

A brief life-sketch of

HAZUR BABA SAWAN SINGH JI MAHARAJ

with a short narrative of His Teachings

Introductory Note

In this short pamphlet is given a life-sketch of that holy Personality at whose feet I have been fortunate to sit.

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

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

Humble atom

Jamal

(Pen name of Sant Kirpal Singh Ji)

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HAZUR BABA SAWAN SINGH JI MAHARAJ

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

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

Who is not acquainted with the name of that Messiah of the modern age, that living personification of the morality, the fountain-head of spirituality, who in the dark abyss of this material world helped many a helpless wanderer from the path of Truth and lighted their dark path. Just a little while ago we ourselves were witnessing the wonderful miracles and the instructive eye-opening incidents which are usually associated with the names of the past Saints and were the actual recipients of the great benefits from that God-man who lived and moved

amongst us and showed the path leading to the Reality.

Chasm-i-oo-maste Khuda
Daste-oo daste Khuda.
Guftai-oo-guftai Allah bava d
Garche az halqum-i-Abdullah bavvad.

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

This spiritual luminary assumed the garb of man on 27th July, 1858 (Corresponding to Sawan 13th. Sambat 1915 of the Krisna Paksha, after sunrise of Indian Calendar.) in a respectable Grewal Jat family of Mahmansinghwal, District Ludhiana, Punjab. His father Sardar Kabul Singh Ji loved the society of godly people and freely mixed with them, and his mother Shrimati Jiwani Ji was a living specimen of ancient simplicity, good-will and of resignation and contentment. Baba Sawan Singh Ji was the only son of his parents and was the cynosure of all their hopes and aspirations.

From his infancy he showed signs of great intellectual attainment and a high sense of understanding. Having matriculated from a school in Gujarwal, he served for two years as a teacher in the Military School at Farrukhabad. In 1884 he joined Thompson College of Engineering at Roorki. He was loved by all around him and was known for his diligence. After completing the Engineering Course he joined the Military Engineering Service at Nowshera and spent the major part of his service in Nathi agali, Murree, Cherat and Abbotabad as a successful Sub-Divisional Officer. His winning manners and hard work won for him the love and affection both of his officers and his subordinates alike. He spent the leisure hours of his service in the study of spiritual books and in the company of saintly and devoted persons.

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

Sardar Sawan Singh Ji in his early life paid occasional visits to one Baba Kahan who was a holy faqir at Peshawar. One day he prayed to Baba Kahan for the gift of spirituality, to which Baba said: "You will certainly have a spiritual benediction from the hands of a perfect Saint but not from me." He enquired, "Where shall I search for such a person?" The Baba replied, "All your efforts shall be in vain, but in the fullness of time that personage shall himself find you out."

The saintly life of his parents influenced him from the very beginning and he developed qualities of contentment, forgiveness, humility, devotion etc., to a high degree. From childhood he was free from religious intolerance and narrow-mindedness. The study of the basic principles of all religions was an article of faith with him. With his good knowledge of Punjabi, Hindi,

Urdu, Persian and English, he studied the scriptures of Hindus, Mohammedans, Sikhs and Christians, and paid great attention and devoted serious consideration to the writings of the Saints, the Sufi problems, the fundamental principles of love and devotion and general ethical doctrines.

He was stationed in Murree hills for a long time and this afforded him opportunities of meeting all kinds of pilgrims bound for Shree Amar Nath. (A place of Hindu pilgrimage.) This constant search after God for a number of years was at last crowned with success. The prophecy of Baba Kahan was fulfilled. In 1894 one day, while he was engaged as usual in his official duties in the hills of Murree, Baba Jaimal Singh (the crest jewel among the disciples of Soami Shiv Dayal Singh Ji) (Soami Shiv Dayal Singh Ji was the Saint who revived the teachings of Sant Mat.) passed that way with one of his disciples. Thinking him to be some petitioner on an errand of filing an appeal to the Commissioner, he paid no attention whatever towards Baba Jaimal Singh Ji. Baba Ji (Baba Jaimal Singh Ji Maharaj was styled 'Baba Ji.') addressing his companion said: "I have come here for this Sardar." The disciple was surprised and replied: "This gentleman had not even the courtesy to greet thee." Baba Ji smiled and said, "This poor fellow is not to blame. He is ignorant and does not know. He shall come to us on the fourth day from now." Everything turned out exactly as Baba Ji had said and on the fourth day he came to the place where Baba Ji was staying, and for hours had a talk with him on spirituality. A few days association dispelled all his doubts and banished scepticism from his mind. The practical life and teachings of Baba Ji made so deep an impression on him that he looked upon Baba Ji as a beacon light for his life's journey. The meeting of the Master like Jaimal with a disciple like Sawan was the greatest spiritual consummation. The Master dyed the disciple in his own fast and unfading colour.

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

From 1903 to 1911 though employed in service, Hazur (He was briefly addressed as such by thousands and for brevity's sake we will use the same in these pages.) spent most of his time in devotion and spiritual practice. In 1911 he felt the need of propagating spirituality so intensely that he retired from Government service long before he was due to retire and dedicated the rest of his life to the service of seekers after Truth.

At a distance of three miles from the Railway Station of Beas (on Eastern Punjab Railway) he founded a beautiful colony on the bank of river Beas—the foundation of which had been laid in 1891 by Baba Jaimal Singh Ji during his lifetime, and styled it after his Master's name as "Dera Baba Jaimal Singh." Here, besides pacca houses and bungalows, a huge and spacious hall (known as Satsang Hall) was also erected in 1934-35 at a cost of about two hundred thousand of rupees. This hall is in the form of letter 'T' with dimensions 40'x 120', the like of which can hardly be seen in the whole of Northern India.

The Master (Hazur Baba Sawan Singh Ji Maharaj) was married in early life but his wife died even before gauna. (Marriage consummation ceremony) He was married again after completion of 25

years of Brahmcharya. (Celibacy) This time he married Shrimati Kishan Kaur and got three children—one of whom died in the prime of youth, while the other two Sardar Bachint Singh and Sardar Harbans Singh are still alive. (Since died)

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

Hazur was a great reformer of unique importance. He was a Pole Star to the entire humanity and always befriended those in trouble and tribulation. With the water of Truth, Brotherhood and Equality, He with His own hands washed clean the malice and ill-will from the hearts of the people drenched through and through in the poison of materialism. He made each one drink the godly wine to his fill and always laid stress on an honest livelihood. He Himself depended for His maintenance on His own pension and never accepted any gifts or presents from anyone—not even from His disciples.

He revived the teachings of holy Saints and brought them into limelight. Like His predecessors—Guru Nanak, Kabir Sahib, Tulsi Sahib, Paltu Sahib, Soami Shiv Dayal Singh Ji, Maulana Rumi, Shams Tabrez and others, He pulled up the aspirants from their deep slumber and put them on the path of 'Surat Shabd Yoga' or 'Sultan-ul-Azkar' which is the most ancient and eternal path leading to Reality and which being natural is unchangeable from times immemorial and will ever remain as such without any modification whatever.

His teachings are esoteric and not exoteric. He taught:

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

'In short thou are next to God'.

He is just like a drop from the Ocean—Creator. He is a ray of the Almighty sun. Both the drop and the ray feel restless so long as they are separated from their source

and find rest only when they become merged in it.

Man is the noblest of God's creation and in his essence is made a perfect being. He can work on two planes—outer and inner. On the outer plane he has knowledge and science of the world to aid him in his endeavours to pass through but beyond the limits of all knowledge and philosophy on the inner plane he is quite unable singly to fathom the abysmal depths of the secrets of Nature. With the help of learning religious scriptures he tries to attain the Goal, but stumbles at every step. Very soon he realises that he has deficiencies in this respect and is helpless and unless and until he gets the guidance of a practical Spiritual Master, the Theology, the Knowledge and the Reality remain undecipherable conundrums and enigmas which baffle all attempts at solution. Spiritual living is acquirable, during our lifetime only from an awakened and really conscious Master. Such a Master is deep rooted in the Reality and all the qualities of Godly Light are fully reflected and shine forth in Him in abundance. He is fully conversant with the narrow and slippery spots on the path leading to Reality. He gives to aspirants a link of life impulse which is commonly known as 'Shabd' or 'Nad' among the Hindus, 'Kalma' or 'Kalam-i-Rabbani' among Muslims, 'Sach', 'Naam' or 'Hukam' among Sikhs, and 'Word' among Christians. Under His superintendence and guidance such a Master opens the inner eye of seeker and leads him from plane to plane until He places him at the feet of God—and all this during lifetime and not after death.

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

This is why Maulana Rumi says:—

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

And the same is said in Guru Granth Sahib (Holy Book of Sikhs.):—

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

With thoroughly realised spiritual knowledge Hazur was also full of physical beauty—His well proportioned bodily frame, cyprus-like stature, resplendent shining face, forehead, immaculately white long beard, spotlessly-white head turban, and a mole on the right cheek—all so lovely-attractive—were the focus of myriads of longing eyes. On His feet there was Padam-Rekha (lotus line in Palmistry). The well-said Persian verse was eminently befitting in his case:—

Husne Yusuf, dame Isa, yad-i-baiza dari

Anche hama khuban darand to tanha dari.

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

Mere darshan of Hazur's person awarded calmness to the perplexed and disturbed mind, bestowed consolation to every heart and above all conferred the boon of concentration and the joy of internal satisfaction. His mode of expression and interpretation was extremely clear and impressive. Simple and illuminative words and phrases uttered forth by Him to unravel the problems of Reality were peculiarly sweet and intoxicating. Ordinary pulpit-preachers when they deliver their addresses on the basis of intellect and reasoning simply betray that it is only imitative art as if it is scattering scentless flowers, distributing wine un-intoxicating, beauty without attraction and body without soul. But Hazur unfolded the Divine mysteries with such an easy and facile grace that His words went home and penetrated deep down into the hearts and made an everlasting impression. This is possible only when a really competent personage with practical personal esoteric experience within expounds the truth of - the actual spiritual experiments and has the competency to infuse into the innermost recesses of the brain—not only mere words—but the results of His own vast spiritual experiments along with the pith of the essential principles thereof. In His speech, there was an uncommon magical charm which captivated the hearts of His hearers.

This sacred and grand Master travelled throughout the length and breadth of the country and his spiritual messages worked like balm to hundreds and thousands of lacerated hearts. There is not a village or town in the Punjab where His followers are not found in large numbers. In different parts of India more than thirty Satsang halls were constructed which formed centres for imparting spiritual practical knowledge. Despite reaching an old age, this venerable personality gave spiritual talks and discourses for hours and hours together—thus quenching the thirst of millions of spiritually-thirsty seekers.

At monthly congregations sixty to eighty thousand souls ran to Beas to derive benefit from this spiritual spring.

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

This magnetic personality of Hazur attracted aspirants even from European and American countries and they flocked to India to hear His spiritual message. The number of His followers in America, Switzerland, England and Germany counts by few thousands and among them the names of Dr. Brock, Dr. Johnson (This gentleman settled in Beas for the rest of his life.), Mr. Myers, Dr. Schmidt and Colonel Saunders (Secretary to His Excellency Lord Irwin, Governor-General and

Viceroy of India.) are notable.

Hazur used to say: "All religions and all countries are mine and I love them equally."

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

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

Why then all this discord and disharmony in the world? The passion of hatred and animosity which has led to the bloodshed of hundreds and thousands of innocent souls, is certainly the outcome of wrong interpretation and degeneration- of the 'ways' of living—Shariat. (Course of life; career.) The one successful method to check this storm of reckless devastation and vandalism and to unite the whole mankind into one Universal Brotherhood is that sensible and conscious leaders and heads of all sects instead of concentrating their activities in their own limited narrow circles should meet at one place to educate and inculcate the common principles of 'Religion'—viz. exalted noble character—emanating from oneness of soul. We are all souls, we are indwellers of the house (the body) and not 'the body' itself. Thus by rectifying the condition of the indweller all the rest of the bodily concerns can surely be improved in the right manner.

Hazur Maharaj Sahib presented to the world the teachings of the Saints in a distilled form in a memorable work in Punjabi script—'*Gurmat Sidhant*.' (This voluminous treasure of Divinity comprises of two volumes and is spread over 2,000 pages.) This book was written under explicit instructions of the Master to serve as a lighted torch on the path of spirituality. Such a wonderful piece of literature in Punjabi has not seen the light of day during the last 500 years. This valuable treasure of the 'Knowledge of God' acquired during the lifetime of Hazur a considerable reputation and elicited appreciation from far and near.

Throughout His lifetime He left no stone unturned for reforming and improving the angle of vision of the masses. In spite of His attaining the age of 90, He set aside all His bodily comforts and stubbornly devoted 18 out of 24 hours of the day in the service of humanity and thus afforded spiritual satisfaction to every aspirant both publicly and in seclusion.

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

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

On the morning of 12th October, 1947, at 7 o'clock He called me. When I was present in His august presence, He said:

"Kirpal Singh! I have allotted all other work but have not entrusted my task of Naam-initiation and spiritual work to anyone. That I confer to you today so that this holy and sacred Science may flourish."

Hearing this my eyes were filled with tears, and afflicted as I was, I beseeched: 'Hazur! The peace and security that I have in sitting at Thy feet here cannot be had in higher planes ...' My heart was filled with anguish, I could not speak any more and sat staring—Hazur encouraging and caressing me all the time.

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

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

"How many souls have been initiated by me?"

Registers were consulted and after counting was finished Hazur was replied: "Up till now about one hundred and fifty thousand souls have been awakened by Hazur." Hazur said: "All right."

Same day in the evening when I was with Him, Hazur said; "Kirpal Singh! I have done half of your work and have given Naam to over one and a half lakh persons and the rest you have to accomplish."

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

Hazur silently lay gazing at me.

In those very days, one night Hazur mentioning His inner esoteric experiences remarked: "The sun has risen high. Can the people of Jullundur (A town in East Punjab about 15 miles from Beas.) also see this sun?"

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

A little later at night when I went to Him, Hazur repeated the same question addressing me: "Kirpal Singh! The sun has risen high. Can the people of Jullundur also see this sun?"

I replied: "Yes Hazur, the sun has risen high—and not only the people of Jullundur but also those living in England or America who will traverse to inner planes can see this sun. (Guru Nanak when nearing His earthly end also spoke of this sun to his sons and His devoted follower who succeeded Him. Rishis of the old also refer to this in their Gayatri Mantra.)"

Thereupon Hazur said: "Thou hast correctly answered my question."

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

Surveying the surrounding occurrences and events, Hazur once observed: "It's pity that the followers of Sant-Mat also are becoming a prey to misconception. The teaching of Saints is 'See with your own eyes. Until you do not see with your own eyes, do not even believe your Master.'"

As is said:

Jab lag na dekhun apni naini
Tab lag na patijun Gur ki beni.

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

This is the dictum and basic pillar of Sant Mat faith and it is an established fact that the disciple should peep inside and talk with his Master. Those engaged in abhyas generally do not forget everything about and leave all thoughts of their physical body for withdrawal and turning inward. Whoever; with love in his mind, regularly follows the method according to the instructions of his Master will meet the Master within and will testify to the authenticity thereof. This is a way which can be seen and practised in one's lifetime. Accordingly you do and see. But those who do not apply themselves in abhyas say: "To withdraw and tap inside is wrong? uncertain, and doubtful, and, if at all it is possible that somebody peeps inside, then the inner experiences are not believable." Unless they themselves peep inside, they cannot have faith on the experiences of those few who do have such experiences. Hazur said: "My followers should never trust in such incredulous persons—un-linked and infirm believers as they themselves are—they will shake their belief and faith. It is therefore incumbent on my followers to open their inner eye. When their soul will withdraw from physical body, they will realise the truth of it. Remember that this science of traversing to inner higher planes is not wrong, and is correct, definite certain and sure to the last word."

Those who have traversed have corroborated this:—

(i) Surat sail asman ki lakh pawe koi Sant,
Tulsi jag jane nahin at utangpiya panth.
—Tulsi

(ii) *Gyan ka chandna bhaya akashmen,
magan man bhaya ham lakh paya.*

*Drishti ke khule se nazar sab aiga,
Lakha sansar yeh jhut maya*,*

*Jiv aur Brahma ke bhed ko bujh le,
Shabd ki sanchi taksal laya,*

*Das Paltu kahe khol parda diya,
Paith ke bbed ham dekh aya.*

—Paltu

(*Maya means all that attracts us here in this world and keeps us away from God.)

(iii) Sant Tulsi Sahib says:

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

(iv) Sant Paltu Das says:

The light of all knowledge radiated in heaven inside, seeing which my mind was full of joy. I saw it really existing. It can be seen by opening the inner eye. In that light I saw that all that attracts us here as well as the whole world is a big fraud. How I got to this end—it was by analysing the self and God, through the mint of true Shabd. Thus attuning to Shabd 'Paltu' cast asunder the veil and withdrew inside to see the Truth.

Again one day the Master spake thus:

"I am not tied to one or any particular place. The Saints who come commissioned from above tell the world of the true path and those who come seeking true knowledge are informed of the way to meet God. Worldly people in order to meet their worldly needs gather round them and make them as a means of earning livelihood. When such wealth is accumulated in abundance, a number out of them turns as 'worshippers of Mammon' whose lust can never be satisfied. When such circumstances are created, Saints withdraw from such a place. The souls of sincere seekers after truth cannot get any solace from such a place. Such places then become the seat of Mahants (Title of Mahant or Gaddi-Nashin is usually given to those working or posing at one particular place in the name of previous Saints or Sages after the latter abandon or depart physically.) and Gaddi-Nashins. True Saints are not fastened to any religious sect or dress. They are free personalities. They are neither a party to one nor a foe to the other. They impart the true lesson as to how to reach God. Those who will apply

themselves to abhyas in their company will succeed and the others who keep themselves aloof and far away from them remain unlucky."

Hazur more than once emphatically declared:

"The mission of spirituality can only be carried on successfully by one adept in spirituality. It cannot be entrusted to a blind (Viz. spiritually blind, whose inner eye has not been opened.) person. Whoever has a desire to find me out can reach me within through one who is linked with me. You will not find me in the company of those who are after the possessions of the world. Be not deceived by such people. Do abhyas and peep inside your own self and meet me. I do not dwell in the midst of mayaic insects (Those who attach themselves to wealth and worldly pleasures). Go to some selfless being who is after me and lives for me and is not after possession of Deras. Gurmukh is delighted to have his Guru , while a manmukh wallows in luxury and pleasures of the world—Maya."

On another occasion Hazur said:

"Kirpal Singh! The people will flock to the place where they would find the riches of Naam. What have you to gain from Dera? (Dera Baba Jaimal Singh at Beas) You better leave Dera. When Baba Ji (Baba Jaimal Singh Ji) came from Agra, He brought with Him neither money nor followers. He fetched within Him only His Guru and through His blessings the present Dera came into existence. Sangat is dear to me even now just as it was before. It is now imperative for sangat to do abhyas and go within. By doing so all will be able to understand things as they are. Everybody has treasures of knowledge within. Even an illiterate man if he secures the assistance of an educated person can become graduate and M.A. If you sit by some illiterate person for the whole of your life, you shall not be able to attain the degree of M.A. Do not waste your time. If you want to gain knowledge of spirituality, then go and sit by some able spiritual teacher who is practically skilled. He will wake up the dormant spiritual faculties within you. He has not to give anything from himself. Keep on impressing the need of abhyas on entire sangat and go on doing Satsang. The souls are getting help from within and will continue to get the same. You obey the orders of your Guru. If an obedient wife acts according to the bidding and wishes of her husband and the people call her bad names, let them say so. You have to carry on the mission under the orders of your Master. Do not care if Mrs. Grundy grunts. Tell everybody to do abhyas fondly and to invert within to reach the astral form of the Master."

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

Consequently, during Hazur's lifetime and in strict conformity with His wishes, in November 1947, a proposal for "Spiritual Satsang" was laid before Him, the main objects of which were

solely ethical and spiritual benefit of mankind in general, irrespective of caste, colour or creed—which was heartily appreciated by Hazur saying: "I am wholly and solely at one with thee in this endeavour," and directed me to give practical shape to the scheme. It is, therefore, due to His blessings alone that Ruhani Satsang today is working successfully in and outside Delhi. The sole objective of this Satsang is to present spirituality to mankind in general in a lucid scientific form. The subjects of 'purification', knowledge of 'self' and 'knowledge of God' are being dealt with practically so that people of different castes and creed—living in their own circles—are being benefited thereby. Old followers as well as the new ones are deriving benefit from this science and everyday inner spiritual experiences of both of them plainly show that Hazur Maharaj Sahib is helping them with His hidden Hand far more forcefully than ever.

Such ever-living personalities are personified specimen of self-sacrifice. Even during His confinement to bed—not caring for His tender health—Hazur continued to quench the thirst of those thirsty of spiritual guidance and teachings. Besides the outer help there was inner guidance also to its fullest extent. Such Master-souls are mere human beings to our eyes but in reality are 'Unseen Supreme Power'—clothed in body—that works unfettered beyond the limits of this body also.

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

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

The subject of illness of Saints too is no less a perplexing event. The fact of it is that this illness of Hazur was the result of the weight of our karmic debts, of the deeply-heaved sighs and tears of those afflicted amongst us. (Saints take the burden of misdeeds of their followers on their own body to keep those initiated by them clean and thus save them from pangs and anxiety of the day of judgment. This is however a poor estimate of the gigantic treasure of love they have for their disciples, regardless of reciprocity serious and hard to endure. This explains one of the many great responsibilities that true Saints have to share unperceived and unknown to their disciples.)

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

Every day Hazur grew weaker and weaker in body. From the night of 29th March, 1948 to the morning of 1st April, unusual restlessness and visible 'fluttering' was seen visiting His physical frame. This symptom was also created for putting to test those surrounding Him.

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

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

Accordingly, at the time of appearance of this symptom of 'fluttering of the body' Hazur again

spoke several times in these words:

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

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

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

"Master! Thou art above body and body influence s, unconcerned to comforts and discomforts, but we humble and helpless beings are afflicted hard and cannot endure the sight of Hazur's thus suffering bodily. Thou hast all powers. We would be extremely grateful if Hazur very graciously removes this indication of disease on His body."

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

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

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

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

Thus in His 90th year on the morning of 2nd April, 1948 at 8:30 this brilliant Sun of Spirituality, after diffusing His light in the hearts of millions of masses, disappeared to rest below the horizon at Dera Baba Jaimal Singh.

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

This tragedy is fatal indeed for all of us—broken-hearted as we are. But those, who during

His lifetime restricted their intercourse with that Emperor of Saints—The Master—only on the physical plane and had never witnessed His glory and greatness on the astral and other spiritual planes with their own eyes, are feeling the poignant pangs of separation the most. Those, however, who had the good luck to meet Him on inner planes while he was existing in physical body are comparatively in less torments, for, at will, they can even now rise to that Mightiest of the Mightiest—the Master—and seek solace by talking to Him. Blessed indeed are such souls because through them are still communicated the requests and messages of other disciples and abhhyasis to Hazur and in response Hazur's orders to them.

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

While ailing Hazur used to say:

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

And even now, in the daily internal message of the Master emphasis is laid on devoting more time to Simran and Bhajan—collectively and individually for all His followers—so that they may traverse within and meet him inside face to face. It is therefore incumbent on all initiated by Him to take full advantage of these moments of grief and sorrow by devoting at least four hours a day to Simran and Bhajan as ordered by Him and thereby be able to fly to higher realms, talk face to face with Master, and drown their tortures of separation in the great ocean of immortal existence. The remedy for our lacerated hearts lies only with that compassionate and sympathetic Messiah. That boundless ocean of Godly mercy is, even now, heaving up and down. That Master of Eternal Domain is keeping His doors open all the time and is calling aloud:

"Bring into actual experience the great principle of 'Withdrawal before death'. I am impatiently waiting for you to come up to me. I am nearer to you than the nearest. For those of you initiated by me it is sacrilege and mark of disgrace on both love and devotion—if ye look upon anybody else as a Guru or Master-guide. You may, however, derive benefit from the company of some awakened personality who pays visit to me everyday. He will not misguide you, but on the contrary, will unite you with me will instill my love in you and will strengthen the Divine link that binds and ties you to me. Moreover, in the capacity of GurBhai (A spiritual brother initiated by the same Master), He shall be helpful to serve you."

It is therefore clear that for those about one hundred and fifty thousand souls initiated by Hazur, the guiding Master is Hazur Himself. Consequently, all these should engage themselves in Bhajan and Simran with full faith, confidence, trust and Dhian of Hazur alone. All these shall be looked after ultimately in the same form of Hazur. That immortal Messenger of our future betterment is continuously watching and superintending us each moment. Many disciples of Hazur Maharaj Sahib are getting Hazur's darshan within these days and those who are thus blessed, are mitigating their sorrowful hearts by talking—far more freely than ever before—face

to face with Him. We all too, if we divert our attention from this mortal world and worldly connections and turn to that Master of the Divine Spring of Immortality, then Hazur, with His illimitable kindness will—and there is no doubt about it—appear to us to bestow His Darshan and enveloping us in the circle of His lighted radiance take us along to place us at the feet of the long-loved Lord.

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

- Kirpal Singh

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