



MOTH & THE FLAME
THE CROWN OF LOVE

24

Kirpal Singh was thirsty for knowledge from childhood. He voraciously read through an entire library, but at the end of every book of religion, biography or philosophy, he penciled the words, 'No way out.' During this period of intense search and pining, he divulged that his pillow often became drenched with tears.

His innate compassion expressed itself towards the suffering of others. He served the sick and dying in hospitals, as well as in the streets during virulent epidemics, with no regard for his own safety. These were the days before antibiotics were available. His capacity for hard work was legendary, and he had an intrinsic inclination towards spiritual practice. His ability to foretell events even as a child is well known and documented, but he prayed that this gift be held in reserve.

Kirpal Singh was born into a family of meat-eaters, although he steadfastly refused to eat meat as a child. His father, Hukam Singh would press him to eat meat, to which the boy replied, 'Father, isn't meat from dead animals, and would you have me make a burial ground of my body?' His parents would smile and let the boy have his way.

Another time, his father told him, 'Pal, our friends will be your friends, and our enemies will be your enemies.' Kirpal replied respectfully, 'Father, your friends will be my friends, but your enemies will be my friends, for I have come to love all.'

When his father suffered a debilitating stroke and consequently lost his memory, Kirpal patiently taught him to speak again. Around 1917, he suffered a second stroke and memory loss and once again the dutiful son taught him to speak. When fully recovered, Hukam Singh addressed his son: 'Pal, I am extremely pleased with you. Ask for anything you want—wealth, children, fame and the like—and if a father's blessings have any effect, you will certainly have what you desire.'

Kirpal replied, 'I do not want earthly things, I wish only to meet God in this lifetime.' His father said, 'I have not seen God, but if there is God, you shall certainly meet Him!'¹ Shortly thereafter, Kirpal began having visions in meditation of a radiant being whom he took to be Guru Nanak. For the next seven years, this luminous form

THE CROWN OF LOVE

conversed with him, took his soul to higher planes, and bestowed many revelations. During this period, Kirpal composed several poems in praise of his radiant Guide, although he remained unaware of Its living physical counterpart on Earth.

In 1924, Kirpal, who was very fond of rivers, took a train to the Beas River station about thirty miles from the city of Amritsar. When he asked for directions to the riverbank from Bua Das, the train-master, the latter asked if he had come to see the Saint of Beas. Always keen to meet with the holy, Kirpal took directions and walked three miles to the Saint's dera or hermitage. Hazur was inside taking his meal when Kirpal Singh arrived, and not wanting to disturb the Sage, he sat and waited outside. When Hazur at last emerged, Kirpal was wonder-struck to see the same majestic personage who had been guiding him within for the past seven years. He asked, 'Maharaj, why this delay in meeting You?' to which Hazur replied, 'This was the most opportune time.'

'The Guru appears when the *chela* is ready—even to the most skeptical mind,' Kirpal reminisced of his first meeting. 'Perhaps none of you have been so skeptical as I was. I was afraid lest I go to somebody who had not met God, then my life would have been spoiled.'

The twenty-four year mystic bond between Sawan and Kirpal that followed was unique in the history of Masters and disciples. Some have found a parallel in the depth of their relationship to that of Shams Tabriz and Rumi, Bulleh Shah and Shah Inayat, Guru Ram Das and Arjan Dev. In the final analysis, there are no such things as comparisons. Love is the beginning and the end of the journey.

On June 11, 1939, Baba Sawan Singh wrote his beloved disciple:

*May the compassion of the Lord of thy soul be with thee,
May the Lord of thy soul help thee ever and anon.*

Dear Kirpal Singh Ji

Radhasoami.² I have received your loving letter and am happy to read its contents. My dear, saints inherit discomfort in life.

*'When the crown of love was placed on my head,
Sighs were given as cash grant, and desert as property.'*

*'We are puppets in the Lord's hands,
We are dragged by our destiny;
We go wherever we are ordained to,
Nanak, how true it is!'*

THE CROWN OF LOVE

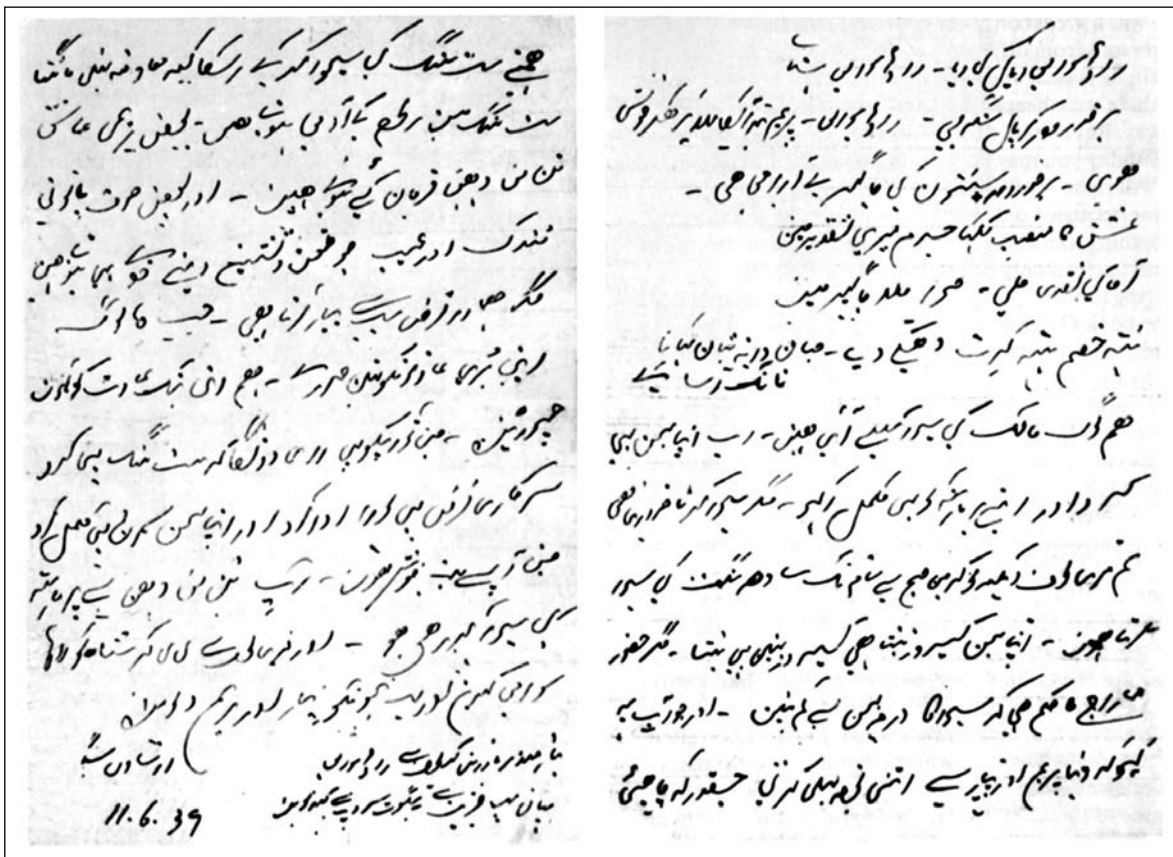
We have come into the world to serve the Lord. Keep yourself engaged in meditation and complete the course of spirituality. But the service of His creation is equally essential. Look at me; I remain engaged in the service of humanity from morn till night. Sometimes I do not get sufficient time to do meditation, but Hazur Maharaj (Baba Jaimal Singh Ji) used to say that service to humanity is no less important than meditation. And, if you feel that people do not pay as much attention to our love as they should, we do not expect any compensation for our services to the satsang.

All sorts of people come to satsang. There are some whose hearts are overflowing with love and are ready to sacrifice their all—body, mind, and money. There are also some that indulge in tall talk and calumny; they are ever ready to slander. But our duty is to love all. If they do not give up their wicked ways, why should we leave our noble ways? My advice to you is that you should do satsang while fulfilling your official duties honestly and also complete your course of bhajan and simran. I am greatly pleased with you. You are serving the Lord with all your resources—body, mind, and money.

Convey my Radhasoami to Bibi Krishna and love to children.

Yours, (signed) Sawan Singh

facsimile of Hazur's original letter to his beloved Disciple:



THE CROWN OF LOVE

Within a few short years of his initiation, Kirpal Singh, who had already accessed the first two inner regions, assiduously cultivated his Master's gift and crossed the remaining higher spiritual realms. When the union of his soul with the Supreme Being was consummated, his inner and outer perfection was complete. Throughout their long relationship, Kirpal Singh devotedly served his Master's mission.

The Last Days of Hazur: According to Master Kirpal's own words, on the morning of October 12, 1947, Hazur summoned him to his bedside:

'Kirpal Singh! I have allotted all other work but have not entrusted my task of Naam-initiation and spiritual work to anyone. That I confer on you today so that this holy and sacred Science may flourish.' My eyes were filled with tears, and afflicted as I was, I beseeched: *'Hazur! The peace and security that I have 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 privilege to be in seclusion with Hazur, He talked about the interior affairs of the Dera and instructed me how to act when he departed forever...

*One night Hazur, mentioning his inner esoteric experiences, remarked, 'The sun has risen high. Can the people of Jullunder [a city in Punjab] also see this sun?' Those sitting nearby were ignorant of this secret expression. The opinion of the doctor in charge was, like the others beside him, that Hazur's brain did not work properly on account of 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 Jullunder also see this sun?' I replied, 'Yes Hazur, the sun has risen high—and not only the people of Jullunder but also those living in England or America who will traverse to inner planes can see this sun.'*³ Thereupon Hazur said: *'You have correctly answered my question.'*

Similarly Hazur made mention of several hidden secrets but those around him were hardly able to grasp what he was hinting at—this being a subject familiar to those only who are practical inlookers and spiritually skilled. What, therefore, could other poor fellows know about them? Surveying the surrounding occurrences and events, Hazur observed:

'It's a pity that the followers of Sant Mat also are becoming a prey to misconception. The teaching of the Saints is "See with your own eyes. If you do not see with your own eyes, do not even believe your

THE CROWN OF LOVE

Master...”

On another occasion Hazur said: ‘Kirpal Singh! The people will flock to the place where they would find the riches of Naam. When Baba 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. 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...Tell everybody to meditate fondly and invert within to reach the astral form of the Master.’

Consequently, during Hazur’s lifetime and in strict conformity with His wishes, in November 1947 a proposal for ‘Spiritual Satsang’ was laid before Him, the main objects of which were solely the ethical and spiritual benefit of mankind in general, irrespective of caste, color, or creed—which was heartily appreciated by Hazur, saying: ‘I am wholly and solely at one with thee in this endeavor,’ and directed me to give it practical shape...to present spirituality to mankind in general in a lucid and scientific form...

The subject of illness of Saints too, no less, is a perplexing event. The fact of it is that this illness of Hazur was the result of the weight of karmic debts, of the deeply heaved sighs and tears of those afflicted among us. Outer dealings of Saints also set the best example of the exalted human standard of living and character. They voluntarily take upon themselves the burden of their own initiated souls without a murmur or mentioning a word of complaint, and this becomes their usual task.

Every day Hazur grew weaker and weaker in body. From the night of March 29, 1948, to the morning of April 1, 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 time, ‘If a person proficient in bhajan and simran sits by me, I feel comforted and relieved. Therefore those who come to me or sit near me should do simran.’ Accordingly, at the time of appearance of this symptom of ‘fluttering of the body,’ Hazur again spoke several times in these words, ‘If the person who has to do the work of spirituality after I depart comes and sits by me, my trouble will be gone.’

To comply with this evidently last wish of the Master, the near relatives of Hazur came and sat in bhajan and simran one by one by the bedside of Hazur, but there was no relief whatever...

THE CROWN OF LOVE

On the morning of 1st April, 1948, it was extremely benevolent of Hazur to afford a chance to this humble servant...through the assistance of a lady⁴ 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 bodily influences, 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...When I opened my eyes, Hazur’s body was in a state of perfect repose, [his] forehead shining resplendently. He opened His mercy-showering lovely eyes...and cast a glance at my humble self—both eyes gleaming with radiance like a lion’s eyes. I bowed my head in solemn and silent adoration and said, ‘It is all Hazur’s own benignity.’

Hazur steadily kept gazing for three or four minutes into my eyes, and my eyes, in silent wonderment, experienced an indescribable delight which infused a beverage-like intoxication down to the remotest pores of my entire body—such as was never before experienced in my whole life. Then those mercy-showering eyes closed not to open again. In his last moments Hazur was all peace.

When he breathed his last, I put my head upon his feet and said, ‘The sun of divinity which had risen has set, and I have no words to express my grief.’

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, disappeared to rest below the horizon at Dera Baba Jaimal Singh.⁵

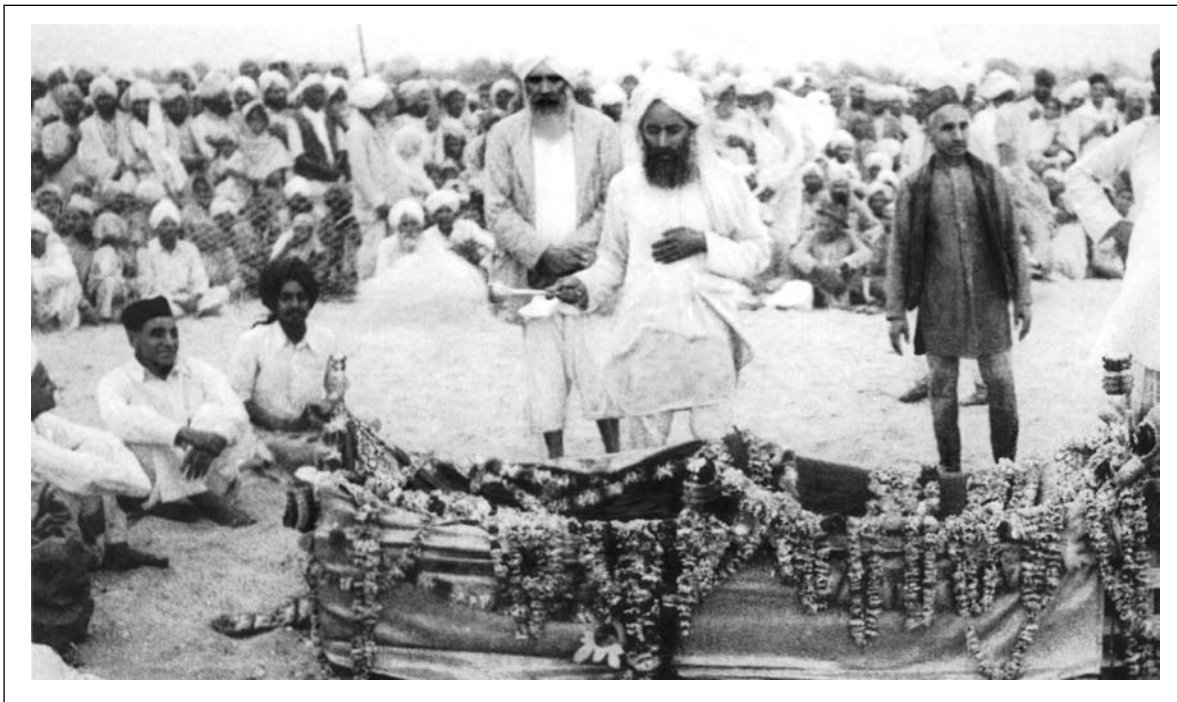
It was a time of great bereavement for the devotees left behind. In the remarkable photograph that follows, we see the crowd, the dust and clamor, the funeral bier being borne on the shoulders of disciples and family. In the foreground, Sant Kirpal Singh is seen, his right hand slightly raised in a gesture of calming and direction.

THE CROWN OF LOVE



Hazur's funeral bier en route to the Beas River, April 2, 1948.

In the last rare image from that time, behind the coffin on the sandy river bank, the poignant figure of Sant Kirpal Singh stands straight, his head bowed with folded hands. The cremation soon took place and Hazur's sacred ashes were immersed in the flowing waters of the Beas as darkness of night covered the land. Then, in conformance to his Satguru's wishes, Hazur's *Gurmukh* disciple quietly departed for Delhi, and shortly thereafter, the Himalayan mountains, to prepare himself for the great mission ahead.



THE CROWN OF LOVE

1. 'Pal' was the affectionate name that he was called by his family. In this regard, Kirpal fondly told his disciples of the power of parental blessings.

2. *Radhasoami*, or *Radhaswami*, is another name for the Supreme Being or *Anaami*, introduced by Soami Ji of Agra in the late 1800's. This term was used as a greeting and farewell by Baba Sawan Singh Ji. *Radha* signifies the soul, and *Soami* the Lord, thus 'Lord of the Soul.' The name Radha Soami contains a clue to the spiritual science:

Radha aad surat ka naam, Soami aad shabad nij dhaam
Radha is the name of the primal soul current (surat);
Soami is the name of the primal source of shabad (Word) -
—Sar Bachan - Prose (Beas, India: Radha Soami Satsang).

As the name Radha Soami became contentious and even litigious with several successionary groups claiming its rightful use, Sant Kirpal Singh rarely referred to it, but whenever addressed by the greeting, 'Radha Soami', he would return it in kind with utmost respect.

3. Guru Nanak, when nearing his earthly end also spoke of this inner Sun to his outer son, Siri Chand (who was ignorant of it) and to his devoted follower—Angad who understood it and succeeded him.

4. Bibi Ralli went to Kirpal Singh and implored him, 'Hazur's condition is precarious, and you had better come.' Then she took him to the bedside of the ailing Hazur.

5. Excerpts from *A Brief Life Sketch of Hazur Baba Sawan Singh Ji Maharaj*, (Delhi: Ruhani Satsang, 1949, Darshan Singh, *Portrait of Perfection - A Pictorial Biography of Kirpal Singh*, (Bowling Green, VA), 1981.