

When an Initiate Dies



If I die, don't say that he died.
Say he was dead, became alive, and was taken by the Beloved.
(Rumi)



Why shed your tears over the death of a devotee?
For he is homeward bound and in safe hands.
Lament the death of the wretched worldly-minded,
For they are hawked from shop to shop,
In the marketplace of death.
(Kabir)



Life is going forth,
death is returning home.
(Lao-tzu)



When an Initiate Dies

One thing is certain - the initiates of Sant Kirpal Singh are nearing the end of their earthly sojourn. We are all getting older - or younger - by the moment, and each breath takes us closer to the transition known as death.

Master Kirpal Singh completed His earthly mission in 1974. Anyone initiated by Him has to be a senior citizen or close to it. So, the topic of what happens when an initiate dies is more relevant now than ever before.

Master Kirpal Singh has said: "Our Master used to say, 'If you would like to see how the Master works, go to some initiate at the time of death. Ask him, he will tell you.'"



"Do you know what happens? Breathing is going on day and night; and - *Thy days are numbered*. Masters in the East say, *Thy breaths are numbered*. It must be finished. It goes in, goes out; we are just absorbed in our outer thoughts, we don't care, we are quite ignorant about this. All the time life is passing away; time and tide wait for no man. After all, it is something like a pitcher full of water; drop by drop it is oozing out. Then what will happen? One day the pitcher will be empty; all the water will be out. Similarly, these numbers of breaths, or drops of water you might say, they are dropping out, one by one. We think we are getting old; truly speaking, we are growing young. A man who is to live fifty years, if he has passed ten years, he has forty years left; when twenty years have passed, he has only thirty years left; are you growing older or younger? It is going down!" (Sant Kirpal Singh, ruhanisatsangusa.org/comeback.htm)

This booklet will review some of the Masters' teachings on this most important topic.



It is a strange fact that though the whole world is frightened of death, the disciples on the holy Path want to die. He who has mastered the science of dying with the grace of the Master, will depart finally with laughter on his or her lips, as in the case of my earthly companion.

(Sant Kirpal Singh, Sant Bani Magazine, 10/88, p.30)

I do not ask Thee, Master, riches, good fortune, or salvation;
I seek no happiness, no knowledge. This is my only prayer to Thee:
that as the breath of my life forsakes me, I may chant Thy Holy Name.
(Shankara)

I beg You, Beloved Master,
come to me at the last moment and meet me in death.
(Mirabai)



Hazur Baba Sawan Sing Ji Maharaj

We are to leave this world one day, and if we are loving, obedient disciples, and have made proper preparations in this lifetime, we do not have the transition which we call death. While others weep, the spiritually developed soul departs happy – happier than a bridegroom on his wedding day.

The time of death is a critical one in our experience, when our friends and relatives are helpless to render any assistance; but for the followers of Sant Mat, it is the happiest time of all. The Master appears and takes the departing soul with Him, and puts it in its upward journey at the place for which it is fit.

There is no rendering of accounts with Kal (the Lord of Judgment), provided there have been love for and obedience to the Master. The departed soul is happier than it has ever been before. There is absolutely no fear of death. The Master's presence within breaks all worldly connections and the mind is free to continue the upward journey. (*Spiritual Gems*, letter 164)



The following discussion is recounted in the book *Call of the Great Master*. Baba Sawan Singh is talking with a barrister (lawyer) regarding the afterlife.

“Do they have bodies in heaven and hell?” asked the barrister.

“Yes,” said the Great Master. “Not physical ones, but subtle bodies that feel pleasure and pain.”

“Does this body also change at death? Suppose a man after death incarnates as a bulldog, will his astral body also undergo a similar change?” asked the barrister.

The Great Master replied, “Sense impressions, desires and subtle tendencies of mind form the astral body, which do not change easily. As the water takes the shape of the vessel in which it is poured similarly the astral body fits in all the physical bodies whatever their form or shape.”

“Do the Angels of Death sometimes make the mistake of taking some Satsangis to hell?” asked the barrister.

“No,” the Great Master replied. “They dare not come near one who has been initiated by a perfect Master. Even their master, Yama, is afraid of the perfect Master Shabd. If they should take an initiate there the Master Himself would have to go there to get him released. The result would be that all the inmates would be immediately released and hell would become empty. Yama does not want this to happen.”



Death is nothing but a gateway to birth. Nothing that lives ever dies, it only changes form. When a man's body is weary the soul leaves the body to receive newer and fresher garments. And so on goes this great play of God – from eternity to eternity.

(Guru Nanak)

Sant Kirpal Singh Ji

Excerpts from *The Mystery of Death*

Chapter IV *Death in Bondage*

In nature death follows life, and life proceeds from death. Death, as a cessation of life in one form, is but a prelude to re-living in another form, and generally at a higher level of existence than before, and in better and more congenial environs.

To have some idea of what happens after death, let us have recourse to the scriptural texts. The Masters divide mankind into four categories.

In the first group, there are those who have not had the good fortune to take refuge in any Sant Satguru, and these form a considerable bulk. They have to go all alone, each a solitary soul by itself, without any friend and companion. All such souls have to appear before, and abide by the decrees of the god of justice (Dharam Raj), who dispenses stern and strict justice on the principle of “as you sow, so shall you reap” (see Galatians 6:7), without compassion or commiseration. This is what is called the inexorable Law of Karma which works relentlessly. This Law does not take into account any extraneous circumstances, and admits of no exceptions.

At the appointed time, of which no one is aware, good angels (Ramgans) or bad angels (Yamgans) as the case may be, come to take the spirit forcibly out of the body, and one has to go along with them. They escort the spirit to the judgment-seat, and each spirit has to render account of his thoughts, words and deeds.



The one who has indulged all his life in sinful doings is sent to Hell (Narak or Dozakh) to undergo the penal servitude for a particular length of time as his misdeeds may merit, and thereby rid himself of the evil impressions and understand the law that works for his ultimate good. When the allotted time expires, the soul once again takes birth so that it may have another chance to lead a reformed life freed from the evil now washed off, and make a fresh start avoiding the pitfalls of the past.

If one led a life of righteousness, he is assigned a place in Heaven or Paradise (Swarg, Baikunth or Bahisht), where he, for some allotted time interval, enjoys the fruits of his good deeds, after which he too once again comes down to the earth-plane.

Thus, all souls ensconced in the karmic wheel of life move up and down by the ceaseless momentum of their own deeds. There is no escape from this ever-revolving giant wheel until one, by a stroke of good fortune, meets some Sant Satguru and the latter accepts him and helps him to a way-out and to the God-Way.

In the second category of mankind fall all persons who come in contact with a living Perfect Master, are accepted by Him, and initiated into the esoteric science of the soul, but for one reason or another, are not able to develop communion with the holy Word to any appreciable extent, be it on account of indulgence in sense-pleasures, or lethargy, or something else. They stand on a different footing from those in the first category.

At the time of death of these initiates, when the soul-currents begin to withdraw from the body, or a little earlier, the Satguru in His Radiant Form appears within to take charge of the departing spirit. The Radiant Form of the Master gladdens the heart of the devotee, and he gets so absorbed in Him that all attachments of the world fall off like autumn leaves; then he fearlessly and joyously follows Him into “the valley of the shadows of death.”

With the dervishes, there is no reckoning of the deeds of their disciples. The Master is all in all, the sole judge and arbiter of the disciple’s deeds, whether these be righteous or unrighteous, and deals with them as He thinks best.

Distance does not count with the Master. The Master-Power does come at the last moment, or even earlier, no matter where the disciple may be - far or near. The Master-Power apprises him of the impending inevitable hour of his exit from the world, and accordingly comes to escort him.

The subtle form of the Master is resplendent, and leads the spirit into higher regions. He assigns each spirit an appropriate place to which he may be entitled according to his sadhna or the practice of the holy Word during his lifetime; and He imparts to him the necessary instructions for further and fuller development on the spiritual Path.

In case one is to be chastised for his laxities, the Master Himself administers the necessary chastisement, but never lets him into the torture of Hell-fire. The divine-balance holder (the King of Shadows: Dharam Raj) who judges each departed soul according to his deeds, has no authority over the apt disciples of the Master, for they live in the Name of the Master.

It is not given to him (Dharam Raj) to pass and execute judgment on the disciples of a true Master. In all such cases, the Master Himself decides and does things as He thinks best.

But such initiates as have no love for the world are not reincarnated on the earth-plane, unless for some particular reason the Master deems it necessary to do so; and in that case, such a one does not slide down the scale of existence but is reborn in some human family of pious and religious parents so that the new-born easily gets into touch with a Master-Saint and resumes on his Path Homeward, from an early age, without any let or hindrance. For the “incorruptible seed” of the Word sown by the Sower (the Master-Power) ever remains within the depths of the disciple’s soul, and, in time, cannot but sprout, blossom and fructify by means of the Water of Life that he is sure to get from the true Master of his lifetime.

The third category of mankind comprises such persons as make the most of the instructions and commandments imparted to them by the true Master, but have not yet attained perfection though they are well on the way to it. Such souls know of the day and time of their departure in advance of the event. Since they are fully conversant with the death process and everyday undergo its experience, they are not afraid of death and know its shadowy character. On the contrary, they wishfully and wistfully await the appointed time and voluntarily throw off the worn-out mortal mantle, just in the same way as they had put it on at their advent into the world.

They know some of the higher planes of the spirit-world which they traverse day in and day out along with the Master-Power. They also know the particular plane to which they are ultimately to go for their sojourn after death. There they live for some time and work for their way up to still higher regions. They live all the time consciously in the love of the Master, and the Master-Power ever abides in them. He is their mainstay and support, and they owe no allegiance to anyone else.

Last, but not the least, come the Perfected Souls. While living on earth, they are liberated beings (jivan mukats) and lead a freed life of the spirit. They know full well, far ahead of the time, as to when they have to go back to the House of the Lord, and gladly await the hour, welcoming the manner in which they are to quit the bodily frame...With no will of their own, they live in the Will of God, and joyously embrace death as a means of reunion with the Beloved...

Rise Above Consciousness of This World

January 15, 1971, Morning Darshan, Rajpur

Our Master used to say, "If you would like to see how the Master works, go to some initiate at the time of death. Ask him, he will tell you."

My wife passed away on the 3rd April. On 31st March she was having the Master within her. She said, "I am going on the 2nd." I told her, "Don't go on the 2nd; there will be thousands of people here [for the Bhandara--Sawan Singh's Death Anniversary]. This will cause a great disturbance." "All right, then the day after on the 3rd or 4th I will go." On the 3rd I asked her, "Are you ready now?" She said, "Yes." "All right, go." She smiled and left.

So everybody has to go. We should at least go jolly. How far have you progressed while in the physical body? You will go directly to the place to where you have progressed while in the physical body. You can progress more here in the man body. If you have divested yourself of all the vestures of the different planes you'll go directly Home. What takes months to do here, there takes years to do. How important it is. Again I might tell you this is not given in books. You have to learn to leave the body, is it not so? Is there any doubt about it? Perhaps you have arranged something here? I don't think you can. So that's the foremost thing that you must learn--to leave the body. When you leave the body all environments are cut off.

(ruhanisatsangusa.org/lok/riseabov.htm)



Our Master used to give an example of people crossing a river. The sailor first takes one load, then another load, then a third. Those whom Masters have initiated are taken one by one.

All will go, some before, some after, but on the other side of the world you will all meet.

(ruhanisatsangusa.org/lok/god-enter.htm)

The initiates of the Living Master have a rare privilege, for they are granted Divine protection at the time of their final exit from the world. Such disciplined souls are greeted at the last moment by the Radiant Form of the Master, Who escorts them into the inner planes for further progress on the Path as may be necessary for each individual. There are many living instances of those leaving the earth plane for good who bore testimony to the Master's presence and make a happy transition, with His Grace.

(ruhanisatsangusa.org/follow.htm)

In this human body you can go back to your home and in no other. You are fortunate you have the human body. What you can do here in a short time, cannot be done in the other world, higher planes, in ten times as long.

(ruhanisatsangusa.org/lok/god-enter.htm)

Each man has to cast off the mortal raiment in a manner predestined and preordained by past karmas – by disease or accident. Death cannot befall anyone before it is due.

(*Spiritual Elixir*, 284)

Repeatedly Sants have warned man that in this Kali Yuga (iron age) man has been allotted a limited number of breaths in one lifetime. He has been given roughly 26,000 breaths a day – the amount varies from person to person and is determined by the parabdh or fate karma.

(ruhanisatsangusa.org/sant.htm)

The day our allotted number of breaths expire this body will fade away like a bubble of dew.

And that time might arrive any minute...

(ruhanisatsangusa.org/dieb4death.htm)

Death is no bugbear; it is the name given to a change which comes when one leaves the coarse atmosphere of the earth and enters a finer one of Light. Something like the sun setting in one place and rising in another.

(ruhanisatsangusa.org/jewel.htm)

Throughout the human life we see the daily advent of birth and death. Some people die young, some in youth, and some in old age. At death, some writhe in agony and torment, and others leave in joy and peace. So what is it all about? They say that at the event of any birth the world rejoices, and the newcomer cries - but brothers, you should live such a life that at departure you yourself rejoice, and the whole world cries. This would mean that you had won the gamble of life.

(ruhanisatsangusa.org/death.htm)



From a heart – to heart talk given by Sant Kirpal Singh at Sawan Ashram, just ten days before His physical departure.

Question: Does the Master meet every initiate at the time of physical death?

Sant Kirpal Singh: Just those who are in tune with it are informed ahead of time. Those who will never sit in meditation, know only that very day. He will guide you at least, direct the way. But for him who transcends the body, the stepping stone is there. They know: "All right, I'm going." My wife said, "I am going tomorrow." I said, "Tell the Master not to take you tomorrow. Ask Him please. Tomorrow there will be thousands of people gathered, a large Satsang.. "When that was over I went to her: "Are you ready?" – "Yes." – "Go inside." She went jolly. This is the fate of everybody. No concession, this is for everybody initiated. But we are not sincere, that's the pity. We are sincere to our friends and relatives.

Now everyday I ask how many have seen the Master's Form, you see. At initiation there's a seed. That should be developed. He should see and speak to Master within. Then you really become transformed, I would say. Not before. You are all on probation until you come to Him within. If you put in three months sincerely, you would progress wonderfully. For three months you're laughing and talking and sleeping and dressing – 'This is my face.' Are all these things ordinary or ultimate goal? One or the other? See to your benefit. It is you who have to leave. Nobody else leaves the body for you. You are not confident. Anybody else? (Master is quiet for the longest while. He reclines and closes His eyes. When He reopens them, He looks long and piercingly at us.) (<http://www.kirpalsingh-teachings.org/index.php/cn/talks/sant-kirpal-singhs-last-satsangs/272-go-on-doing-it.html>)

When death comes, one merely says, "Let's go." A true disciple is thus ready for the change. When your condition has become like this, then you will know that you have met the Satguru.

(<http://www.kirpalsingh-teachings.org/index.php/cn/talks/in-india/94-it-is-a-noble-search.html>)

Administering Heavy Narcotics to the Terminally Ill

Question to Sant Kirpal Singh: His mother has cancer and there is very much suffering and he asks, if there is no other help, can the suffering be lessened by using morphine?

Sant Kirpal Singh: I think it is better to let her die consciously. It's better. Otherwise her consciousness will be morbid and that will affect her soul. Why not tell her to put all her attention here (at the eye center) and the suffering will be lessened. I think that is the best morphine you can have. Write her. Let her turn her attention here and pray. She'll get help. The suffering will be less.

So tell her to put her whole attention here, back of the eyes and pray. I hope the suffering will be less. To give morphine is not good. She'll go into a swoon; die while in a swoon... Sometimes doctors give morphine which induces swoon. The best remedy is just to have her put her attention here. Doctors do at times, give patients morphine. But to die consciously is always better.

Question: In the West, many people die unconsciously, as it is very common that they are given morphine. What is the difference between dying consciously and not consciously, in the Beyond, I mean.

Sant Kirpal Singh: The consciousness will be morbid, even after leaving the body. If he is not conscious when leaving the body that does have an effect. To die consciously is all right. To be able to say, "I am going now..." is best. (ruhanisatsangusa.org/lok/protection.htm)



If you are suffering intense pain, it is well to ask your doctor or nurse to ease it with drugs that do not render you unconscious or semiconscious. Those who are not used to taking drugs and are sensitive to them should beware of heavy drugs – especially painkillers, most of which contain narcotics. Such drugs can induce a respiratory arrest or affect one's mental condition... It is common knowledge that in most American hospitals the experience of death is clouded by drugs. When drugs are necessary to relieve pain, there is no alternative, but heavy sedatives, tranquilizers, and painkilling drugs are also used for purposes of patient management. Therefore, make every effort to avoid them. (Roshi Philip Kapleau)



Sant Kirpal Singh Ji Maharaj

Baba Sawan Singh Ji

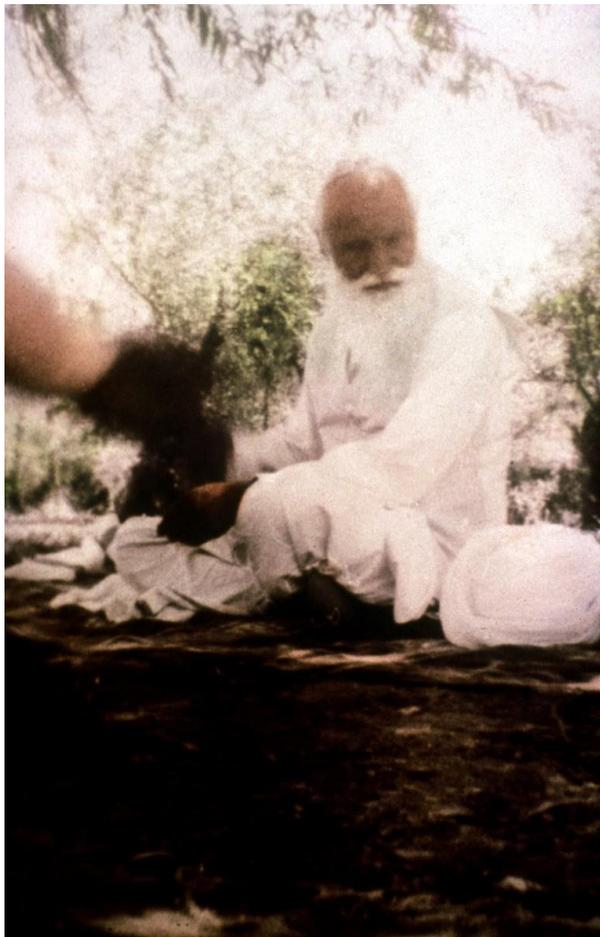
There is no such thing as premature death. (*Spiritual Gems*, letter 188)

As I have said before many times, death comes in its time. No physician or medicine can hasten or retard its coming. (*The Dawn of Light*, letter 78)

When a baby is born into this world, the number of breaths he is to breathe, till his death, is already fixed, and nobody can increase or decrease it. (*Spiritual Gems*, letter 70)

Mark that we are here for a short time only, and in the end even our bodies will desert us. What then can we expect from other people in this world? Think of death, what a solemn and awe-inspiring scene it is. At that time neither friends nor our worldly greatness will help us. Only the Word and our Satguru will relieve us. Therefore, even now begin to prepare for that event, lest you be found wanting in the time of trial. (*The Dawn of Light*, Letter 5)

The physical body is like a coat that we took from Kal at birth, and we have to return it to him one day. There should not be any hesitation in returning what was borrowed. The devotee goes to a far better state and he does not hesitate to take a velvet coat in exchange for this one of coarse material. And if the devotee has made preparation for this day during his lifetime, he does not suffer even at this transition period, but is happy like a bridegroom. (*The Dawn of Light*, letter 40)



Hazur Baba Sawan Singh Ji

Sant Mat is unique. The time of death is the critical time in our life when all friends and relations are helpless in rendering any assistance. But for those who follow Sant Mat, it is the happiest time. The Master appears and takes the departing soul with him, to a place it is fit for in its upward journey. There is no rendering of accounts with Kal, provided there is love and faith in the Master. The departing one is happier than he has ever been before. There is absolutely no fear of death. The Master's presence within breaks all worldly connections and the mind is free to commence the upward journey. (*The Dawn of Light*, letter 41)



Mrs. B.'s state is good. She is in Trikuti [causal region above the astral world] and she will have to stay there for a long time because she did not do her spiritual exercises for a sufficiently long time in this world. But she did not renounce the Path and is in such an excellent condition that language cannot describe it.

In the future, please do comfort an initiated soul at his last moments. Inquire from him whether he recollects the five holy Names; if he does not, please repeat them so that he comes to remember them by heart; but before that, remove the uninitiated from his chamber and ask him whether the Master is visible to him or not.

When a soul passes out of the body, it at once ascends with the Master; even if it has to take a second birth, it is stopped at the first stage – not lower than that. After it has sojourned for some time in that region, it is sent back. However, it very seldom happens that a soul is sent back, for after undergoing purification at that stage it is taken up higher and higher. (*Dawn of Light*, letter 42)



At death some sort of physical cause – fever, heart failure, if nothing else – will be assigned by the doctors. The body may appear to suffer, but ask the dying one if he feels any pain. The Current keeps the attention detached from the body; the departing one is actually happy to go and feels annoyed if somebody says that it would be better if he had stayed for a few years more to complete this or that work.

It is easier to pay the karmic debt on the physical plane and it is more advantageous to pay as much of it as possible here than to carry it to the planes within. The mind, if it is not free from its subtle tendencies here, takes a long time to work them out at Trikuti, although it may not have a tendency to return to this plane again, being free from the coarse tendencies which do not allow it to go within or let it stay within. By a little suffering here it gets rid of these subtle tendencies much quicker. (*The Dawn of Light*, letter 73)



Birth follows desire. We are born again and again because the attention is given deeply to desires, and unfilled desires bring the attention back. When the desire is for the Master and not for things of this world, then why should we return to this world after death? The attention will go up. And for those who have, while living, concentrated up to the eye focus, there is no return after death. (*The Dawn of Light*, letter 64)

When a loving devotee dies, the Master takes care of the soul. He guides it and instructs it even after death. In this respect the death of a devotee is totally different from that of a man of the world. (*Spiritual Gems*, letter 81)

If a satsangi has not been able to give full time to his practices and has progressed very little during his lifetime, but he is imbued with the love of the Master and has no attachment for the world and its desires, the Master is so gracious that the satsangi is not given any rebirth. He is placed, after death, in a suitable place inside, in the first or second region, where he completes the deficiency before going further up. (*Spiritual Gems*, letter 75)

You should be above the idea of death and life – neither fear death, nor desire the joy of life.
Cultivate the idea that we are to be as He wishes us to be.
(*The Dawn of Light*, letter 73)

The following story beautifully exemplifies Hazur's teaching to neither fear death nor desire life.

Without Batting an Eye

During a time of civil war in Korea, a certain general led his troops through province after province, overrunning whatever stood in his path.

The people of one town, knowing that he was coming and having heard tales of his cruelty, all fled into the mountains.

The general arrived in the empty town with his troops and sent them out to search the town.

Some of the soldiers came back and reported that only one person remained, a Zen priest.

The general strode over to the temple, walked in, pulled out his sword, and said, "Don't you know who I am? I am the one who can run through you without batting an eye."

The Zen master looked back and calmly responded, "And I, sir, am one who can be run through without batting an eye."

The general, hearing this, bowed and left.



Sant Darshan Singh Ji

From *Spiritual Awakening: Death and Karma*

Question: What happens to the soul at the time of death?

Sant Darshan Singh: This question can be divided into two parts: One part is the procedure relating to those souls who have been initiated and who are directly under the benevolent protection of the Master. It also applies to the souls who have fallen within the ambit of the Master because they had the good fortune to receive his glance of grace or attention, or because their near and dear relations are initiated by the Master. These souls fall into one category, and for them the death process which other souls have to undergo is not applicable. The other part pertains to those souls who have not been initiated, or who have not come under the protection of a perfect Master.

When our allotted time is over, the spirit currents withdraw from the body. First they withdraw from the toes. They then rise to the knees, then to the kundalini center, the navel, the heart, the throat, the tongue, and finally to the eyes. At that point the pupils of the eyes turn upwards and then come down, and the soul currents ebb out from their center in the body. Finally, the silver cord, which connects the physical body and the soul, breaks, and the process of death is complete.

For those who are uninitiated, when their sensory currents withdraw they experience pain. It seems that every limb is twisting, turning and breaking. It is a painful process for several reasons. First, those who have not had the experience of withdrawing from the body during life are not used to that process. Then, we are so attached to our body that the moment we feel we are losing it we experience pain. If we are attached to our child, and we find the child is leaving us, how do we feel? Just imagine the plight of a mother whose child is snatched from her breast when she is feeding him. How would the mother feel? If we are attached to our parents, our spouse, or other relations, and we find we are losing them, we experience a big jolt. So, in the case of our body, when one part breaks, or is deadened, we not only feel the physical pain but also mental and psychological pain. And this withdrawal is not a fast process either – the soul has to withdraw not only from one part, but from the entire body. It is a prolonged period of restlessness and anguish.

For those souls who are initiated, the Master Power enables them to pass through the whole process smoothly. In the case of a disciple, the Master is so gracious that the soul is able to withdraw in a very peaceful manner. Those souls who are initiated receive, from within, a forewarning from their Master of their impending death sometimes months in advance, sometimes weeks in advance, sometimes days or hours in advance. They can then begin preparing themselves for this final change. The soul passes through the inner stars, moon and sun, and beyond that to the radiant form of the Master.

The Master decides to which inner plane the soul should be taken. If the disciple has been soaring high in meditation during his life, the soul at least goes to the plane it has reached. But if the soul has not been able to withdraw from the body during the disciple's lifetime, then it is for the Master to decide whether to place the soul on the inner planes or send the soul back for another human birth. Masters take the entire picture into account and give the maximum possible benefit to the soul.

They usually place the souls on the inner planes. The soul remains there and meditates, and in due course the Master takes the soul to higher and higher stages, according to the soul's progress, until it reaches its Eternal Home. Finally, after passing through the higher stages, the soul attains ultimate communion with God. This is how the Master takes care of a disciple. For the initiate, death is a moment of peace, a moment of bliss, a moment of ecstasy. Kabir Sahib has said, *"The death of which this world is afraid is a source of bliss for me, because it is only through this process of dying that I get eternal ecstasy."*

Question: Why don't initiates experience pain at the time of death?

Sant Darshan Singh: One reason is that those who are under the guidance of the Master learn from him the art of withdrawing the sensory currents from the body while they are still living. That helps at the last moment because it has been a daily feature in life.

Take this simple example: when I was a young man I was regularly practicing both physical exercises and yoga asanas. The Beloved Master himself had mastered these in his youth and I learned them under his guidance in those early days. My body was so flexible, it appeared as if it were made of rubber or foam and could be twisted in any way, or bent in any direction. If I had never practiced these exercises, and had attempted to perform them all on a single day, I would have had pain in my muscles for about a week. Since I practiced them regularly, there was no pain.

Similarly, if we regularly withdraw from our body, then it becomes a simple and natural process for us. If we have done it hundreds of times in life, then doing it at the time of death will not be any different. But even if initiates have fallen short of the mark and have not been able to rise above body-consciousness during their life, at the time of death the Master appears and helps them undergo this process smoothly.

Question: The Masters say that the time of death is fixed. Is it possible that the Master can change this date? And if so, for what reason does he do it?

Sant Darshan Singh: Man comes from God with a capital of a certain number of breaths. He does not come with the commandment that he live for so many years and days. Those who indulge in pranayama, who stop their breath and sit in meditation, might have a longer life with the same number of breaths than those who dissipate their energies in certain labors or in the passion and panting of the sex act. The hour is not fixed, but the number of breaths allotted to man is fixed, and that is usually not changed. But the Master can prolong your life if he thinks that your existence in the world contributes to a noble cause. I have seen cases in which the Master has given a new lease on life to people.

Question: Is there anything we as initiates can do to give comfort when we know that a person is dying?

Sant Darshan Singh: When an initiate is dying, all should sit in meditation. We can always pray to our Master. Even if the dying person is not initiated, we can still pray to the Master for the soul's peace and spiritual welfare.

Question: How does the Angel of Death actually judge each soul?

Sant Darshan Singh: The Angel of Death goes through the accounts to decide whether our good deeds have an edge over our bad deeds, and if so he commands that the soul be elevated to paradise which is a place of temporary bliss; it is not a place of eternal bliss according to the Path of the Masters of Sant Mat.

If the Angel of Death finds that there is a preponderance of evil deeds, then he ordains that the soul be sentenced to hell. In hell there are various tortures – tortures of fire, of intense hunger and unquenchable thirst, and many others. The soul remains in either heaven or hell for a length of time which is determined by the preponderance of good deeds over evil deeds, or evil deeds over good deeds. If one has a much greater degree of bad deeds than good ones, his stay in hell will be longer than that of someone whose bad deeds are only slightly greater than the amount of good deeds. But if both the good deeds and evil deeds balance out, then the soul is placed in what the Sufis call ahraf, an area intervening between heaven and hell. When the period of stay in either heaven, hell, or ahraf is over, the soul returns for another birth in the 8.4 million species of life.

In the case of those who have come to the feet of a living Master, at the time of initiation the record of good and bad deeds is immediately transferred from the custody of Dharam Raj to the Master. It is then the Master, not the Angel of Death, who meets the soul within at the time of death. The Master ensures that even if a disciple must come back for another birth to finish his spiritual journey, he will not go below the human body.

Question: Sant Kirpal Singh said that it is very important to meditate while on earth because you make much more progress here than you do in your meditation while on the inner planes. Could you explain this?

Sant Darshan Singh: That is true; you do make much quicker progress on earth. If we put in time for the meditation practices in this physical life, our progress on the spiritual path is much greater than if we put in the same effort when we are placed on some inner plane after death. This is actually one of the reasons our Master sometimes decides to give us another human birth.

Question: What do souls do on the inner planes?

Sant Darshan Singh: They have all the time at their disposal to pray and meditate. Even in this world what do the true lovers do? One of my verses is: “I have no friend except the Beloved, and I have no vocation except His love.” If this is the disciple’s condition in this world, then what else is there to occupy him on the inner regions? All we have to do is be devoted to Him, have love for Him and meditate on Him.



Sant Rajinder Singh Ji

From *Spiritual Thirst*

Question: What happens to initiates at the time of death?

Sant Rajinder Singh: Teachers of Sant Mat tell us that when we get initiated our soul is protected by the Master Power. At the time of our death, those who are not under the care of a perfect Master are met by the Angel of Death, or agents of a power referred to as Kal, responsible for sustaining the three lower regions. Kal, or the agents of Kal, will take that soul, and, based on its past karma, put it back into the cycle of lives and deaths – the wheel of transmigration. For those initiated by a perfect Master, it will be the radiant form of our Master who comes to take the soul and bring it out of that cycle of transmigration. If we have done enough meditation, if our life has been good, we can go right to Sach Khand. Sant Kirpal Singh Ji Maharaj would often say that those who live according to the teachings and meditate properly have an opportunity to go back to their true Home, Sach Khand, in this lifetime.

Some people get initiated and do not do their meditation or live according to the spiritual teachings. They walk off the path and never come back or even think about it. Yet, once the seed of initiation has been planted, that soul will not go below the human body in the next life. Once we have been initiated, then that seed has to fructify. This is why emphasis is placed on leading an ethical life and meditating for the required period of time so that, in this lifetime, we can reach our goal.

Sometimes, people may do some of the spiritual work of meditation and ethical living but not enough to return to Sach Khand in one lifetime. After death, these souls might be placed in one of the inner regions and helped there until they have progressed sufficiently to reach the goal of merger of their soul with God.

The saints have also said that God has provided a boon that time spent in meditation while living on earth in the physical region has much more effect than time spent meditating in the inner planes. That is one of the reasons they want us to meditate more and more while here in the physical region.

There are souls who, while living in the physical body, reach the radiant form of the Master and rise above physical body-consciousness and cross the physical, astral, causal, and supracausal regions to reach Sach Khand. They have gone beyond the range of Kal, the lord of the three lower regions. They experience themselves as they truly are – as soul. When they come back into the body after meditation, the silver cord, which binds a soul to the physical body during its lifetime, remains intact and is only severed at the time of physical death. These souls then can become conscious co-workers of the divine plan and help the mission of the Masters and their spiritual teachings.



The Importance of the Dying Person's Final Thoughts

If you die in that sweet remembrance of the Master you are not to return to the world.

(Sant Kirpal Singh, ruhanisatsangusa.org/lok/dont-forget.htm)

Wherever our desire is, we shall go there.

That is why a person's thought should be on God at the time of death.

(Sant Kirpal Singh, ruhanisatsangusa.org/serpent.htm)

Whatever your ruling passion is at the end of your life, you'll be driven there, that's the law.

(Sant Kirpal Singh, ruhanisatsangusa.org/comeback.htm)

If you have been accustomed to one thought, a ruling passion in your life, then naturally that will be the last thought with you. Anything which has been ruling your mind will come up.

(Sant Kirpal Singh, ruhanisatsangusa.org/lok/protection.htm)

Each man has to die in the manner destined by past karma, either by disease or accident. Death cannot befall us before it is due. Then why worry? We may not know as to how we will meet death, whether by disease or by accident, but one thing is sure, that if the sweet remembrance of the Lord exists at the time, we will have a peaceful death as the Master's presence will be overhead. The only thing required to be done is the sweet remembrance of the Lord all the time.

(Sant Kirpal Singh, *Sant Bani Magazine*, January 1984, 16)

At the time of death the same scenes appear before us which we have been fixing in our mind during our lifetime. These very scenes or thoughts, as they are connected with this world, bring us back to this world after death and are the cause of our rebirth.

(Baba Sawan Singh, *Spiritual Gems*, Letter 198)

So why do the Saints always emphasize doing Simran? Why do They make us do Simran? They make us do the practice of Simran so that at the time of our death either we should be doing Simran or we may have the Form of the Master within us. If we are doing Simran, or if we are remembering the Form of the Master, we will go directly to Him.

(Sant Ajaib Singh, *The Ambrosial Hour*, 253, 254)



Moreover, whatever state of being he remembers when he gives up the body at the end, he goes respectively to that state of being, Arjuna, transformed into that state of being.

(The Bhagavad Gita)

When the assassin's bullet hit Mahatma Gandhi, he immediately invoked the name of his beloved deity with the exclamation, "Sri Ram [Oh God], Sri Ram, Sri Ram!"



A Buddhist Perspective

The Tibetan Book of Living and Dying
Sogyal Rinpoche

At the moment of death, there are two things that count: whatever we have done in our lives, and what state of mind we are in at that moment. Even if we have accumulated a lot of negative karma, if we are able really to make a change of heart at the moment of death, it can decisively influence our future and transform our karma, for the moment of death is an exceptionally powerful opportunity for purifying karma.

Remember that all the habits and tendencies that are stored in the ground of our ordinary mind are lying ready to be activated by any influence. Even now we know how it only takes the slightest provocation to prompt our instinctive, habitual reactions to surface. This is especially true at the moment of death.

Therefore, our state of mind at death is all-important... The last thought and emotion that we have before we die has an extremely powerful determining effect on our immediate future.

At the moment of death our minds are totally vulnerable and exposed to whatever thoughts then preoccupy us. The last thought or emotion we have can be magnified out of all proportion and flood our whole perception.

This is why the masters stress that the quality of the atmosphere around us when we die is crucial. With our friends and relatives, we should do all we can to inspire positive emotions and sacred feelings, like love, compassion, and devotion, and all we can to help them to “let go of grasping, yearning, and attachment.” If possible, it is best if friends and relatives do not show excessive grief at the moment of death, because the consciousness of the dying person is at that moment exceptionally vulnerable.

To create the most positive possible imprint on the mind-stream before death is essential. The most effective practice of all to achieve this is a simple practice of Guru Yoga, where the dying person merges his or her mind with the wisdom mind of the Master, or Buddha, or any enlightened being. Even if you cannot visualize your Master at this moment, try at least to remember Him, think of Him in your heart, and die in a state of devotion. When your consciousness awakens again after death, this imprint of the Master’s presence will awaken with you, and you will be liberated. If you die remembering the Master, then the possibilities of His or Her grace are limitless.



Roshi Philip Kapleau
The Wheel of Life and Death

Your mind state at the time you draw your last breath is crucial, for upon this hinges the subsequent direction and embodiment of the life force. Only with a disciplined and spiritually prepared mind can you hope to resist the pull of old patterns of craving and clinging as your final energies are slipping away. The impulses of thought, feeling, and perception all gather together in this last breath with great potency and can thwart the attainment of a higher level of consciousness and even enlightenment itself.

Of extreme importance is one's last thought at the time of death... It is impossible to live a life full of fear, anger, and pain-producing actions and then, at the moment of death, escape from karmic retribution by having a "good" thought. Although a person might be afraid of rebirth and try to suppress the desire for another body, it is not possible to do so, because the habit forces of many lifetimes are still operating at the moment of death. The last thought of a dying person has an initial impact on the rebirth, but the cumulative effect of the events of his or her life exerts a tremendous additional influence.



Awareness of death is the very bedrock of the Path.

Until you have developed this awareness, all other practices are obstructed.

(Dalai Lama)

The first sign of love of God is not to be afraid of death, and to be always waiting for it.

For death unites the friend to his Friend - the seeker to the object which he seeks.

(Al Ghazzali)

Never is the undying Self born nor does it die; never did it come to be nor will it come not to be:

Unborn, eternal, everlasting is the primordial Self. It is not slain when the body is slain.

(Bhagavad Gita)

Who knows but that this life is really death, and whether death is not what men call life?

(Euripides)

Examples of the Guru's Protection Sant Kirpal Singh Ji

Protector and Protection

Excerpts from a satsang talk given at Sawan Ashram in Delhi, India

One can be so much within the Guru's radiation that even the powerful Lord of Death cannot come near. For example, I will tell you of one incident when I was living in Lahore. There was a lady who hailed from my village, but she was not a disciple. She became seriously ill, and her family endured constant sleepless nights in looking after her. I heard that she was sick, and went to see her, accompanied by Dalip Singh (later treasurer in Sawan Ashram).

I told them, "You have spent so many nights awake, and must be tired, so you all sleep tonight and I will watch beside the bed." Dalip Singh and I sat together for some time. She was not initiated, but that did not matter, and I asked her, "Do you repeat any holy name?" She affirmed that she did. I told Dalip Singh to go and rest, and return about 4 a.m. and I continued to sit beside the dying woman. She went on repeating the holy names, as I had suggested, but suddenly she said to me, "There is an old man here." I looked up and saw the old man, and he explained to me that she was his granddaughter, and that he had come to take her away, but I told him that he could not do so as long as I was sitting there. He tried his best to take the soul out of the body, but did not succeed, so after some moments he went away. I asked the woman if she had recognized the old man and she said, "Yes, it was my grandfather; he was a very pious man."

After some time, Yama, the Angel of Death, appeared in the doorway. I looked straight at him, and he ran away - he could not even enter the room. He returned several times, but could not enter. Then Dharam Raj, the Lord of Death himself, appeared, but he also could not come into the room. He said, "This soul belongs to me." I said, "Yes, that is true, for she has not been initiated, and I know also that you cannot come near her because I am sitting here, so you had better go to my Guru and ask him what is to be done now. If he gives you permission to take this soul, then I will leave."

My friends, just see - how great is the Naam! Dharam Raj left, and in a matter of moments returned and said, "I have got the permission to take the soul." I said, "All right, take it." He replied, "How can I when you are still sitting there?"

Whatever is written regarding the protection power of the Holy Naam is all true, for I am telling you what actually happened. Dharam Raj said, "Unless you leave, I cannot take this soul." I asked him, "What benefit will she get from my spending the whole night beside her?" He said, "She will receive the fruit of that before any other rewards or debts are accounted."

Just then, Dalip Singh entered the room, and I said to him, "Come brother, let us go away from this room, for while I am here she cannot die." As we were leaving, I asked her husband to give away in her name some money which was still due from her, to some needy people - that her give and take may be squared up and she may leave the body. Dalip Singh and I stepped out of the room, and in one moment she was gone. Dalip Singh is here, you can ask him about it. If a person who has got the Naam is sitting somewhere (not necessarily the Master, but anyone who meditates) then Yama or Dharam Raj cannot come near that place. What do you people imagine the Naam to be? I am sorry to say, that you hold it to be of little value. (Sat Sandesh, 9/70)

I will tell you of another instance. There was a man in America, named Walter Kirel. When I initiated him, he had a very good experience, but after some time he fell ill. When a man is in a helpless condition, he gets restless and worried. He wrote and told me that the doctors were pressing him to eat meat and drink wine. Each time he wrote I tried to make him understand that the non-vegetarian diet would not help him, and he should remain on the vegetarian diet. After a few months he wrote that he could not fight any more, that he had become helpless and could not breathe, and that the doctors were insisting on a meat diet. I replied, "All right, do whatever you feel like."

When I visited America and reached Santa Barbara, the doctors had then given up hope for him, and he was at the door of death. Violet Gilbert, one of the hospital nurses, was a Satsangi, and she met me and told me about Walter Kirel who was dying in the hospital: "He cries a lot and goes on saying that he has disobeyed his Guru who is now in America but will not want to see his face. Do you think you could visit him, Master?" I said, "Of course I will."

When I arrived in his room, Nurse Gilbert told him, "The Master has come." He opened his eyes and saw me, and the tears started flowing down his cheeks. I put my hand on his forehead, and said, "Do not worry - whatever has happened has happened, and it is finished. Do you hear the Sound?" He said, "No." "Do you see the Light?" Again he said, "No."

I put my hand on his head and told him to close his eyes and forget all outer things. When he did so, not only the Light came, but the Radiant Form of the Master too. His ears were closed for him and he heard the Sound clearly. I told him, "Now go, with rejoicing."

His wife was there, and she was a non-initiate. She said, "Master, I know that he has been forgiven and saved, but I wish he would speak to me before he goes." I again put my hand on his head and said, "Your wife wants you to say something to her before you go." He opened his eyes, and said, "All right," and turning to his wife, he smiled and said, "I am going now."

This is what is called protection; it is not a story but a true incident. (ruhanisatsangusa.org/protect.htm)



Mr. Rowlands was the group leader in London. While I was there, I came to know that he was sick in the hospital. I had to travel more than six hundred miles to see him. I spared one day out of that program and went to see him. He said, "I have got terrible pain. I cannot concentrate. No Light, nothing." When you are in terrible pain, it is very difficult to concentrate. So God helped him; he was in peace. The next day he passed away. Had he not been dear to me, why should I have traveled six hundred miles to see one man? Do you see how dear the children are to the mother? (ruhanisatsangusa.org/conscious.htm)



Baba Sawan Singh Ji

The Great Master was traveling on the express “Frontier Mail” train, which goes at least 40 miles per hour between stops. Along the right of way there happened to be a man riding a camel. This camel rider looked up at the passing train just in time to see Hazur looking out of the window of his compartment! Who can say what passed between them during this instant?

Death came to this man after four years had passed; and he said, “The brilliant and radiant form of Hazur has come. I saw His reflection once before in a passing train.” So, even a glance from a perfect Master cannot leave you unaffected. (Sat Sandesh, July 1973)



Once Hazur visited the city of Rawalpindi (now in Pakistan). While the train on which Hazur was returning from Rawalpindi was still standing in the railway station, an old Muslim man was buying grapes on the platform nearby. The Muslim happened to look up while paying for his grapes and he saw the radiant face and the snow white beard of the Master sitting in the train. He marveled and exclaimed, “Heaven! Heaven! What a light of God!

In his desire to be closer, he was drawn immediately to the side of the railway car, and addressing Hazur through the window, he said “Please accept these grapes, Maharaj Ji.”

The Master smiled at him and merely touched the proffered grapes, saying, “Oh, I have gotten them.” In the same moment the conductor whistled for the engineer to start the train, and the old Muslim had to jump clear of the moving train. This was their first and only meeting.

The old man returned to his home village of Mataur. He caused quite a stir of interest among his family members and friends by recounting to them the deep impressions that he had felt when he had seen and spoken to such a radiant personality so briefly in Rawalpindi. He was positive that he had never before seen or heard of the like of such a man in all the world.

It so happened, that Mr. Parmanand and a Sardar Balwant Singh and some other initiates of Baba Sawan Singh also lived in the same village. Upon hearing the account of the old Muslim, S. Balwant Singh inquired of him as to whether he might have seen “Guru Maharaj.” The old Muslim was puzzled by the reference until he was shown a picture of Hazur. When he saw the picture, he immediately acknowledged, “This is the one I saw!”

About a year later, the old Muslim was stricken and about to die. He sent for S. Balwant Singh, and told him, “Your Master has come, and he tells me that he will take me.” He had seen and spoken to Hazur only once; yet his soul was taken care of by the Master at the time of death.

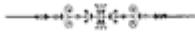
(Sat Sandesh, July 1973)



A lady in Dhilwan village was dying. She summoned her family and said, “My Satguru has appeared. I am ready to leave. I hope you will not cry at my death, because I am going to my true home. My Satguru is taking me with him. What else can make me happier?”

“What will become of us?” her sons asked her. “That is for you to see,” she replied with calm detachment.

If the Master manifests himself at the time of our death, what more can we wish for? If you discard a jute coat in favor of a velvet one, what do you lose? If you leave this impure world and find shelter with the supreme Lord, what else could you want? (*Tales of the Mystic East*)



Disciples of a saint do not feel any pain at the time of death.
They rather enjoy great peace at that time.
(Swami Ji Maharaj)

Death, the awe-inspiring and heart-rending death,
is to me a harbinger of joyous life, and I welcome it fully.
(Kabir)

The gods conceal from men the happiness of death,
that they may endure life.
(Lucan)

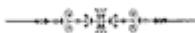
The death of someone we know always reminds us that we are still alive –
perhaps for some purpose which we ought to re-examine.
(Mignon McLaughlin)

Nothing can be accomplished after death in the way of spiritual liberation
unless it is at least begun during this life.
(Santon ki' Shiksha)

Not by lamentations and mournful chants ought we to celebrate the funeral of a good man,
but by hymns, for in ceasing to be numbered to mortals,
he enters upon the heritage of a diviner life.
(Plutarch)

Your brother has not lost the light of day, but has obtained a more enduring Light.
He has not left us, but has gone before us.
(Seneca)

Death is not extinguishing the light;
it is putting out the lamp because dawn has come.
(Tagore)



Rumi

Our death is our wedding with eternity.

Die happily and look forward to taking up a new and better form.
Like the sun, only when you set in the west can you rise in the east.

If I die, don't say that he died.
Say he was dead, became alive, and was taken by the Beloved.

Do not cry, "Alas, you are gone!" at my graveside: for me, this is a time of joyful meeting!
Do not bid me farewell when I am lowered into my grave:
I have passed through the curtain to eternal grace!

When I die and you wish to visit me, do not come to my grave without a drum,
for at God's banquet mourners have no place.

The body, like a mother, is pregnant with the spirit-child: death is the labor of birth.
All the spirits who have passed over are waiting to see how that proud spirit shall be born.

Death is in reality spiritual birth, the release of the spirit from the prison of the senses into the freedom of God, just as physical birth is the release of the baby from the prison of the womb into the freedom of the world. While childbirth causes pain and suffering to the mother, for the baby it brings liberation.

Those to whom death seems as sweet as sugar, how can their sight be dazzled by the temptations of this earthly realm? Physical death holds no bitterness for them; they see it as a blessed refuge from a prison cell into a glorious garden. It will deliver them from a world of torment:
No one weeps for the loss of such nothingness!

It is not death that will take you. It is a tomb.
Death is a change that will usher you into light from darkness,
and bestow eternal bliss upon you. You need have no fear of death,
for apart from the physical body you have other bodies.
Therefore, do not be afraid to come out of this body.

Carry the bier when I die, and forget about my heart, for it's gone from this world.
Never cry for me, for this is the Devil's work. Don't follow my hearse with your eyes or heart,
for union and meeting are mine in this hour. When you watch my coffin disappear, forget your
goodbyes to me. The grave simply hides Paradise. Don't look down,
look up at the sun and moon, who set in joy for me.

When you die, death will disclose the mystery – not the death that takes you to the dark grave,
but the death whereby you are transmuted and enter into the Light.



Baba Sawan Singh

“At the time of death who accompanies us? All our parents, brothers, sisters, relatives, friends, neighbors, and priests leave us at that moment. Even this body of ours, to feed and clothe which we commit so many sins, proves unfaithful. If there is one who helps us at the time of death and accompanies us to the seat of judgment, it is the Guru alone. Beyond the grave no one else can be of any help.

“If by good luck a person meets a Master and, taking the secret of the Path from Him, sets out on the Path with love and devotion, then surely at the time of his death the Master comes and takes him along with Him. In other cases the angels of death appear.

“If the Guru is not helpful at that time of great agony, what is the use of such a Guru? It is only to receive help and comfort at that critical moment of agony and pain that one takes refuge in the Master. If that help is not forthcoming, worthless is that Guru. Herein lies the necessity for the great care that should be taken in selecting a perfect Master.

“At the time of death, extinction of life causes extremely great pain. But a Satsangi, when the Master appears, feels happiness and pleasure greater than that of his marriage day.”

At this point the missionary professor asked, “If the disciple has not made any inner progress, will the Master still appear at the time of his death?”

“Certainly,” said the Great Master, “because Guru means grace. This is the responsibility He takes upon Himself at the time of initiating the disciple. He will duly perform His part of the agreement, quite unmindful of what the other party does or does not do. This is something that one believes only when one sees the inner working within himself.

“I have seen young mothers losing all attachment for their infant sons and refusing to suckle them on the day of their death. When their mothers-in-law brought their children to them, they refused to take them in their lap saying that they themselves are now in the lap of the Guru...Naam drives away all worldly attachments and cleanses the heart of all impurities. At the time of a disciple’s death, the Guru turns his attention away from all sides.”

“Maharaj, what should one do to prepare for death?” P. Kewal Krishan asked.

“It is a life-long work,” the Great Master replied. “One should lead a life that will remove the sting of death so that when the time for death arrives one may embrace it with joy. A Persian mystic says:

*‘Do you remember that at the time of your birth, all were happy but you were weeping?
Live in such a way that at the time of your death, all may weep but you may rejoice.’”*

“At the time of death, what should one do to ‘enjoy’ it?” asked P. Kewal Krishan.

The Great Master answered, “You have used a beautiful word, Pandit Ji, but as I have just said, one cannot ‘enjoy’ death unless one has ‘enjoyed’ life. Lord Krishna says in the Gita:

‘When conscious of the approaching end, man closes all avenues of sense perception, checks all distracting activities of mind, and concentrates his attention in his forehead, in the middle of his eyes, he attains the highest bliss.’”

Rai Sahib Ranjit Gopal commented, “But would that be possible Sir, unless one has been practicing it throughout one’s life?”

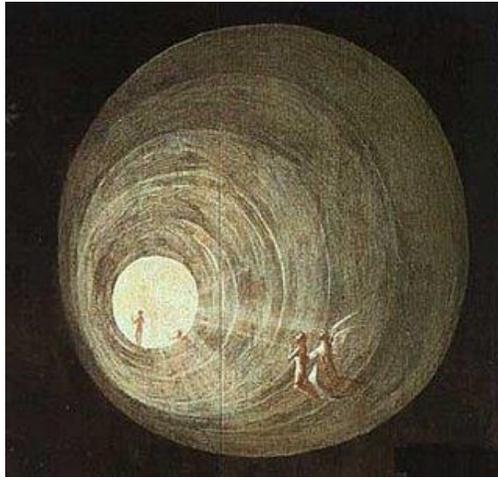
“Time of death is so painful,” the Great Master told him, “that even prophets dreaded it. Kabir Sahib compares the agony of death to the pain of being bitten simultaneously by ten thousand scorpions at one time. How can one concentrate his mind at that time if he has not mastered it by constant practice throughout his life?” *(Call of the Great Master)*



We have never cared to think about what kind of journey lies beyond the Gates of Death. We lament the death of others. But actually we should be concerned with our own end, and should prepare ourselves for our own life beyond death.
(Baba Sawan Singh)



Death plucks my ear and says, "Live - I am coming."
(Virgil)



May Your Soul Be happy;
Journey Joyfully.
(Rumi)

Kirpalct@yahoo.com

For more booklets go to: Kirpalsingh.org
(Spiritual Quotations for Lovers of God)