

Rifts in the Sangat

Darshan Singh tried to occupy the Ashram

Darshan Singh, the eldest son of the Master, in spite of his promise he gave to the Sangat that the Ashram would remain free for all the disciples for the remembrance of their Master tried to occupy the Ashram.

Since the Master had blessed His children with right understanding Darshan Singh failed to prove his successorship by will. In spite of his promise he and his supporters were bent to obtain possession of the Ashram.

Rift in the managing body

Since Darshan Singh had declared his successorship, a lot of people and all his relatives supported him, being a son of the Master. The supporters of Darshan Singh made a plan to control all centres in India and abroad. With the declaration of his successorship a severe rift took place among the members of the managing body. Those devoted disciples of the managing body told that since Darshan Singh had denied that the spirituality had been transferred to him by the Master, how then could he declare himself as the spiritual successor?

Filed cases

The group of Darshan Singh filed a case against the residents (Tai Ji group) of the Sawan Ashram at the registrar of the societies in Delhi. They also filed cases to occupy the Amritsar-Centre, the Pathankot-Centre and the Agriculture Farm at Nawanshar. They took possession of Pathankot-Centre, but they could not do that with the Amritsar-Centre and the Agriculture Farm at Nawanshar.

Hooligans in Amritsar Centre

They brought a lot of disciples and bad characters and forcibly entered with buses into the premises of the Ashram at Amritsar. They removed some of the pictures of the great Master and installed the picture of Darshan Singh and started to play the tape of Darshan Singh. They put a lot of posters announcing the successorship for Darshan Singh outside the gate.

Master helped

Masterpower helped the Sangat, when the Sangat could not bear them doing contrary to the teaching. Moreover they started to beat the innocent disciples of the Master. The police interfered and held them guilty. As they were in hundreds, some

of them got chance to run away because they were afraid of the consequences, others got discouraged and begged pardon and told me to control the Sangat and to help to find a solution. After some time they went back leaving all posters, tapes etc. they had brought with them.

Locked the Ashram

Without our knowledge they had already filed a case against us; they got the orders from the court to lock the Ashram. The man who came to lock the Ashram said, 'I am an employee and I have to work in accordance with the law, but such holy places never should be locked.'

Inspection was made

We were able to get the orders for inspection from the government. After inspection, the official declared the group of Darshan Singh guilty, and they opened the Ashram for the dear children of the Master.

(Note: Darshan Singh's supporters came to me and offered me as much money as I would like, if I declared Darshan Singh the spiritual successor and handed over the Ashram. I asked them, 'From where would you bring so much money to control all centres in India?' Taking me into confidence, they told, that they had decided to sell some of the centres. I said to them, 'Rather you can have some money from me, but you must leave your bad intention to seal the spiritual heritage for want of your attachment. Simply you people are bent upon to destroy the Mission of the Master and you only want to fulfill your idea.'

Initiation of three persons

When Master was in Willington Hospital on August 20, 1974, Master told me that He had to initiate three persons urgently. He told me that He had the tape of initiation recorded and said, 'When they come and inquire for initiation, you can give the initiation through this tape.'

(Note: On July 29, 1974 on the last initiation, Master gave initiation to more than one thousand people. Master asked to record a tape during the initiation. This was the first time when Master allowed His top secret work to be recorded. Later on Master told that this was one work which was pending and is done now.

(Note: One time Master went for a Satsang programme in Kalka, near Chandigarh, where His talk was being played. Master said, 'You are very fortunate that you are hearing the tape of your Master. If I ever had the words of my Master on tape with me, I would never have given initiation from my tongue. The charged names (shabdās) differ though the Naam is only one; as it comes through five planes, it differs and is spoken five-worded. But the voice of the Master does not change in all the planes.' Master said, 'It was the first time that the charged names of a competent Master were taped.')

I asked Tai Ji to give initiation to three aspirants. They were:

- Mr. Karamjit Singh of Naushera Pattan District Hoshiarpur.

- Prof. Kanwaljit Kaur of Morinda, District Patiala
- Udham Singh from Amritsar

Two of them came to the Ashram, one after another, and they understood and accepted the competency of the Master. I requested Tai Ji to give them initiation but I did not disclose whether Master said so. After some time Tai Ji agreed to give the initiation to both of them through tape, and she paid close attention if there would be any experience. Both were fully satisfied by the experience they got and felt very happy. Since they had the wish to work anywhere else, they preferred some work in the Ashram and were accommodated there.

After some time the third person came and he also was blessed to his utmost satisfaction with the experience of light and sound within. This man, too, preferred to stay in the Ashram and voluntarily took over the charge of the store.

Steve Malick in Delhi

Mr. Steve Malick, a devoted disciple of Master, came to India to help to unite both groups of the managing body.

(Note: It was the managing body which created problems for all as it was divided into two groups. One group wanted to install Darshan Singh as spiritual successor and the other group did not know what to do. But all the members knew that Master had not appointed Darshan Singh as His spiritual successor. It was they who made this mistake by taking their own decision after Masters departure.)

Steve Malick was successful to bring them on one platform, but only physically, not spiritually, because the Darshan Singh-group insisted to wait for the successor. So they could not co-operate.

Steve Malick got sick

Steve Malick came with all hopes to accomplish the noble work. But when he saw no hope, he got disturbed. He was true to himself and true to the Master and wanted to be true to all. In spite of that he could not succeed in his Mission. He got sick with acute diarrhoea and dehydration. When I came to know about his sickness. I brought medicine for him, which he denied to take. After midnight he got very upset and Master appeared to him. Master told him, 'Why did you not take the medicine, since I came to give you the medicine.' At the same time I experienced that Steve Malick was lying on a red sand which was very hot. I at once got up and straightway went to him and asked, 'Thy don't you take the medicine?' He requested, 'Yes, now give it to me, I will take it.' Later on he went back without solving the rift.

Meeting with Ajaib Singh

Along with some brothers and sisters I went to see Ajaib Singh to discuss with him some important matters concerning the successorship.

(Note: during the time of Guru Teg Bahadur twenty so-called Masters appeared and many paid persons worked with them.)

This I did to clear the misunderstanding created by Ajaib Singh among the children of Param Sant Kirpal Singh Ji Maharaj. He had already come to Delhi and was lodging with a disciple of the Master. There were some old disciples of the Master surrounding him. I knew beforehand that he was fully against our Master's Mission. (Note: Master, while on tour, made a Satsang in the Ganga Nagar District, and he happened to come there. After a formal talk with him, Master said, 'You can also sit for meditation if you want.' But Master did not give him the regular initiation. Thereafter he did not come to the Master but later on he pretended to have remained in touch with Master.)

We all saw how he misguided the innocent persons through lots of self-created devices. Some of their paid persons from the group of another Master by whom Ajaib Singh got initiation, went on praising our Master along with Ajaib Singh. To our utmost surprise no one of us had ever seen those informers with our Master or in the Sangat. In Delhi I put him some questions. He told me, 'I am a illiterate and cannot answer all your questions.' I asked him, in which university Guru Nanak used to read. Ajaib Singh further told that his purpose was only to love the bewildered children of Param Sant Kirpal Singh. When I asked, 'Whom is your master?' he denied about Param Kirpal Singh being his Master, but told that all saints are one and the same.

Our own brother brought him forward

As Ajaib Singh had a physical resemblance to Param Sant Kirpal Singh, Mr. Arran Stephens, an advanced and devoted disciple of our Master took him as spiritual successor. Regarding his ignorance I want to tell Arran Stephens that Baba Sawan Singh and Param Sing Kirpal Singh never looked physically alike. I know, Mr. Arran Stephens was very pure from heart and out of the sudden demise of the Master, he got non-plussed and made a big mistake declaring Ajaib Singh as the spiritual successor of our Master. Later on he repented his mistake and wrote down another circular and begged pardon for his ignorance. But again he committed the same fault and did not believe the word of his own Master. At least he should have understood that he never would need a Master, since he was initiated by the great Master Param Sant Kirpal Singh Ji Maharaj. So two times his words created a big confusion among all disciples of the Master.

Tai Ji asked me to come forward

After having been given very good experiences into the light and sound principle Tai Ji felt very happy. She told that now we would overcome many, many problems. Tai Ji asked me, 'Since you were with Master until His physical departure and you also tell many things about His commandments, better you come forward as a guide.' I told her, 'Tai Ji, I know how to work for the Master, since I am a borrowed of the Master and I have no other reason than to accept His commandments.'

Tai Ji wanted to install Kanwarbir Singh

Later on Tai Ji phoned Kanwarbir Singh who was residing in London to come and work as spiritual successor. In fact he had meditated a lot and Master loved him

much. He came of Delhi and discussed many matters with Tai Ji. However Tai Ji did not disclose anything to me. Regarding his successorship (intended by Tai Ji), I knew that if he (Kanwarbir Singh) had a little bit love and devotion for Master, he would never accept that.

After some days he went back, stating, 'I cannot work, since Tai Ji has many conditions.'

(Note: It gives me pain to tell that after some time Master took him back.)

Now Tai Ji was bent upon to install someone to work for Master whereas Darshan Singhs supporters were bent upon to create a fresh problem every day. They used to lodge to the police false reports against some persons working in the office of the Sawan Ashram, so that out of harassment they would leave the Ashram.

Tai Ji asked Reno Serrine, representative from USA, to visit the Ashram

Tai Ji sent message for Reno Serrine, the representative in USA, to visit the Ashram in Delhi to discuss the bad situation being created by Darshan Singh and his supporters. Reno Serrine came to India, and I went to the airport to receive him. A formal talk was held with him on his arrival in the Ashram along with Tai Ji, her son-in-law Balwant Singh, Mr. B.N. Mehra, the members of the managing committee and myself.

Tai Ji asked Reno again and again, whether Master had met him within, since Master had appeared to her last night and had told her, 'My child Reno Serrine is coming and I will receive him.' But Reno Serrine kept silent. When Tai Ji insisted, he told her, 'Master did not appear to me, but this man (Dr. Harbhajan Singh) whom I never knew came to me while I was meditating and praying to the Master, I said, „Master, this is the first time I will be visiting India in Your physical absence. Help and guide me, so that I may not be misguided!“ To my utmost surprise the same man (Dr. Harbhajan Singh) came to receive me physically as well.'

I told Reno Serrine, 'Since Master has blessed me with the commandments for His further Mission, Master showed myself to you within, so that you only follow my advice and you will not be misguided.'

Later on Reno Serrine and Tai Ji held many meetings without my presence. After discussion with Tai Ji for a few days, Reno Serrine came to me and told me that Tai Ji had decided to install Thakar Singh to work in India and himself (Reno Serrine) to work in the West and that this was the wish of the Master. I asked him if it was the wish of Master. He said, 'Yes, this is what Tai Ji told.'

Since the Sangat believed Tai Ji as the most sincere and faithful worker with Master, initiated by Baba Sawan Singh, everyone took the word of Tai Ji as truth.

Thakar Singh came to Sawan Ashram. Delhi and a meeting was held with Tai Ji, along with Ranbir Singh, Kulwant Singh, Chet Singh from Chandigarh and myself.

Installation of Thakar Singh

Tai Ji sought the advice of my wife as well and asked her to get the problem solved by the inner Master by asking for His will. (Note: Master is the power which directs before something is to happen. One time Master asked me to check all the groupleaders in various centres in Punjab and to give the report to Him, since there were serious draw-backs which led each one of them away with ego and other things. One month later they presented themselves to Master and begged pardon for their ignorance before I would speak them: Master said, `I have set such a television which will transmit your thought while in your heart.`

So the Masterpower is that power which gives the fresh contact and one gets His advise every moment. This serious problem which we had to face was already solved by the Masterpower within. Whatever Master told, the same things were demanded by both, Thakar Singh and Tai Ji.)

Since Thakar Singh promised to fulfill all the conditions made by Tai Ji, Tai ji became happy and they both insisted that I should write a conformation letter to the Sangat in which I had to explain that Thakar Singh was the competent Master.

I said to Tai Ji, `This you must write, as you declared it, and the Sangat will believe you much more than me.` But they insisted that I should write myself. Thakar Singh told, `Since I was not so close with Master as you bother were (I and my wife), you also must promise that guidance and help will be there and that you will go with me to other Centres on tour.` We promised Thakar Singh and Tai Ji to do both but we also said that we would do what Master did with Baba Deva Singh at Taran Taran in case Thakar Singh would not accomplish the work in the right direction. So this was told to them and they agreed.

(Note: When a false will was written in favour of S.B. Jagar Singh at Beas, and our Master was forced to read it in open Satsang, Master asked them whether this will was true and whether this was the way a competent Master would do it. They said, `Everything is okay, you must read it.` In this way they wanted to eliminate the successorship of our Master. Master also asked bibi Ralli, an advanced disciple of Baba jaimal Singh whether it was right to read that. She also told to read it. Master read it and got free from them.

Baba Jaimal Singh had two advanced disciples, Baba Bagga Singh and Baba Sawan Singh. While Baba Jaimal Singh was in the physical body, he ordered Baba Babba Singh to work at Taran Taran near Amritsar and Baba Sawan Singh started his work after the physical departure of Baba Jaimal Singh.

Baba Bagga Singh left his physical body, but he did not appoint any successor. So baba Sawan Singh came to Taran Taran and asked Baba Deva Singh to work for Baba Bagga Singh and gave him full assurance that experiences and protection from the Masterpower would be there. But when Baba Sawan Singh left the physical body. Baba Deva Singh collaborated with the Beas people and forgot whatever was explained to him by Baba Sawan Singh Ji.)

Our Master went to Taran Taran

Our Master Param Sant Kirpal Singh Ji went to Taran Taran and asked Baba Deva Singh to leave the work, otherwise it would be his work in future and the Masterpower would not be responsible for his further work. But Baba Deva Singh replied, `Baba Sawan Singh installed me and not you.` Then Master said, `The same one who

installed you now tells you to leave the work. He did not leave the work but continued with the support from Beas.

First initiation with tape in Sawan Ashram, Delhi

The first initiation was given by Thakar Singh in the presence of me and my wife, Tai Ji, Reno Serrine and of many brothers and sisters from the West as well. All got so beautiful experiences that everybody became happy.

After Initiation we saw Thakar Singh a little bit changed by ego, but he would like to conceal it from us.

(Note: Before initiation in a weekly Satsang Tai Ji announced, 'The Initiation will be given with the tape of the Master and in no case Thakar Singh will be the Master.

This is something provisional, Reno Serrine will work in the West.'

But Reno Serrine immediately contradicted her view.)

Punjab tour of Thakar Singh

Thakar Singh proceeded to a Punjab tour and reached Nawanshar, where we were already busy in Masters farm.

One day after his stay in Nawanshar some of the disciples of Master told us a serious complaint about something Thakar Singh had committed the night before.

We went back to Delhi after the Punjab-programme.

We asked about the complaint

I asked Thakar Singh whether the complaint was true and if this had really happened in Nawanshar. In the presence of Mechtild, a devoted disciple of the Master, he confessed and begged pardon and promised never to do it again; this was in the room close to the beginning of the stairs leading to the first floor of the guest-house in Delhi.

But he committed such things again and again and these things became part and parcel of his habits; in the West as well. But each time Tai Ji would defend Thakar Singh and would not listen to others.

Tai Ji thereafter started to keep distance from us.

Tour to the West in 1977

In accordance with the promise we gave to Thakar Singh, I and my wife came along with him on a tour to the West. There the disciples after initiation started to create controversies between the old and the new. Usually they asked a lot of fake and void questions, as they were never given time to digest the theoretical aspect of life fully and were forced to take the initiation as early as possible. Sometimes he gave initiation just after the first Satsang.

The questions were of very arrogant nature, for example: 'On whom must we meditate?' Thakar Singh sometimes told them to meditate on him alone. Sometimes in the presence of some old disciples, he used to tell. 'There is no difference whether you meditate on me or on the Master Kirpal Singh Ji.

(Note: Master tells never to meditate on any figure – God comes Himself.)

At Munich in 1977

After giving a Satsang in Holiday Inn, Thakar Singh proceeded to a house of some new initiates, while many old disciples of Master like Hannes Fuchs, Mechtild, Hans Text, etc. along with me and my wife went to that place as well.

One of the new initiate who disagreed with the old disciples put the same question to tease them and said, 'Master, on whom must we meditate?' Thakar Singh would never like to give the answer, whereas Mechtild asked, 'Thakar Singh, why do you not open your heart?' Thakar Singh told out of ego to the questioner, 'You meditate on none. The one who will be the stronger, he will appear.'

By this answer most of the old disciples of Master got annoyed. They also asked me and my wife to come out. Hannes Fuchs, Mechtild, Hans Text, Mathias Birzer and some more with them told us (me and my wife), 'We know that Master has given you instructions regarding His further Mission. So here we have drawn a line. Do you want to co-operate with Thakar Singh and hundreds of his followers or do you cooperate with us?'

We decided in favour of them and we told them about the very change from Iron Age to Golden Age which would come, and that the reason, why Master left his physical body 14 years earlier, was interconnected with this change. We further told them that devotion, love, receptivity, and yearning would be needed to wait such a long time of 14 years to know His further Mission.

Doors were closed for us in the Ashram in Delhi

After our return we stayed in the Ashram in Delhi where some of the disciples from Amritsar had already been working since the physical departure of the Master. Tai Ji, Thakar Singh, and their supporters started to keep strict vigilance on us, whereas we had only to think what to do next to bring the Mission of the Master on its firm footing.

One day when we were out of the Ashram for a Satsang, to our utmost surprise, all the rooms where the old disciples of Master from Amritsar and Chandigar used to live, and the room where me and my wife were locked. We inquired for the keys and we were violently abused like anything, whereas Thakar hiding behind a curtain witnessed the whole scene.

In the scorching heat of the sun we sat in front of our room, without food and water since the bathrooms and water connections were also cut off. We had even not enough money for the railway fare to go back to Amritsar. In the evening we were helped by one of the relatives of one disciple to get some credit and we bade good-bye to the Ashram and the Ashramites. We were seen off with abuses and bad words which we took as a token of gift to remember forever.

The only work to accomplish Master commissioned after Him

Tai Ji and Thakar Singh, Darshan Singh, all new that Master had commissioned and left only one work unattended that was Manav Kendra at Nawanshar, and they also

knew that this work was given to Dr. Harbhajan Singh. They filed fresh cases against me to vacate our possession of that place.

Tai Ji brought Nihangs in the farm

Tai Ji brought nearly 30 Nihangs, laced with weapons and swords, and forcibly took the possession of the farm.

Tai Ji gave the precious carpet as gift

Tai Ji distributed a lot of gifts which she already had in the Ashram. She frequently made visits in Nawanshar and Amritsar and had many meetings with old disciples of the Master and encouraged the new initiates of Thakar Singh to fight against us. Day and night we were occupied with problems after problems. This continued for two years regularly. A time came in our life, when we had to fear to be killed by some hired persons.

On that day Tai ji was very happy as she could help to damage us to nothing.

Tai Ji while going to Delhi stayed a little while in the Chandigarh Centre. It was late at night and the disciples requested Tai Ji better to take rest than to go during the night time. Tai Ji told them, 'My purpose is not to rest but to arrest.'

At that time Master told in meditation to my wife, 'Today I have given the charge of Tai Ji back to her Master Baba Sawan Singh Ji.' She felt that master was very sad. He did not speak further and disappeared.

Tai Ji's death in accident

The same night while travelling back to Delhi, Tai Ji's car met an accident in the way and Tai Ji died along with Sr. Tilak Raj, a disciple of the Master.

We never felt happy

It was our test and we thought Tai Ji had given us some lessons how to work in Master's Mission. Even in utter fearful circumstances we always took her as our guide and mother. Only through her we could know who belonged to us and who belonged to others.

We went to the cremation

Along with two more members we reached at once Delhi to attend her funeral ceremony and nobody except a few persons would like to talk with us. We returned back to Nawanshar in the evening.

Bhog-ceremony

We came to know the date of her Bhog-ceremony and we also came to know that a special lesson would be taught to Harbhajan Singh and his wife, if they ever dared to come to the Bhog-ceremony.

In spite of this warning, we thought it our sacred duty to go. We knew that with her hands she served our Master for such a long time. There was a time when she used to tell us the many, many ups and downs and problems our Master had to endure to spread His Mission in utter hatred and unacceptable circumstances.

When we went to Delhi Ashram, the Bhog-ceremony was going on, and we saw those Nihangs looking at us with frightening eyes. With all Grace of the Master we did not fear any consequences although they followed us everywhere.

We could get some time to speak with the daughter and the son-in-law of Tai Ji and consoled them and told them that it was the wish of the Master and that never it could have happened without His will.

We got the farm

After the death of Tai Ji the police chief asked me to meet him. He wanted to know, why we spent so much money and energy for such a little piece of land. I explained him the significance of that place which Sant Kirpal Singh Ji had visited Himself and where he commissioned a man-making and man-service centre to guide the humanity in future. I described him what Master wanted to install and I told him that my interest was merely to fulfill His wish. He became very happy and helped us to get back the possession of the farm (where now Kirpal Sagar is being built)...

He said if Tai Ji had ever told him the significance of the noble work to be done there, he would have certainly decided earlier in the best interest of the institution.

Letter to Thakar Singh dated March 28, 1978

As per instruction from the Masterpower within, I wrote one registered letter to Thakar Singh to discontinue the work otherwise from that day on the Masterpower would not be responsible for the work.

Initiation on April 3, 1978

Initiation was given to 22 brothers and sisters in the Amritsar-Centre by means of the voice of the Master, whereas I told many things about the competency of the Master. All brothers and sisters got beautiful experiences except two and with the next sitting thereafter they immediately got the light and sound.

(Note: All this was done with due permission as per Master's orders which He delivered to me on April 4, 1974 at Dehra Dun and on August 20, 1974 while He was in the hospital.)