of the Master’s present, the transmission of light and sound. After previous experiences, disciples of Master Sant Kirpal Singh can meditate for hours on end without danger. No negative element is capable of creeping in while the disciple is under the protection of the Master Force. The more the disciple meditates the more balanced and inwardly happy he is. Indeed, we all live merely from divine forces. If we draw closer to them, we refresh and invigorate ourselves – spiritually, mentally and physically – through them.

Without meditation a religion merely remains theory without inner experience. In the New Testament it is said that “the Kingdom of God is within you”. The holy scriptures of all other high religions essentially say the same thing. Meditation provides the access to this divine self or the Kingdom of God. In comparison with other techniques, particularly yoga

techniques, the meditation technique which Sant Kirpal Singh teaches his disciples is simple and natural. You do not need to learn a breathing technique or get accustomed to a difficult body posture. A comfortable relaxed position – which should preferably not be altered during meditation – is adequate. Details concerning the meditation technique are only verbally conveyed during the initiation.

In former times, the aspirant had much higher prerequisites to fulfil than in our days before he could be connected – i.e. initiated – with the current of light and sound. He already had to be a pure and selfless person that to a great extent complied with the ethical requirements which are to be fulfilled in accordance with the spiritual laws. These prerequisites have eased nowadays. The purification of character can now occur simultaneously — more precisely, in interaction with the meditation exercises. Regular meditations exert a purifying influence on the character, and conversely, a purified character favourably influences concentration and success in the course of meditation.

In order to attain the necessary degree of character purification, the disciple should control his conduct and thought every day and also keep a diary. It is astounding how this regular and circumspect control enhances the vigilance for one's own weaknesses and promotes a change of character.

Two hours of meditation are required of disciples as a daily minimum, since the spiritual portion of the person also has to be regularly supplied with nourishment, just like the physical portion. The early morning hours are recommended as particularly favourable. The duration of meditation can be optionally extended; the more the better, and more successful. The person's ability to experience also changes with such reciprocal efforts. His perception becomes finer and the value scale of his life is different. Former desirable goals increasingly lose their attraction. Inner aspiration starts to gain the upper hand. The person senses the void of external activity on this physical plan, feels the puppet-like compulsion and turns to the increasingly stronger tendency to actually fill the inner life with values, and thereby also realises the actually intended purpose of man, the gradual awakening of the divinity in him.

Those characteristics which were formerly an indispensable prerequisite for entering the path now gradually start to evolve on their own: compassion, feeling of wanting to help, feeling of responsibility and love for others. The person is liberated from the emotional stupor generally observed nowadays and knows through his much more secure and finer perception which deeds and thoughts are proper or improper in the higher sense. It is as if the self-oscillation gradually coupled higher and higher through the meditation – and the stronger spiritual love associated with it – opens the person's nature and the connections in his sphere of life in an entirely new manner.

The often heard notion that meditation only selfishly serves the goal of self-redemption is completely erroneous and shows that the advocates of this view have not experienced the character transforming power of meditation. In fact, no other training develops human kindness and compassion like meditation. But on the basis of the better developed spiritual ability to judge it also provides the insight that genuine helping requires a high degree of inner maturity and one first has to earnestly strive in order to be inwardly called to help one day. The greatest helper is the conscious colleague on the divine plan, the Consummate Master.

A great advance goal is initially targeted through practical meditative exercises and the daily self-controlling endeavour towards an ethical life: going beyond physical consciousness. Only if the initiate has acquired this ability is he a disciple of the Master in the genuine sense. But until then he has been in a probationary or testing period from which he cannot be detached again once accepted. The Master Force which has connected with him during the initiation remains with him and will guide him throughout his life and death until the goal of union with the divinity is achieved.

Going beyond physical consciousness means separating the consciousness from the body and initially elevating the consciousness (since you cannot skip any levels) into the physical, directly adjacent level, the astral level. This process occurs with intense help and under the protection of the Master. If he is successful, the Master or the Master Force guides the person higher and higher through the various otherworldly levels from one to another until one distant day the spirit may enter the home of unutterable bliss and omniscience.

Going beyond the physical consciousness is stipulated as indispensable. The physical body is much too crude to enable true perception of consciousness embedded in it and influenced by it. During his morning and evening Darshans, Master Kirpal Singh teaches his students that "you will only be capable of truly understanding the holy writings once you have gone beyond the physical consciousness". This process is also described as "second birth". Great Indian saints of the past often spoke of this. The same act of being "spiritually born" is also required in Christianity.

But physical consciousness can only be exceeded once the person has acquired a considerable degree of inner purity and has become capable of largely suppressing his small personal self from the focal point of his interest, if God has become more important to him than his own personal concerns.

The process may not be confused with astral travel, which has become well-known and is dangerous due to the lack of a competent leader. Astral travel is simply letting go of the physical body and entering lower otherworldly regions that is possible with an appropriate karmic prerequisite as well as inadvisable occult exercises. Such regions and such travel do not even deserve the expression "astral" (i.e. radiant). So-called "astral travel" can also be performed with impure character. But the person who has 'let go' remains near the earth without protection and thereby in particularly dangerous zones. This goal is usually aspired to for satisfaction of curiosity and the thirst for knowledge. However, while going beyond physical consciousness one also leaves the body, this process is linked with entering a higher state of consciousness than normally. If curiosity and thirst for knowledge are the motive, the physical consciousness cannot even be exceeded. In order to achieve unity with the divine, this ability is an indispensable level.

Overcoming personal consciousness is among the most important goals in the Surat Shabd Yoga teachings. Of course there is a personal life after death. But the breakthrough into the true everlasting life is only possible once the 'personal person' has been overcome. The notion of a personal consciousness separate from all others is described by the great Masters as deception. They repeatedly say that all suffering first starts with the deceptive experience of 'being special', and the complete liberation from this notion can be equated with immersion in universal consciousness and infinite bliss.

Normal daily consciousness is restricted to such an extent that the Master describes our perception and deductive thinking as misapprehension. This misapprehension is probably closely associated with the deceptive notion of our being 'personally special'. Now it is necessary to liberate ourselves with all our power from this spiritual blindness and to escape from the ephemeral network. But this also necessitates overcoming the attachment to money, possessions, sex, fame and success. Instead of that, humility and selflessness must be exercised. Humility, selflessness, altruism, compassion and sympathy are characteristics which gradually divested from the personal self, and it is ultimately possible to overcome pride and self-conceit in contrast to vices through which the personal self becomes larger and solidifies.

Any ethical requirement has its cause in spiritual laws and facts. The personal person is merely a marionette guided by invisible wires. As long as the lower forces of nature still control him, he remains their slave without knowing it. He has not even awakened to actual humanity yet. But if he manages the breakthrough into the spiritual realm, he realises that he is not the doer, but rather the divine self in him, and that as a personal person he actually does not have any independence at all. If the person is aware of his divine self and thus his true nature, the personal self is transformed into a conscious tool of the divinity. As a result, he has achieved his ultimate purpose: to be a servant of the highest. Virtues such as humility, selflessness, compassion and altruism are characteristics which suppress the self-conceit of the personal self and allow it to serve its actual purpose even before the spiritual experience of the divine nature of man. That is why the ethical requirement to acquire these virtues is based on spiritual laws and facts.

The greatest spiritual work is done once the person has overcome personal self-illusion. The realm of light envelops the humbles who want nothing more for themselves. The technical prerequisites for this goal will be created through meditation, as Sant Kirpal Singh stipulates them. Once the physical consciousness has been exceeded, the Master guides and protects

on the various otherworldly levels until the final goal is achieved one distant day. The necessity of help from a genuine Master on this spiritual path stands out quite clearly during this process. For learning and acquiring abilities in this special field one needs an experienced teacher, even more so if one wants to experience new states of consciousness on the spiritual path and intends to move about on unknown otherworldly levels!

The disciple can be sure of the Master's direct and immediate protection, because the Master not only outwardly guides and teaches the disciple, but – also already mentioned – is also inwardly connected with him from the moment of initiation onward. This inner connection results in the fact that one day the divine light must completely break through to the disciple. What is inward is also shown outwardly. The spiritual light already effective in the disciple gradually penetrates the various levels of consciousness until the force acting within him can be ascertained and experienced through regular meditation sessions.

However, trust and love for the Master are indispensable prerequisites for success on the spiritual path. This is already explained through the strong bond between Master and disciple, as just explained. If the disciple behaves in accordance with the Master's rules, trust and love will gradually develop, particularly as the disciple progressively feels the Master's magnanimity, power and love, which engender this unswerving trust and essentially elicit mutual love. It is the same with regard to the receptivity for spiritual impressions. If it is less existent at the beginning of the discipleship, it gradually starts to evolve once the disciple behaves in serious aspiration in accordance with the Master's rules. "If you love me, obey my rules", says the Master over and over again. Adherence to this request develops the abilities which are necessary for success on the spiritual path and brings immeasurable blessings.

CHAPTER 12

The Master guides the disciple's karma

A great spiritual present is probably also associated with the inner connection between Master and disciple. The Master – more precisely, the "God Force" or Master Force in him – takes the disciple's karma by the hand and unwinds it. In some cases the help is sufficient to such an extent that only "a pinprick" remains for the well-earned karmic "gallows", as Sant Kirpal Singh himself expresses by way of comparison. Further details on the favourable guidance of the disciple's karma by the Master are made in his book "Spirituality – what it is", which has also been published in German as "*Was ist Spiritualität?*" (Heinrich Schwab Publishing Company, Schopfheim).

Some readers may doubt the possibility of such extenuating karmic influence. The author had also done the same in the beginnings of her encounter with the teachings of Sant Kirpal Singh, especially since this fact is also new for the West as well as for the spiritually instructed. But the more he so intensively progresses, the disciple learns that everything Sant Kirpal Singh says in his books is true, word for word! Only a Satguru – a Consummate Master – has the ability and the permission for such a 'karmic unwinding'. He carries out attenuations and time displacements as they best serve the disciple's development.

The arguments against extenuating karmic influence put forward in spiritually interested circles of the western world are founded in the notion that suffering purifies people and nobody is allowed to take this suffering away. It also has to be noted that to an incomparable extent the influence of the Master Force surmounts the notion of purification through suffering. The compassion of this Master of Love prompts him to attenuate the misery of suffering wherever it is possible. Seriously working disciples know about this fact from experience. One can observe or even see in themselves that the difficulties of life are alleviated and unfavourable circumstances are altered; and so to a stronger extent than in earlier meditative immersion it is also possible that less of the environment is disturbed. Illnesses take a favourable course, and chronically debilitated health improves if karma allows it. Depressive spiritual attitude harmonises, lastly because since the initiation –

particularly in the course of regular meditation – the psyche has been connected with the divine force and always emerges invigorated from the meditation. Nevertheless, depending on the ‘debit account’ that we maintained in this life still has to be paid off. For instance, the disciple does not go through life without suffering. But starting with the initiation he will be carried by a feeling of security in the middle of this frightened and disbelieving world. Particularly in the course of suffering he also has the feeling of a powerful invisible protection. He is provided with the insight that this test also signifies a step forward on the spiritual path and has an impact to his advantage.

If the initiate does not behave worthily, and if he does not earnestly endeavour to adhere to the Master’s rules as he promised during the initiation, karma strikes him like anybody else. Sometimes karmic retribution follows on the heels of transgression against the rules, even if – and this is one of the great merits of the once performed discipleship – the Master’s patient love can prove to be protection and help, even in the event of danger in such cases. But one day every disciple gets serious because once accepted he is not capable of escaping the inwardly acting direct influence of the Master Force.

In the preceding comments, karma was spoken of as a self-evident concept. Karma and reincarnation in accordance with spiritual wisdom are treated as facts in Sant Kirpal Singh’s writings. Since the concepts are less familiar in the German-speaking region and are only partially known in terms of their superstitious distortions, they shall be briefly outlined here for those who have not yet dealt with spiritual teachings up to now. The book “The Wheel of Life” – also available in German as “*Karma – das Gesetz von Ursache und Wirkung*” (Origo Publishing Company, Zurich) written by Sant Kirpal Singh is also to be referred to in this context.

The teachings of reincarnation say that the person will be reborn many times on earth, and after his respective death lives in the hereafter in a subtle shell on the level which corresponds to his nature and his development. These teachings are inseparably linked with the notion that all life evolves upwardly in the realm of creation and ultimately leads back to the divine union from which it emerged. In immeasurable periods of time life goes through various levels up to the highest, the level of mankind. The human body is the temple of God in which the divine spirit is incarnated. That is why the powerful even can only take place in the human body: the conscious return to the divine origin – or, expressed symbolically – to the divine Father’s house. This is only possible through another gradual higher development on the level of mankind, and many lives on earth and in the other world are necessary for this purpose. That is to say, the change of earthly stays and otherworldly stays repeats for so long until the spirit is detached from all earthly attachments, liberated from cravings and desires, and has recovered its own divine nature.

In the teachings of Surat Shabd Yoga, the otherworldly levels are divided into material, material-spiritual, spiritual-material and finally purely spiritual levels with many subdivisions to the point of “*Sach Khand*”, the place of unutterable bliss. Moreover, there are even more magnificent areas, unimaginable for mortals, which ultimately lead to the absolute, the root of being. On earth as well as in the otherworld, man has the possibility to develop further and higher. Although higher levels are much more beautiful and pleasing than this world, the earthly life still offers the most favourable opportunity for further spiritual development. “You can achieve more here in days than over there in months or years”, says Sant Kirpal Singh. “You have the golden opportunity. Make the best use of it”, urges the Holy One.

In ancient cultures the belief in reincarnation was self-evident because the development of the spirit could be seen and followed by the spiritually highly developed among these peoples, exactly as it can also be perceived today by those who are less spiritually developed in comparison with former times. Since scientific research is founded on perceptions in this life and on cognitions to be gained via intellect, it does not enter into this realm of spiritual perception and rightfully says nothing about it. The fact that superstition has also become fixed over the course of time, particularly with regard to the teachings of reincarnation and karma in Asia, and false as well as inadequate notions about these teachings have been implanted in the west is regrettable. But in its pure form it has been confirmed by all genuine Masters due to their own insights. The notion that spiritual path is

finally ended after one life has prevailed in confessional Christianity. But traces of the belief in reincarnation still exist even today in the New Testament.

Karma is the compensatory justice in the world order. "What a man sows, that shall he reap!" All deeds, words and thoughts are like boomerangs which return to you — i.e. will be repaid to you, whether good or bad. Many authorities on karma teachings strive towards good deeds, words and thoughts with the goal of improving their karma. Sant Kirpal Singh goes even further. Of course an ethically flawless life is a necessary and indispensable prerequisite for spiritual success. But he points out that good deeds also create a bond. In his karma book he says that bad deeds are chains of iron and good actions are chains of gold. Both attach to the physical world. Non-binding are only the deeds which the person accomplishes in complete selflessness without striving for the fruits of his action — in other words, in the course of an attitude in which his personal self is disengaged.

For Sant Kirpal Singh, reincarnation and karma are facts based on his own insight and experience. He — who has voluntarily returned to this earth as a conscious colleague in the divine plan — would like to liberate his disciples from this automatism, the continuous cycle of life. The necessity of a living Master on the spiritual path is emphasised over and over again in the teachings of Surat Shabd Yoga. It involves a spiritual, mental and physical transformation of the person through practical exercises with the goal of systematic forward progress on the spiritual path under the guidance of the Master Force or God Force and in the closest connection with the living Master as its tool. Discipleship is more than being pious. The pious person makes do with regular prayer and an ethical life. The disciple strives for a change of his entire constitution, not only in thoughts and feelings, but to actually come closer and closer to God.

The Master Force and the divine self are of the same essence, and the Master Force or God Force is the same in every Master. Sant Kirpal Singh draws attention to the fact that a Master is only charged with the spiritual instruction of earthly people as long as he himself dwells on this planet. The mission is passed on to a following Master when he gives up the body. His disciples accepted in the earthly life constitute an exception. In "Godman", a fascinating book about the divine mission of Masters and their task with regard to humanity (which is to be published in the German translation under the title "*Gottmensch*"), Sant Kirpal Singh states that the death of the Master does not interrupt the —Master-Disciple relationship. Conversely, if the disciple dies first, the association once established on earth also continues to exist. To preclude doubt it shall be emphasised here that the Master living on the earth is indispensable for the beginning of a discipleship, because he transmits the spiritual sparks of life to the disciple, or — expressed differently — connects with the spiritual light and sound. The great, yes crucial significance of earthly life for the spiritual path is once again emphasised as a result.

CHAPTER 13

Rules for the disciple

Before the initiation the disciple pledges to adhere to a series of rules. Some have already been mentioned. These rules shall now be examined in close connection here, and it shall be attempted to shed light on their adherence on the spiritual path.

By way of introduction it is to be noted that it is by no means required to receive the initiation in India under the Master's personal supervision. In fact, there is an opportunity on the American and Asian continent as well as in various Central European nations for disciples to be initiated in their own country. Groups and individual disciples work in these countries for the worldwide mission of Master Sant Kirpal Singh under the designation "Ruhani Satsang" (Spiritual Community). A so-called "representative" authorised by him carries out the external, particularly organisational efforts associated with the initiation and indoctrinates disciples in the technique of Surat Shabd Yoga meditation. The representative conveys the

Simran (only to be passed on orally), which – as already mentioned – represents an essential ‘connecting bridge’ to the Master Force. But the Master always performs the actual initiation irrespective of his physical presence. An initiation in another country without his personal presence is fully valid, but gradually shows more and more success with regular meditations and adherence to the rules. Whether personally initiated by the Master or not, the Master Force has sunk into the innermost of the initiate in a manner that is inexplicable for a mortal and linked him with the spiritual light and sound. This is like a seed for a new incarnation. The more it is nourished through meditation and the more carefully it is tended through a pure and selfless life, the faster and better it develops; and finally it blossoms into a flower of unimagined beauty.

It can come about that a person who remained almost without inner experience during the initiation because he was excited or also had to struggle with scepticism achieves much better progress through his consistency than someone who had already experienced significant things during the initiation but neglected the meditation afterwards. Initial doubts with regard to these teachings and their fantastic possibilities are easily raised by people from the western cultural group who are strongly focused on criticism. Yet one's own initiation entirely obliterates it. One can even prove the truth of the teachings through experience, simply through facts. One only needs to practice seriously and regularly.

As a microcosm in the macrocosm, the person reflects the entire universe on a small scale in his external and internal composition. The spiritual light is also latent in him, and the divine music from the source of creation constantly resounds in him. But he can no more hear it than he is capable of seeing the spiritual light of the divine spirit.

According to the teachings of Surat Shabd Yoga, the ‘inner show’ or the act of seeing the spiritual light intensifies in an exactly known sequence of stages with successfully meditating disciples to a degree that ultimately heralds the act of going beyond physical consciousness. According to these teachings, such successful meditations give rise to the fact that the vital forces concentrate on the ocular focal point and thereby enable going beyond physical consciousness. The processes are not known in the realm of medicine, but have been carried out over and over again in spiritual practice.

During the initiation the disciple is so connected with the sounds from the origin of creation that he starts to hear them inwardly in modest beginnings of one or less tones as soon as it draws his attention. According to the explanations of the Master and the experiences of advanced disciples, this music first starts to resound in its actual beauty after going beyond physical consciousness, and with further spiritual development shall exert a magic that is not nearly evident on earth. According to the teachings of Surat Shabd Yoga, this heavenly music attracts the spirit with magnetic force so that it now easily detaches from its previous multiple restrictions and attachments to the matter. The divine force of attraction predominates in its expression as light and sound.

The concentration necessary for successful meditation is generally difficult for the western person, who is accustomed to rapidly changing external impressions. It can only be acquired through practice. That is why we require a great deal of time for practice. The required minimum of two hours of meditation daily should preferably be exceeded and not fallen short of in order to achieve the hoped-for goals. One must learn to focus the attention on one point and repel wandering thoughts. Perhaps while doing so the beginner notices for the first time that he does not control the thoughts but the thoughts control him. This relationship is to be gradually transformed. Every successfully repelled thought becomes a small success in better concentration and therefore a small step forward in the process of meditation. Daily practice and the resulting habit develop the ability to focus attention. The disciple may always be certain of the Master's help in this connection, provided that he adheres to the Master's instructions.

The self-control to be implemented daily is in direct spiritual connection with meditation. To that effect, the disciple pledges to once again review the bygone day every evening regarding whether he has violated the requirements of an ethically pure life in thoughts, words or actions. Diary pages on which he notes his daily errors and weaknesses in the respective headings are available to him. So he himself retains a good overview. The daily

meditation times as well as the meditative experiences are entered in brief catchwords in these diaries.

First of all, such introspection is an outstanding method for making a person aware of his errors at all, and then to get them under control and eradicate them. Higher inner regions are simply not reachable without a purified character, and going beyond physical consciousness is not possible. Entering meditation times proves to be very helpful for time discipline in the exercises, and recording meditation experiences provides an unmistakable image of spiritual progress, stagnation or steps back.

Now we should take a closer look at the individual headings of the diary pages. First of all, “Non-violence” with the bracketed interpretation (“did not want to harm”) is required here. Of course it cannot be assumed from an initiate that he is guilty of physical harm. The requirement has a much finer significance. The disciple shall not be in doubt of the slightest thoughts of revenge or the wish for a just compensation for injustices committed. We generally think it is self-evident and correct that in justified indignation we say harsh words about those who disregard, insult, lie to, cheat, taunt and/or slander us and wish them similar bad things as they have done to us. But vindictiveness, even in its finest formulations is inappropriate on the spiritual path. Indeed, a Satsangi aspires to be above karmic compensation — in other words, strives to be above the Old Testament “eye for an eye, tooth for a tooth”. Like the true Christian, he must practice the moral of the New Testament “Sermon on the Mount”, which is the basis of Surat Shabd Yoga, but merely in a different guise.

If a Satsangi does someone wrong, other friendly disciples can privately draw attention to this fact. But the disciple has to try not to have thoughts of criticism, dislike, retaliation or hate, but rather seek to replace them through thoughts of goodwill. But it is somewhat different if someone commits harm to such an extent that it is criminal. Then, depending on the case, for the protection of the general public a person is obligated to notify the authorities. But usually this involves the everyday running battle of antagonism in the sphere of society, profession and family that the Satsangi counteracts in thoughts, words and actions with the weapon of love for God and human kindness. In doing so, he may remember the words of Sant Kirpal Singh: “Masters hate sin, but love the sinner”, and: “forgive and forget”.

As weak as they may be, thoughts of revenge are emotions of a lower nature, of the egotistically linked personal self that must be overcome. But impulses of love correspond to the fact that everyone has a divine spirit in them and it is only a matter of time – even if the development occurs over the course of many lives – until this divine spirit awakens in him, increasingly takes over the guidance and he becomes a person united with God in the end. The divine state is the basis of our existence, and therefore mankind is unified in the ultimate depth of its nature. What I inflict upon another person in terms of unkindness is also inflicted upon myself due to the law of karmic retribution, but also because of this unity of mankind, and thereby I create an obstacle in terms of overall human development.

Two other requirements listed in the headings of the diary pages are closely associated with this aspect: all-embracing love and selfless service. Everything is God. The more one sees the divine state that acts in life’s most varying forms of expression in all living things, the more one is moved by reverence and all-embracing love. If the insight that mankind is one in its divine origin and thereby in the realm of the only true and actual entity, it is easy to see this unity with proper respect and adjust themselves accordingly.

Sant Kirpal Singh has made a very effective resource available as help for others. Wherever they encounter misery and suffering, wherever people confront themselves or others in an unfriendly, loveless or even hostile manner, they have the possibility to direct their thoughts inwardly and to ask that the divine Master Force may embrace such people with complete love.

Of course the Satsangi also has to provide physical and financial assistance wherever this requirement approaches them. The heading “Selfless Service” is noted in the diary pages for this purpose. But we know that helping is a great art, and sometimes we can also harm through a well-intended desire to help. The disciple just does not yet see the deeper connections. Particularly as a disciple, one also may not simply obtrusively interfere in other

affairs. The divine providence in the form of fate has its own educational method, which goes far beyond our insights. But we should always help when our help is requested.

Financial assistance appears with highly developed spirits in such a manner that they no longer look at their possessions as their own, but rather consider themselves as trustees of that which belongs to God. They use whatever remains after financial arrangements of their familial and other obligations to do many good things. Sant Kirpal Singh's great predecessor, Master Hazur Sawan Singh, had the habit of giving everything he earned to his Master, who then returned what he deemed adequate for Hazur and his family. Considering yourself before God as responsible trustee of his possessions is one of the best exercises for overcoming the ego because it liberates you from material greed, one of the great obstacles on the spiritual path.

An additional word is to be said with regard to unkind criticism of others. Once the disciple progresses on the spiritual path, his ability to differentiate becomes more and more sophisticated. He recognises what is right and wrong, good and bad in a much more differentiated manner — not only with regard to his own actions, but also with regard to others. According to that, one would have much more to criticise in the people of his environment than previously. But this would be unkind and also wrong, since mankind is — as demonstrated — one unit. On the contrary, the art of finer differentiation has to be the occasion to send the good thoughts to the person who caused false deeds by asking for the protection of the Master Force and its all-embracing love for them if possible and requested, even intervening in a helpful manner. “Mankind is still in its infancy”, says Sant Kirpal Singh. Whoever views the imperfection of his environment under this aspect is not even able to condemn what is also comprehended in the course of development and shall lead to a great goal, awareness of the divine self. In fact, he will feel called to foster such a development through loving understanding.

“Uninfluenced by position” is to be additionally noted in the heading “All-embracing Love” — i.e. a disciple of the Master may never abuse a professional or familial leading position in which he has influence over others in order to dominate or to more easily push through selfish goals. Of course this has nothing to do with subservience. On the contrary, in this sense serving does not mean ‘pulling rank’ like a superior, but respecting the rights of subordinates exactly like one's own, treating dependents in a considerate and friendly manner, being concerned for their well-being and also standing up for them by putting one's own interests last. An external leading position should be seen as a task to help others more than would be possible otherwise.

Conversely, as a subordinate the disciple views his position as rightfully assigned to him on account of karmic repercussions, and to regard his work as divine service, just like the superior. He must try to conscientiously accomplish the task possible rated by others as ‘low work’ in a modest attitude towards God and his fellow human beings. He should not rebel or be envious just because the superior has a better position, but should also not be subservient. Doing something out of humility for God is something different than subservience. Just like the superior should do, the subordinate should always keep in mind that the external rank does not count before God and the Master, but only whether one makes proper use of it in the higher sense.

The spiritual mortal has to increasingly submit to the inner guidance. This will gradually enable him to submit only to his conscience, irrespective of external hierarchy. The more the person progresses, the more he separates from the masses and that which appears worthy or worthless. The spiritual aspirant is always more obedient to God than people.

The rule “Truthfulness”, also a heading in the diary pages, is immediately acknowledged by everyone as justified. On the other hand, when seen in a deeper manner here it shows the unity between ethical requirements and spiritual laws: the source of creation or the absolute divinity is the actual truth or reality. All life in the realm of creation is the aura of divine love and truth. The possibility to deceive and to lie to others exists only in the outermost realm of those far away from God, simply on a material level like ours. It is out of the question in pure spiritual regions. Any insincerity sets the aspirant back in his spiritual development, casts a shadow on the light penetrating in him. Whoever starts out to reach the spiritual levels and even to comprehend the divine truth and actual reality must adapt their nature and be totally

honest. But truth is also – and an already treated theme is added as a new aspect in this connection – that we do not even exist at all as a personal ego, but are subjected to a deception of consciousness on an obscured level. The deception of ‘being special’ disintegrates as soon as the spirit truthfully looks at God and merges with the unity. The humility that is vital for spiritual progress will be easier once you are aware of this truth.

Sant Kirpal Singh has said more than once in his writings that “sexuality is death”. He briefly summarises that sexuality can impair and stifle spirituality. The heading “Chastity” should be considered under this aspect. It is known how much of the most valuable physical forces must be accumulated just to generate a single drop of semen. These forces can only be expended in a marginal and disciplined manner or not at all, transformed into spiritual energies and thus be very helpful to a person in the fulfilment of his worldly obligations and during his spiritual progress. Sexuality keeps you back in the transitory realm, and binds quite strongly to “the wheel of eternal recurrence”, from which the Master would like to liberate us. Whoever sacrifices it without thinking and in an uncontrolled manner, closes their mind to a spiritual development or falls behind in this development. The person becomes a slave of his senses through such sexuality and should be a servant of God.

Surat Shabd Yoga is by no means hostile towards marriage; on the contrary: according to these teachings, the person should take the spiritual path and still fulfil their worldly obligations. But among the most important worldly obligations are those of a family father and family mother. A discipleship of both spouses can be favourable for the spiritual development, since collective effort and mutual support are double effort and support. Under the influence of the Master Force, sexual energies can gradually be transformed into spiritual energies if the disciple takes the spiritual path seriously and successfully.

CHAPTER 14

Why no food from animal origin?

The nutritional approach required in the heading “Diet” poses some difficulties in the German-speaking region, because the food should not only be meatless, but egg and dishes prepared with egg must also be avoided. Vegetarian nutrition has to a large extent gain acceptance as being healthy. But in western countries egg is generally included, whereas in Surat Shabd Yoga and quite generally in Hinduism it is not only considered to be akin to meat, but classified as meat. Once you have already become accustomed to vegetarian nutrition, this transition to food without egg is easy to accomplish. Soy flour has also proven to be a good egg substitute for thickening purposes. A cookbook has been published by Ruhani Satsang in English and German with various suggestions for meatless recipes without egg. The meat protein is replaced by milk and milk products (especially valuable quark and sour milk) as well as nuts, legumes, soy flour, protein flakes and “meat” from plant protein.

To counteract preconceptions it may be pointed out that proper vegetarian nutrition has also been verified as fully valid nourishment in the developmental years as well as for heavy labourers. For instance milk contains quite a few nutrients, vital elements and minerals in favourable composition that are necessary for the human body. The same applies to cereals if the whole grain is coarsely ground or made accessible to the body through a macerated soaking process. For many people the switch to vegetarian nutrition with ample raw fruit and vegetables has already been a veritable blessing for their health.

Meat-based and egg-based foods produce slightly putrefactive bacteria in the intestine, through which the putrefactive processes with their consequences emerge. Hyperacidities are not rare among meat eaters and make them susceptible for the various illnesses based on hyperacidity. Animal fats with their not easily digestible saturated fatty acid chains primarily burden the liver, are not completely converted by the organs, bring about known deposits in the blood vessels as cholesterol and stimulate arteriosclerosis. Uric acid deposits,

particularly in the joints, are much more frequent among meat eaters than among vegetarians. In short, due to the modern lifestyle with its chronic lack of exercise and physical development conditioned by insufficient conversion of “plain” food into energy and heat, nutrition without meat and egg is the healthiest of all if it is noted that a person consumes enough raw food and protein. The organs are not strained and the body cleanses itself.

On top of that is the fact that one burdens their karma through animal food. The consciousness of the higher developed animal is not as obtuse as generally assumed. It lives in the same world of images and forms as us, and like us has the ability to perceive, even if considerable differences exist in degrees. In the sphere of emotions it resembles the human being in several essential features. Rudimentary thinking exists, and in terms of instinctive safety it exceeds the human being.

In the sphere of esotericism, the animal is often described as the “younger brother” of man because the animal stage is considered to be the precursor to human existence. The understanding is based on the notion that all embodied life gradually develops to a higher stage and the consciousness on earth strives upward via the various stages of life in a long cycle of development. Killing creatures which are so close to the stage of human existence – although they are deliberately exposed to agony in the process, just to eat up their bodies – is actually very horrible, especially since man is not even urgently dependent on this food when healthier nutritional possibilities are available. Man is destined by providence as the animal’s helping master. He should not be an enemy. The suffering – tolerated by almost everyone – which we inflict on animals to a great extent daily falls back on humanity.

Meat eaters sometimes look disdainfully at vegetarians, vegetarians disdainfully at meat eaters. A disciple of Master Sant Kirpal Singh will refrain from an evaluation, although he knows the contexts just mentioned. But he knows that it is much worse to look disdainfully at his human brother or his human sister than to eat meat themselves. The love for the human brothers and sisters has to be above everything, irrespective of behavioural and perceptive differences.

Sant Kirpal Singh points out that plant-based nutrition also brings about a marginal karmic burden because the plant also shows initial signs of a consciousness. In higher religions, this compulsion – to destroy other living creatures or to have to inflict pain on them in order to be able to exist – no longer exists. Everything is harmoniously related here. On earth, food intake with reciprocal help and support only exists in the collaboration between flowers and insects, particularly bees. They suck their nutrition, honey, from the blossoms, simultaneously pollinate them in the process and thereby initiate the last planned stage in the life process of the plant, the fruit formation. How nice it would be if man could also subsist through helpful action for living creatures of other developmental stages!

Disciples of Surat Shabd Yoga have to avoid alcohol and nicotine because they are poisons, contaminate the body and harm it. Nutritional physiologists would make many a new discovery if they ever looked into the principle: what is stipulated on the “Path of the Master” as pure food is also the healthiest for everyone.

The health impairments through nicotine and alcohol are common knowledge. With regard to alcohol it also has to be added that even in slight quantities it impairs the consciousness. And if enjoyed more frequently it coarsens a person’s nature and makes them obtuse, entirely in contrast to meditation, which increasingly refines the nature. Alcoholic intoxication leads to a dangerous state that enables the disembodied lower developmental state to penetrate the suitable astral body throughout the drunkenness and to cause a temporary state of obsession.

In conclusion, other important rules not noted in the diary pages shall also be addressed. The disciple is obliged to earn his own livelihood. He may not live at the expense of others; on the contrary, he has to fulfil his professional and familial obligations exactly, enthusiastically and if possible even better than others. Ascetic withdrawal from the world is rejected, and it is rather emphasised that the spiritual path is to be taken in conjunction with the life in the world as well as its obligations.

This requirement entails that the spiritual aspirant also has to be an able and valuable member of society. It also has a particularly favourable effect on the Indian people. The mendicant monasticism that once served the purpose of spiritual progress in its original form

– but was ultimately often abused as protection and camouflage for lazy persons and criminals before the definitive prohibition in India – is thereby rejected as a matter of principle. The same goes for criminally asserted professional begging, which has become a cancer to the people. The disastrous notion still existing in India – that physical labour is something menial and unworthy of a person of some external rank – is thereby counteracted as a result.

The Master expects disciples of Surat Shabd Yoga to regularly attend “Satsang”. Satsang is a gathering in the service of truth under the leadership of a Master who rightfully bears this name. As with the initiation, a personal presence is not necessarily required, since the universal consciousness of a Consummate Master always remains with the disciple irrespective of his physical presence. Whoever lives in the proximity of Master Sant Kirpal Singh has the privilege to attend Satsangs in which the Master himself speaks to the listeners via divine wisdom. But Satsang is also regularly held in the many other countries in which disciples live. For instance, in the Federal Republic of Germany, Satsang is held in various, mainly larger cities. There the Satsangis who live in such a city or can easily reach it meet to meditate together, to read the Master’s writings and to speak about them. As Sant Kirpal Singh emphasises over and over again, at such gatherings the Master Force is particularly effective, so that the understanding for the message and the spiritual teachings of Surat Shabd Yoga are quite generally developed to a great extent. With the help of the Master Force the participant in the Satsangs is closer to the divine state than otherwise in everyday life. They give him inner stimulation. Seriously interested people who are not disciples yet can also participate.

CHAPTER 15

From the power of thoughts

“Thoughts are very powerful.” — “As you think, so you become.”

This insight often quoted by Sant Kirpal Singh is for everyone, but of particular significance for those who take the spiritual path. At the moment, mankind has not yet comprehended the extremely effective power of thoughts. To also use a formulation by Sant Kirpal Singh in another context here, this fact shows that the development of mankind is “still in its infancy”. Just to mention one example, one would never be allowed to overfeed men, women and children in complete freedom with film and book crime thrillers if the power of thoughts would be known, if one knew how the all too frequent assimilation of thought and image contents full of murder and other crimes negatively affects people, whether in terms of anxiety complexes or imitative propensities.

The ‘God seeker’ can make the knowledge of the power of thoughts very useful during his aspiration towards the ultimate goal. He will carefully beware of bad thoughts and words about others, not only because such behaviour violates the law of love, but also because he knows that it can have disastrous consequences. If one is intensively involved in thoughts or words with the weaknesses of others, these characteristics intensify in themselves. If one imputes bad actions to a person, this drives him in this direction and possibly brings about the fact that the vilified person – if he has such a tendency – actually carries out such actions. But bad thoughts and words about others also have an effect on the initiator. They once again tarnish the person who strives for purification of character and burden him with karmic guilt.

Thinking about illness attracts illness. One should avoid worrying thoughts about illness to themselves as well as others, particularly if it does not even exist yet, and replace them with positive thoughts about health and recuperation, primarily through trust in God and the Master Force overflowing with love and compassion. The more people intensively fear and constantly think that the illness of a relative or friend will turn out very seriously, the more they attract such a serious outcome. Of course the Master Force is stronger than human

reasoning and can brush aside such powerful agglomerations of thoughts if it is allowed to do so as an obedient tool of the utmost. What has been stated here in the example of illness also applies to other bad situations and circumstances. A positive, confident attitude should always be maintained in such cases, and negative, anxious thoughts which merely realise the undesirable sooner should be avoided.

Strong and clear goal-oriented wishful thinking has power of realisation. The spiritual aspirant utilises this knowledge to detach his wishes from external objects of desire and to reduce them to the few wishes which are associated with the goal of the realisation of God, such as: more light, more selflessness and more closeness to God. God fulfils a person's fondest wish in this life or in a life to come. So we should only wish for what is worthwhile and fosters spiritual development. All other wishes such as the desire for possessions and worldly success are egoistic and serve ephemeral goals, behind which the thorn of suffering is always concealed. They set a person back in spiritual development and take them away from God, and thereby from the goal of becoming one with the true everlasting bliss. They do not redeem, but bind only stronger to the earthly realm and thereby to the wheel of eternal recurrence. Self-centred thinking belongs in the realm of the personal person and thereby the ephemeral realm — i.e. selfless thinking builds the bridge to the everlasting and brings God closer. According to the teachings of Surat Shabd Yoga, the God seeker should be perfectly happy in the earthly realm, but as mentioned, should fulfil his obligations with enthusiastic willingness in the attitude: not for me, but for God and the divine Master Force.

One of the greatest difficulties on the spiritual path consists in the control of thoughts. Whoever controls his thoughts controls the concentration in the meditation, and whoever controls concentrated meditation progresses faster spiritually if love and devotion provide the guidance. Paying attention to thoughts is one of the first steps towards this control.

Controlling undesirable thoughts does not lead to their elimination. Serious effort, replacing and thus diverting them through good, positive thoughts is successful in the long run. Practicing Simran is an outstanding means of thought control. It leads back over and over again towards highest thoughts, those of God, and fulfils the practitioner with new spiritual, emotional and thereby also physical strength. As a result of regular practice, a habit is created which in the effort towards concentration of thoughts proves to be helpful.

A good habit is a great help for controlling "the mind". In the writings of Sant Kirpal Singh available in German, those forces which the God seeker must learn to control on the "Path of the Master" are summarised under the collective term "mind". In addition to wandering thought, which has just been addressed, this is the entire egoistically related sphere of emotions which find their strongest expression in the nature of wishes and desires. When applied in the outlined interpretation of meaning, the mind is a good servant, but a poor master. It serves no purpose to fight it, because it is very powerful. One should make friends with it. In order to win this friendship, one can take advantage of its special peculiarity: it gladly takes well-worn paths. That is why one should develop good habits in which joy is gradually found. Regular meditation and continuous self-control support the goal to acquire control over the mind in an outstanding manner.

Wishful thoughts have the power of realisation in good as well as in bad thoughts, and this all the more so, the more intensively, clearly and frequently they are thought. Whoever's heart is full of love for God and longing for God will therefore come close to Him and also reach Him one day.

CHAPTER 17

Brief biography

Providing a biographical portrayal of Sant Kirpal Singh is not easy, because as a Master who no longer has any consciousness of the self, he hardly speaks about himself and rarely grants insight into his life, unless he mentions examples from personal experience as a

means for instructing his disciples. Personal matters are meaningless for him. Although a comprehensive book would have to be written about this life of self-sacrifice for humanity, one has to remain dependent on relatively little information about his life, which is pieced together here into an overall picture as follows:

Sant Kirpal Singh was born on 6 February 1894 as the son of a farmer in the northern Indian province of Punjab (formerly West Pakistan) in the village Sayat Kasran, Rawalpindi District. He grew up in the circle of several siblings in simple conditions. His parents, both pious and respectable, were members of the Indian Sikh religious community, which is mainly based in the Punjab province and has over 6 million members today.

The religious community of Sikhs was originally founded by the great Guru Nanak around the turn of the 16th century. "Sikh" means disciple or student. The Sikhs were disciples of this Master. Their efforts for a peaceful understanding and cooperation among followers of Hinduism and Islam were generally known. Events in the 17th century forced the Sikhs to organise militarily. They conquered the "Land of Two Rivers" and formed a kingdom, but like all of India were later subjected to English colonial rule.

"Kirpal" means "the Merciful". The name seems to be a symbol for Kirpal Singh's life. Indeed, mercifulness is the most outstanding trait of his nature, which also provides the impulses for his great mission for mankind. Every male Sikh receives the surname "Singh", literally "lion". The Satsangis round the great Master Hazur Sawan Singh – of whom more will be mentioned – first designated him "Sant" (saint, spiritual teacher) as they recognised that this highest spiritually developed disciple of their Master had attained a degree of spirituality that entitled him to such an honour. In India, only those who have become fully conscious of their divine spirit and have become one again with the divine original principle or "Shabd" are called "Sant".

Kirpal was lovingly devoted to his parents until his last breath. They recognised the pure spirit of this son, who always proved to be helpful, considerate and obedient to them in accordance with tradition. His tendency towards meditative immersion already attracted attention in his childhood. When other children played, Kirpal sat with closed eyes at a secluded spot and looked inwardly. Sometimes his father asked him to play with the other children. Then Kirpal astounded him over and over again through the response that inner vision and experience were much nicer than playing.

One day something was stolen in the neighbourhood. When Kirpal heard about this, he told his father the thief's name and exactly described the spot where the stolen goods were hidden. From this time on the parents knew that one of their children was clairvoyant. The ability extended to such an extent that Kirpal could see events and was capable of seeing so far off. He could also clearly view past and future events. He saw through walls, read the thoughts of others and suffered due to the fact that people often spoke so very differently than they thought. But the older he became, the more he did not perceive this extrasensory ability by any means as enriching, but as disturbing. As he had grown up, he asked God to take this ability away from him or to weaken it so that he could concentrate entirely and exclusively on God, without being distracted by such faces or the knowledge of the thoughts of others.

Even the child Kirpal refused to eat meat, although a meat diet was customary in the family. The otherwise obedient son also did not eat meat as the father urged: "Meat is good for you, just eat it." Here one sees comparisons with spiritually significant personalities, who – though not yet in such early childhood – despite their acquired habits were grasped by such dislike for animal food that they simply could no longer eat meat. Just to mention a few from the more recent era, such people were: Leo Tolstoy, T.A. Edison, Benjamin Franklin, Bernard Shaw, Rainer Maria Rilke, Manfred Kyber, Wilhelm Furtwängler, Christian Wagner, Magnus Schwantje and Elly Ney. In addition there is the series of Christian ascetics or saints of earlier centuries.

But in this context it should be pointed out that "saint" in the realm of Surat Shabd Yoga means something entirely different than in the Catholicism. In Surat Shabd Yoga, such a designation is only granted to someone who has attained the reunification with the divinity, for which – as substantiated in this book – there are unmistakable signs. Whereas in Catholicism one understands this as a person who has led a religious life and – so the

Catholic Church teaches – may see God after their passing. A papal investigative procedure determines whether someone can be regarded as holy.

The young Kirpal also had to have recognised this dislike of a meat diet, because he answered his father: “But those are pieces of dead bodies. Do you want my body to become a burial place?” The father smiled and let the son have his way. From his school days it is reported that one morning in class he asked to be allowed to go home because his seriously ill grandmother was dying at home. Unpleasantly touched, the teacher said: “It is very strange that you see your dying grandmother at home while you sit here in the school. At most prophets can do something like this, but not schoolchildren.” Kirpal had to stay. Soon thereafter the door opened and the teacher was asked by a family messenger to allow Kirpal to go home because his grandmother was dying.

It is known that highly developed spiritual persons have extrasensory talents, called “Siddhis”. They already have the innate ability, or it comes to them through their spiritual efforts, without having worked towards this goal. But like Kirpal Singh, they disregard these talents. Those truly longing for God are not curious to know what happens here or there in this world or in a world ‘on the other side’. They only want one thing: to find God.

Kirpal Singh attended an English mission school. At age 17 he passed his school leaving examination, which entitled him to studies at university. He was extraordinarily talented and already well-read as a student. For instance, he read through the entire school library in a period of two years. He was far ahead of his classmates and repeatedly impressed his teachers through his abilities and his extensive knowledge.

Throughout his life he was able to get by with very little sleep. The strong influx of vital force due to contact with the higher consciousness in the course of meditations enabled him to do so. In his school days he often read far into the night by the dim light of an oil lamp. His youthful enthusiasm for reading is probably based on the desire to comprehend the secrets of existence as deeply and as soon as possible. Yet he did not achieve this goal with that. He himself later said that he did not come a step closer to the fulfilment of his longing for God as a result of his extensive reading as a youth. It often overcame him so much that later – long since gainfully employed – he secretly and sometimes also visibly shed tears for others in the grip of this longing. At the same time, he was by no means sentimental, but courageous and energetic. Indeed, in more mature years he accomplished tasks which by far exceeded the normal human emotional world to such an extent that not even the common mortal can imagine.

The characteristic of all-embracing human kindness also emerged quite early. His father had observed that Kirpal helped others where he could, irrespective of whether it involved relatives and friends or not. He said to the boy: “Bear in mind, Kirpal, my friends are also your friends, and my enemies are also your enemies.” Although it is unusual in India that a child contradicts the father, and he was an obedient son, he now – as during the refusal to eat meat – firmly held to his opinion and retorted: “Yes, father, your friends are my friends. But it is not necessary that your enemies are also my enemies. It could be that this hostility is based on misunderstanding. I have not come to the world to hate, but to love everything.”

As Kirpal was twelve years old, he read in a biography about Ramanuja that this saint from a long since forgotten time once called together all of the village inhabitants in order to reveal to them the secret instructions given to him by his Master. He was warned in vain by friends who pointed out that with the public revelation of such secretly provided teachings he ignored the Master’s instructions and would be severely punished by fate for this. Ramanuja replied: “That does not matter if all others are saved and only I go to hell.”

This capability of making sacrifices left behind a deep and unforgettable impression with the child, as Kirpal Singh later recounted. The twelve year-old resolved that regardless of personal disadvantages he would also pass on what he knew and could without hesitation if his spirituality would ever be developed high enough to be able to help others. Later, he also surely did not say everything he knew (no genuine Master does that, and it would also be pointless, because it would not even be understood), but gave everything he could to help humanity and to lead people to higher consciousness. He will do that as long as he acts on behalf of humanity.

After Sant Kirpal Singh successfully passed the school leaving examination in 1911 with an outstanding result, he saw himself faced with the problem that he also urgently made his disciples aware of over and over again: "You must decide on what you want: God or the world. Both are not possible." After days of introspection, he decided to serve God and not to do anything that could distract him from this. Insofar as his profession was concerned, his effort, to fulfil this service as a physician failed due to lack of money for studies. So he modestly began his professional career as a government official.

Even though the unification with God was his actual goal, he knew that he could not lock himself away from the world in seclusion and merely devote himself to immersion, but he had to earn his own livelihood and fulfil his worldly obligations. Otherwise he would burden his karma and thereby erect an obstacle on the inward path. Because he also carried out his professional obligations with the utmost care, in more mature years he became the director of a military auditing department due to his competency and reliability. More than 40 civil servants and employees were subsequently subordinate to him in this capacity. But he never forgot his utmost goal for a moment. He meditated daily far into the night, and the power of the divine light of immersion replaced sleep.

As is customary in India, Kirpal Singh – hardly grown out of childhood – was married off by the parents, but without living together with his wife. The common path through life first started as he was in his early twenties. Of his three children, the oldest son, Darshan Singh, a very devoted disciple of the Master, has become well-known as a poet who sings about the great saints in beautiful verses.

Serving human brothers and sisters was self-evident to Sant Kirpal Singh from childhood on. As an adult he often visited sufferers in hospitals and similar facilities in order to help them, and he shared what he earned with those who had to go hungry and suffer privations. A few examples:

As he – still very young and living alone – had just started to earn his living as a civil servant in Lahore, his sick uncle visited him to ask for help. Kirpal arranged for his admission to a hospital and brought along medicine and food – the purchase of which severely dwindled his meagre salary – during his regular visits there.

One day Kirpal Singh saw an emaciated old man lying uncovered in a bed close to his uncle. He approached him and lovingly asked him whether he could help him and what he needed. The old man started to cry. He could not comprehend that someone would seriously look after him. From this day on Kirpal provided the old man with foodstuffs and medicines, just like the uncle. Since he did not earn much, the expenses for the two ill patients had to be deduced from the expenses for personal food. Kirpal lived daily on nothing but water and some cereal. The astonished uncle asked him: "You do what you can for me. But as your uncle I am still entitled to your help. But why do you look after this strange man just like me? He does not matter to us." Kirpal retorted: "This stranger has just as much right to me as you. I serve everyone, because all are God's children."

In 1919, shortly after the First World War, a severe wave of influenza claimed the lives of many people in various regions of India. The fear of death gripped some people so much that they simply walked away and left their families unattended in order to be safer against infection in less endangered regions. Kirpal Singh organised a relief detachment and disregarding the danger visited ill patients where he could in order to alleviate their suffering.

He did the same thing a bit later as a severe epidemic broke out in Punjab, which took on such a scope that people fled in fear of death and left their dying relatives alone. Once again he organised a relief detachment and despite the great risk of infection he visited ill patients in order to assist them. It was often observed that people whom he gave new confidence through his inner power had unexpectedly recovered. These observations were not only made among the aforementioned epidemics, but quite generally among Kirpal Singh's contacts with sick persons.

Later, as he had long since been a disciple of the great Master Hazur Sawan Singh, he was often called to deathbeds because he was capable of giving much comfort to the dying persons and was thereby able to facilitate their transition. He always accomplished such tasks with great willingness and devotion. It happened that he himself shed bitter tears if he was sometimes not able to render this last service because Hazur Sawan Singh, who wanted

to prepare him for his succession, had assigned him even more urgent tasks, which was not only supposed to benefit individuals, but later the entire mankind. Instead, Master Sawan Singh surely invisibly provided his mighty protection wherever it was called for. Some of his disciples still living today can recount how mighty the protection emanating from this Master is.

At age 23 Kirpal Singh started to see the radiant figure of a great saint more and more frequently in his meditations. He perceived the apparition to be Guru Nanak, the founder of the Indian religious community of Sikhs, who had not lived on the earth for centuries. For seven years this saint had already given him inner spiritual guidance, and then Kirpal Singh first encountered him in his earthly body. It was the living Master Hazur Sawan Singh. This encounter brought about what Sant Kirpal Singh describes as his actual, his spiritual birth, because under the guidance of this Master he went beyond physical consciousness and, as Sant Kirpal Singh himself once expressed “toured the various higher regions with the saint”. As a result, a fantastic spiritual development took its course, because Kirpal Singh finally reached the formless realm of truth and reality — or in other words, like his Master he became one with the divinity.

The personal encounter with Master Hazur Sawan Singh, which was of decisive importance for the entire further life of Kirpal Singh, seemingly came about by coincidence: Kirpal loved to meditate in seclusion alongside rivers. One day the search for such a remote spot led him to take a train to Beas. There he asked the railway official about the course of the Beas River to find out where he could best meditate. In the course of the conversation the official told him about the saint in Beas. For years Kirpal Singh had longed for guidance through a Master still living on earth. In the fear of possibly confiding in a Master who was false or not developed high enough spiritually, he had not undertaken any discipleship until then. Now he was keen on becoming acquainted with the saint from Beas, and he set off to find him.

As he saw Master Hazur Sawan Singh for the first time surrounded by disciples in his house in Beas, he immediately discerned the saint who had been his spiritual teacher and guide in his transcendental, radiant form for seven years. Shocked, he asked him: “Why did seven years have to pass until I was allowed to meet you in your earthly form?” The venerable wise man with the long white beard replied smilingly: “Now the proper time for our earthly encounter has arrived.”

Kirpal Singh’s great desire in life was now fulfilled. He had found a Consummate Master whose consciousness was one with the divinity. He devoted his entire energy to serving his Master. Examples from his life show with which complete trust, which glowing devotion and willingness to make sacrifices Kirpal Singh dedicated himself to this service.

Master Sawan Singh generally stipulated a meditation period of two hours daily as a minimum for his disciples. For Kirpal Singh he specified five to six hours a day as a minimum. Since he was active in the office during the daytime and the eight-hour workday was unknown, he repeatedly meditated for nights on end. His son Darshan Singh recounts that he – already grown up – always saw his father deeply immersed in meditation when he went to bed in the evening, and he saw the father was still motionless in the same spot meditating when he left the house early in the morning.

Sant Kirpal Singh’s mission for mankind is inconceivable without the Satguru Hazur Sawan Singh. Today his protection still also extends over the mission of his former disciple and successor, although Hazur already died in 1948 at over 90 years of age. A Master never leaves his disciple accepted in the earthly life, not even once he has taken off the earthly garb. How should it be any different between Hazur and Kirpal? But insofar as the inadequate notion that a person still attached to the personal self should be allowed to have an effect on such processes at all, a difference to other Master-Disciple relationships consists of the fact that the exuberant divine love between the two spiritual equals flows back and forth in full power, whereas the Master generally gives everything and the disciple (still not awakened enough) is only capable of responding to a slight extent.

In 1935 Kirpal Singh published an approximately two thousand page comprehensive spiritually monumental work in Punjabi, “Gurmat Sidhant” (“Path of the Master”) which he – inspired by Master Sawan Singh – wrote down at night in one month, since he had to pursue his profession during the daytime. The Master’s teachings are explained in the first part of

this book. Spiritual disciplines and practices – as they have been required for the spiritual path by the greatest figures of almost all religions – are treated in the second part. The book also refers over and over again to the unifying principle of all religions. Master Sawan Singh finally gave in to Kirpal Singh's imploring pleas and allowed the publication of Gurmat Sidhant under his (Sawan Singh's) name. Subsequent translations in Hindi and Urdu followed the original in Punjabi. This book is said to be among the most perfect works which have ever been written about spirituality. Master Sawan Singh often allowed deeply moving chapters to be read aloud.

In 1947 Kirpal Singh retired at age 53 as a senior government official, although he would have had the possibility to remain in office longer and to draw a good salary, whereas the pension benefits in India are much more modest than in the western world. His superior did not want to lose the competent civil servant. Therefore he summoned him and asked him, as is generally customary, to apply for a longer stay in office beyond the retirement limit. Kirpal Singh declined with the comment that he had served the world long enough. Now he only wanted to serve God.

Now he was completely free for his spiritual task and for the divine mission which were in store for him upon the death of his Master Hazur Sawan Singh in April 1948. In the last days of his earthly life Master Sawan Singh transferred to his disciple various tasks in association with the "Dera", the large meditation centre in Beas. But the greatest and most beautiful task, the spiritual leadership of those seeking God, he entrusted to his most advanced disciple Kirpal Singh, who he had already frequently described as "a consummate spirit". A person who is provided with this designation has become fully conscious of the divinity of his spirit. He has attained the reunification with Shabd, the first revelation of the absolute in the realm of creation. He is a Master. Therefore Kirpal Singh was designated by the highest who rightfully took over the legacy of his predecessor. In the last years of Hazur Sawan Singh's life this consummate spirit also repeatedly received the task and thereby the honour of initiating the disciples of Sawan Singh in place of the Master.

After the death of Hazur Sawan, Singh Master Kirpal Singh withdrew into the mountains of the Himalayas to devote himself to immersion. But at the behest of his Master, whose death did not signify any obstacle for their mutual understanding nor for the further common task with regard to mankind, he returned to the world after a few months and established an ashram on the outskirts of Delhi, which was officially inaugurated in January 1951 and named Sawan Ashram after Master Sawan Singh. The construction, as well as the future important facilities which Master Kirpal Singh created in the service of God and mankind, was made possible through donations. The Sawan Ashram consists of a stately complex of houses around a large inner courtyard. There serious God seekers can now find support and help through a Consummate Master at any time. They come by the thousands to the Satsangs to accept instructions for the spiritual path from the mouth of the person who knows the reality behind the apparitions from experience.

Master Sawan Singh had once commented that "I have concealed my arduously gained spiritual abilities as much as possible. But the person who comes after me will be known worldwide". Indian disciples of this Master still living today say that he set a stricter standard during the selection of initiates than Kirpal Singh. Kirpal means "the merciful". While he fulfils his mission on earth, the spiritual path through divine grace has been made accessible to a much greater circle of people than ever before. Master Hazur's prediction of the worldwide fame of his successor came true to an astounding extent.

In 1957, Sant Kirpal Singh was elected President of the newly founded "World Fellowship of Religions" in the course of the large international world conference of religions meeting there in Delhi. Delegates from a total of 28 countries were present at the foundation. Sant Kirpal Singh has been committed with intensity and power of realisation for the goals of this world community, particularly for closer cooperation and greater tolerance among the followers of various religions. The Manav Kendra (man-making centre) attests to this power of realisation. The Master made his first large-scale world tour in 1955; this was followed by a second in 1963 and a third in 1972/73. Primarily countries in Europe and North America were visited on the first two world tours. The programme expanded to South America in 1972/73. In the meantime, new groups of disciples had formed in all of the countries toured. New disciples

now once again flocked to him there. In 1963 the journey was largely associated with the tasks of the Holy One in his capacity as President of the World Fellowship of Religions. At that time, he had meetings with leading ecclesiastics, among others with Pope Paul, and leading governmental representatives, state presidents and ministers. On the occasion of the World Fellowship of Religions conference in 1964 in Delhi, tens of thousands of people – many of them from other continents – gathered at public events under his presidency. The number of delegates as leading representatives of the world's most varying religions and religious groups has nearly doubled in comparison with the founding conference. The Delhi conference in February 1970 featured a similarly large throng and was met with a worldwide response.

Sometimes thousands gather for the Satsangs in the Sawan Ashram. Countless numbers of followers flock to see the Holy One in the course of his regular lecture tours in Indian provinces. The deceased Prime Minister Nehru frequently visited Sant Kirpal Singh at the ashram in Delhi, even shortly before his death. His daughter, Prime Minister Indira Gandhi, also communicates with him and paid a personal visit to the Sawan Ashram.

As a significant realisation of the world unifying goals of the World Fellowship of Religions, starting in 1969, Sant Kirpal Singh built the large social and spiritual centre Manav Kendra near Dehradun. Indian President Giri also appeared at the topping-out ceremony for the first construction phase, and in a speech before thousands gathered he paid tribute to the establishment and mission of this centre. In the meantime, a series of other renowned personalities from the political and religious life in India have visited the Manav Kendra and expressed their admiration and appreciation for the work and its initiator in front of large gatherings of people.

As a man-making centre, the purpose and goal of Manav Kendra touches the core of Sant Kirpal Singh's mission, but this objective signifies that we – seen in spiritual terms, people – still must be people. We will only become true people when the divine that is inherent in all of us has become conscious in us and we have also become capable of consciously following his instructions once our confined personal self changes into the divine self. The mission of Master Sant Kirpal Singh is to gradually lead God seekers throughout the world towards this goal.

A large proportion of the Indian populace has profound veneration for him and the Indian government sincerely respects him. There one still knows about the significance of a Consummate Master, but this is only known in exceptional cases in the West. In the East, the appreciation for spirituality is disproportionately stronger than in the West and widespread. As a result, the often posed question regarding why such great Masters live in the East and not in the West also partially finds its response, although there are certainly entirely different inner contexts.

A Master is an instrument of God. He does nothing on the basis of personal decision. The fact that Sant Kirpal Singh has extended his spiritual work to the West, that he undertook a third world tour and is currently even building a western centre with meditation hall as a branch facility of the Manav Kendra close to his house near Dehradun proves that the number of people who are open-minded towards the spiritual path also continues to increase in the West.

The call has already reached many western people. Even more will follow. The number of Sant Kirpal Singh's disciples all over the world totals hundreds of thousands. They are all embraced with the same intensity of powerful love from the selfless and therefore divine boundless Master Force. It is up to individuals, the seriousness of their aspiration to decide how much they can harness for themselves. This book is intended to help people and to draw the attention of those who are ready to follow the call.

EPILOGUE

The new mission: unity of mankind

Shortly before publication of this book the author had the opportunity in February and March 1974 to visit the ashram in Delhi for the second time and to see that the goals associated with Sant Kirpal Singh's mission are being achieved very quickly: the Manav Kendra near Dehradun is already in operation. Satsangis from all over the world are already finding acceptance there for being able to meditate undisturbed many hours daily. Hospital, school, office and the beginnings of agricultural activity have also started their work. The old people's home will soon be ready for operation. And the second Manav Kendra in Baroda, not far from Bombay, is already being built. The spot for a third centre of this kind in southern India has already been determined. The plans for a Manav Kendra in the USA have already been hammered out.

In the meantime, due to the initiative of Sant Kirpal Singh the "World Fellowship of Religions" has been replaced by an even more comprehensive association, the "Unity of Man", which appeared before the public for the first time in the beginning of February 1974 and implemented a series of globally significant events in Delhi under the designation "World Conference of Unity of Man". Among these events were tent gatherings with up to 50,000 people, a procession through the city in which representatives of many countries from all five continents participated as well as smaller conferences under the leadership of renowned personalities from religious and political life in India.

The Unity of Man is no longer merely oriented towards understanding and unification of religions like the World Fellowship of Religions, but – as the name says – is aimed at the whole of mankind. Foundation and objective have a purely spiritual character: mankind is one unit, because everyone has the divine self as the source of their life and existence in them. All separateness and all dissimilarity cease to exist. The same divine self is in you, in me, in the billions of people on this earth. We are all born in the same manner and are all inwardly and outwardly structured in the same manner. The quality – or more precisely, the divine law – that is manifested in nature, such as status, race or nation, makes no difference here. These differentiations are the work of people entangled in delusion and ignorance concerning the reality of life.

What is spiritually a reality must also materialise as an equivalent in the earthly realm once the suitable human instrument is available for this. Sant Kirpal Singh called the association into being and leads it as President. As a result, a person who only acts on behalf of the ultimate heads the movement. This entitles people to have great hopes for realising the goals of the Unity of Man. Its tasks not only include aspirations of unification, peace, understanding and mutual tolerance, but in connection with this also extend to a religious, moral and ethical higher development of mankind as well as fairer economic compensation: "Speaking about God to a hungry person is mockery", said Sant Kirpal Singh in his introductory speech at the Unity of Man conference.

In one of his published Satsang speeches it can be read that "We have arrived at the low point of Kali Yuga". In another context it has already been pointed out that esotericism indicates a classification in the cosmic age handed down by Masters of the past which encompasses the entire development of mankind in a fantastic display of past, present and future. The Kali Yuga stage in which we live is the spiritually darkest age in which mankind entered into great ignorance, concentrated its consciousness in spiritual blindness on the narrow earthly realm and degenerated morally. But the low point is also always a turning point towards resurgence in the process of a development. In relation to mankind, this fact is also confirmed by Sant Kirpal Singh's remark that the dawn behind the darkness of our time is already rising. A Master founded the Unity of Man in this cosmic change. That is why one can assume that we are approaching a new development of mankind in which, commensurate with the goals of Unity, mankind will be capable of rising above the narrow or far-flung boundaries of its respective religious, political or social directions, and is also capable of seeing mankind as an entirety and considering its well-being as an entirety. "Whoever harms a member of mankind harms the entirety". "I see mankind as one person." These are statements of magnanimity in the realm of spirituality, which not only view life through the veil of delusion like us earthly bound individuals, but see the reality.

Once we have accepted the spiritual truth of the oneness of mankind as pointing the way to the future, social justice, consideration and goodwill towards human brothers and sisters will follow suit. Racial discrimination, religious and national enmity shall then be a thing of the past one day. "All problems can be solved through love." Why? Because God is love, and this force guides everything as soon as we encounter our difficulties with others in the spirit of love. The sooner we simply realise this cognition, the sooner the dawn will rise for the deeply sunken mankind.

A new, more strongly unifying development of earthly people has not only become externally visible through the foundation of the Unity of Man, but it may probably be assumed that stimulus will also be provided internally through the Master Force. A Master shows the new way. It will be good for us unknowing individuals to listen attentively and to follow this guidance.

Astoundingly many people from at home and abroad accepted the Master's call to participate in the Unity of Man conferences at Ramlila Square in New Delhi on 3, 4 and 5 February 1974. The large tent in which the individual programmes were carried out accommodated up to 50,000 listeners. The largest gathering was on 6 February during the birthday festivities for Sant Kirpal Singh, who turned 80 on this day. Among the listeners were a considerable number of the Master's foreign disciples from a total of 18 nations. In addition to those wearing European clothing, several men in picturesque colourful garments – as they are worn by the leading representatives of Asian religions in accordance with tradition – were seen on the speaker's podium. Leading personalities of various religions and special religious schools of thought took part in the large and smaller Unity of Man conferences. Represented were: Buddhism, Islam, Christianity, Lamaism, Jainism, Sikhism, Sufism, Theosophy, Gandhi Liberation Movement, Sadhuism and yoga orientations. Among those seen were prominent men such as Nichidatsu Fujii, Head of the Buddhists in Japan, the Archbishop of Delhi, Dr. Fernandes, Vilayat Inayat Khan, Head of the International Sufi Order, an association which also has communities in many western countries, among them Germany, well-known leading personalities of Jainism (a movement primarily widespread in western India which is oriented towards protecting life in any form) such as Acharya Tulsi and Sushil Kumar, Yogi Bhajan, Head of the Sikh Dharma Brotherhood as well as Swami Vyasanand, Supreme Leader of 50,000 Sadhus (ascetics living only for God). The Theosophical Society, which is also represented in the western world in almost all countries, had already expressed its support of the Unity of Man in a preliminary conference in the Master's ashram through the Leader of the Indian Theosophical Society, Dr. Kartar Singh.

Whereas the participation of representatives of religious life to this extent was already remarkable, the considerable number of ministers, members of Parliament, high-ranking state officials as well as leading representatives of the capital Delhi (of which several spoke) was really surprising. The conference was opened by the Indian Vice-President Dr. Pathak. The Minister of Defence, Sri Ram, spoke on the following day, and the Prime Minister of the world's second largest nation, Indira Gandhi, herself gave a speech in the general assembly on the afternoon of 5 February. India's Foreign Minister, Transport Minister, Health Minister as well as several provincial ministers also spoke in the course of the world conference. The series of speakers from the realm of religious, political and social life as well as foreign representatives planned for every single conference programme was always long and reached its greatest extent in the official birthday celebration to honour Sant Kirpal Singh on 6 February, which was also held in the large tent at Ramlila Square.

What is still not possible in the western world today came about during this birthday celebration and even in some speech passages during the world conference: high-ranking politicians freely and openly professed their belief in the teachings of spirituality and the Master's spiritual tasks. The conference and birthday showed the public that not only leading men of the religious realm with millions of followers behind them attach great importance to Sant Kirpal Singh's work, but also the Indian government. This resulted in a harmonious connection between politics and spirituality. What would surprise unaware western politicians even today Indian politicians recognise as self-evident, because the work of the Holy One as a result of spiritual life can constantly be followed instantaneously. On top of that is the fact that spirituality has historical tradition and significance in India.

Television cameras flashed over and over again to report around India and around the world about the course of the world conference and the birthday celebration. The Master listened – visibly impassive – to the words of high appreciation for his social work, his efforts towards peace as well as the praise concerning his spiritual greatness. Not the slightest joy about such personal praise was observed in him.

Sometimes one asked in bewilderment: “Master, why do you associate so much with the external world? Why do you endure such praise about you for days on end?” Then one saw him, eyes wide open, but the gaze turned inward, far away and apparently listening to these speeches merely on the periphery of his consciousness, by no means flattered — in fact, the gaze assumed a profoundly devoted expression, like that of one who sacrifices.

Yes, that probably had to be the case: he allowed all this to happen with him because as an instrument of the ultimate he had to do that in order to spread the message of his existence and his mission to the world, and thereby to help this world, surely also in order to reach even more of God’s children on earth via the means of worldwide publication. Now they may start the way back to the divine Father’s house through practical experience in their current earthly life.

Over 1,200 women and men were initiated in the tent at Ramlila Square on the morning after the birthday celebration. The call out into the world had evoked its first strong response.

Appendix

The following books by Sant Kirpal Singh have been published in the German language to date:

Mensch erkenne dich selbst (Man know thyself!)

Das Gebet – sein Wesen und seine Methode (Prayer: Its Nature and Technique)

Was ist Spiritualität? (Spirituality: What it is)

Die Krone des Lebens (The Crown of Life)

Naam oder das Wort (Naam or Word)

Karma – das Gesetz von Ursache und Wirkung (Karma – the Law of Cause and Effect)

Morgengespräche (Morning Talks)

Das Jap Ji – Die Botschaft Guru Nanaks (The Jap Ji: The Message of Guru Nanak)

Gottmensch (Godman)

Das Mysterium des Todes (The Mystery of Death)

Leben und Lehren eines großen Heiligen – Baba Jaimal Singh (A Great Saint: Baba Jaimal Singh)

Spirituelles Elixier (Spiritual Elixir)

Published by Origo, Swiss

The English Scripters you can order in: www.ruhanisatsangusa.org

Also: “Sat Sandesh”, the Ruhani Satsang bimonthly journal in:

www.Kirpal Singh, His Mission, Teachings

