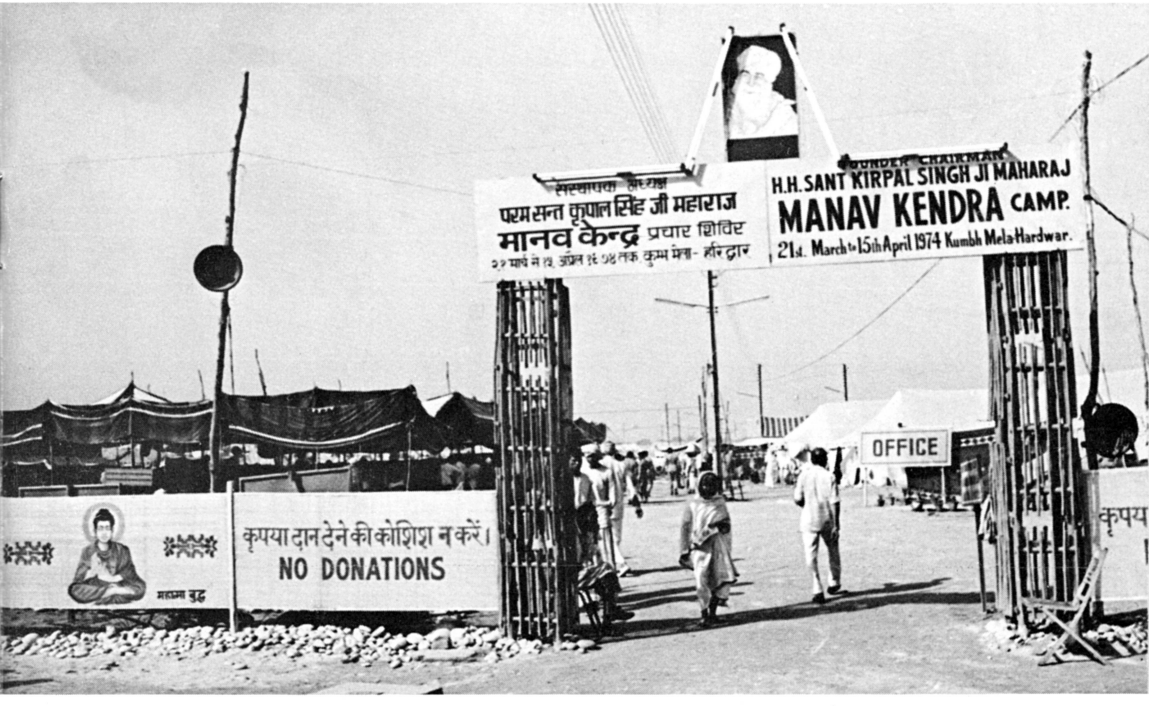
At the Kumbha Mela



Sat Sandesh

the message of the Masters

May 1974

ON VISITING INDIA

A Circular Letter from the Master

April 23, 1974

DEAR ONES: With the rapid growth in the number of initiates abroad, there has been a corresponding growth in the numbers desiring to visit with the Master in India, in order to benefit from the opportunity to leave the worldly cares and devote full time to concentration on their spiritual practices, within the sphere of the loving radiation of the Physical Presence of the Master. Therefore, in order to make it possible for those who come to gain the most from their stay, and in order to facilitate the care and management of the visitors by the staff here, it will be seen that certain guidelines and suggestions may now be circulated amongst the dear ones. It will also be appreciated that by cooperation and compliance the best use may be made of the Master's time and attention as well. When so much time must be given to the work of policy, planning, and projects in hand, the precious moments which can be given to the personal attention of the dear ones must be used wisely for the benefit of all.

It will be appreciated that the summer months in India are very difficult. The winter months are quite cold; and starting in April the weather reaches extremes of heat, and temperatures are consistently well over 100 degrees, with a high degree of humidity. In addition, mosquitoes are plentiful, and in late summer there are the monsoon rains. The discomfort interferes with meditation, and health is likely to suffer. For these reasons, the times of year for the dear ones to visit with me here will now be:

MARCH 1 to MARCH 31

and

OCTOBER 1 to NOVEMBER 30

which are the pleasant months. While the month of February is very cold, those dear ones who desire to come for the Master's birthday celebrations may do so.

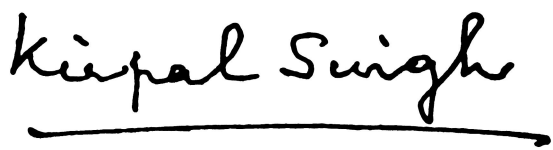
Those of you who wish to visit may please write first and obtain

permission, so that the staff here may be able to plan for the best care for all. Also, you may please see that all the necessary and proper travel arrangements (passports, visas, shots, and return tickets for a specific date) are made before coming, to avoid the difficulties attendant to doing so here, which would cost time and interfere with the free and tranquil state of mind most conducive to progress in meditation. Let me emphasize that those who come here are here for one thing only, and that is meditation. A sacred haven has been prepared and specially reserved for the aspirants who wish to take a leap forward on the Path. The sanctity of the ashram must not be spoiled by bringing along the thoughts and actions of the outer world. All outer things can be done outside; when you come here, be prepared to work, and work hard, for your own spiritual good and for my pleasure. The teacher is pleased only when the student progresses. The moments spent in the Physical Presence of the Master cannot be bought for any amount of money, and such precious moments spent in meditation are superbly best utilized.

I have love for you all and like a loving father, the Master is happy to have his children visit him. It is my joy and pleasure to see you all become more loving and devoted to Truth, for then you become more like God, the Father of all.

With all love and best wishes,

Yours affectionately,



KIRPAL SINGH

Sat sandesh

May 1974 volume seven number five

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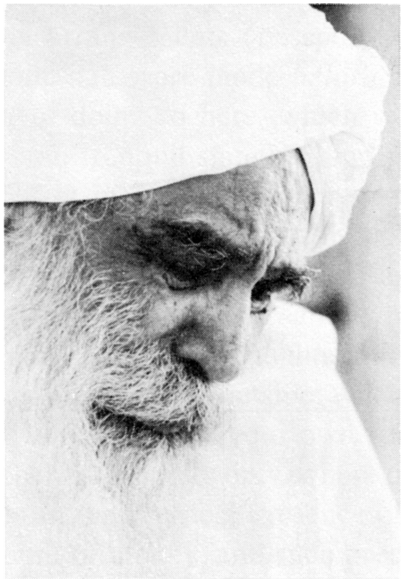


THE MASTER'S TALK

Your Life Should Show Criteria

HOW MANY of you have seen the Master's Form? Hands up! Mmm . . . six . . . and those who have seen strong red sunlight?

Six.

Count correctly, please.

This talk was given in English by Sant Kirpal Singh Ji at Manav Kendra, Dehra Dun, to a mixed sangat of western and eastern disciples after the daily evening meditation sitting, March 28, 1974, just prior to the remembrance bhandara of Baba Sawan Singh Ji, held every year on April 2 (hence the reference to the "good canopy"). The Master's post-meditation remarks have also been included.

Eight, Master—aath.

Oh, you know Hindi—that's good. Now, those who have seen ordinary red light or purple light?

Athara—eighteen.

Eighteen; good. Now strong moonlight, please.

Thirty-one.

Those who have seen ordinary white light or white clouds, please.

Thirty-one.

Those who have seen golden light or pale light, please.

Twenty-six.

Those who have seen blue sky or stars, hands up, please.

Thirty.

Those who have seen the big star or moon.

Eleven.

Now the big star or moon bursting.

Only one.

Only one? I am counting three, you are counting one. You have got glasses? [*laughter*] Now, those who saw only flashes of light—any kind.

Six.

Some of you are going—tonight, or tomorrow, I think.

Tomorrow, Master.

Tomorrow? All right; go jolly, that's all I can say. Remain in contact. God bless you all. Any questions?—You have got a good canopy now. Yes please?

Master, sometimes the Sound is not coming from the right side, but is only in my head. On what shall I concentrate?

The Sound which comes from above—that's all right.

But it doesn't come from above; it is only in the head. Not from the right, and not from above.

And not from the left?

No, Master, not from the left.

Then that's all right; it will drag you up. That is the Sound which will drag you upwards.

And on what should I concentrate, in that case?

On whatever you hear in the head—here. Do not think of the flesh or bones of the body at all, then you will know where to concentrate. If you are aware of the flesh and bones of the head, or ears, or nose, or hands, then naturally your concentration will wander. There is only the right side, the left side, and above. There are no more questions? All right . . .

FROM THE TIME of man's birth, his eyes and ears being open, he is drawn by the impressions which come through them. From the very onset, we have been receiving these impressions from outside to such an extent that we have formed a superficial way of living which is not what we truly are, but is only a collection of the impressions received from outside. We are so much absorbed in these outer impressions, we fail to see that which we should be seeing—and that is? In Christ's words: *Take heed therefore that the light which is within thee be not darkness.*

In the mother's womb the child is maintained by two things: Light and Sound. If, after birth, he begins to cry, simply show him a lighted lamp or ring a small bell and he becomes quiet. As he continues through life, man is no longer aware of the inner Light and Sound, but is solely absorbed in receiving impressions from outside of himself: scenery, etc., through the eyes, and voices, etc., through the ears—the two chief faculties for receiving outer impressions. Living a superficial existence, we have forgotten ourselves, the inner Light, and the inner Sound. Through all our outgoing faculties, the five dacoits or bandits are attacking: lust, anger, greed, ego and attachment. Lust attacks us through the eyes or the touch, anger through the ears, and the more you hear the more anger you bolster up. Attachment comes when you cling to the environment around you. As a result, of all those born on earth, Kabir Sahib says, *We have seen no man happy on earth.* You may be a millionaire; even then you are a prey to the five dacoits. King or pauper, the worldly man, the cynic—all are victims, through the outgoing faculties. Do you follow this? No man can save you from them; no brother, father, or other, for all are in the same plight as you. We are so-much intoxicated with our condition that we cannot even think of anything else; we are quite pleased with ourselves.

The basic factor or crucial point in all this is the attention—our awareness. If one's attention is with the ears, one hears; and if it is with the eyes, one sees; and so on. The more you are attracted by things outside, the more you are involved; you cannot be saved from these onslaughts. You may perform any number of penances or practices; but as they are all at the level of mind and intellect, they all relate to the five outgoing faculties. As you are already leading this superficial life, and are fully identified with it, how can you rise above it? There is but one way out, and that is to come to the feet of some competent Master. The Master is also a man like you, born in the same way; he has two eyes, two hands, two feet; but the big difference is that he has solved the mystery of life: he has rent the veil of ignorance.

The Master says, "I am not the body—I am the driving force of the human body, of the machinery of the human body. There is a higher power controlling me, and I am conscious of that." There is nothing and no one in this world that can save us from the onslaughts of the five deadly enemies; no worldly authority or ruling power can help, for everyone is in the same plight. For example, you may go to meet someone who lives in a bungalow, but he has five dogs guarding the place (people do keep dogs to avoid being attacked by thieves, etc.). Now you want to go inside and meet the man within, but the dogs will not allow you to enter. One will bite your leg, another will tear your clothes; if you offer them something to eat or money even, yet they will not allow you to go into the bungalow. There is but one way out, and that is to call the one that you want to meet; and when that voice reaches him, he will come out and the dogs will disappear.

When you have met the Master, he has two ways of saving you from the onslaughts of the five dacoits. One is his gracious glance, for as long as you sit attentive and absorbed in the Master, no harm can come to you; you are safeguarded by his radiation. The reason for this is that all outgoing faculties derive their strength from the soul—the outer expression of which is called the attention. When you have learned how to control the attention by the soul's radiation gathered from all over the body and concentrated at the seat of the soul behind the eyes—then you become attentive. When the attention is attentive for a little while, the outgoing faculties do not work; therefore you cannot be affected by any attacks from outside.

His other way of saving you is the very science that this teaches, for as long as you are above the eyes, all the faculties are below. There are two parts of man—one here, and one in the Beyond. While you are receiving impressions from outside yourself, you are subject to the onslaughts; but he gives you a way up. When a man dies, his eyes are upturned, toward the seat of the soul in the body. The Master demonstrates this for you at initiation, for a while. While you are concentrated at that seat, you see Light, which is the outward expression of the God-into-Expression Power, and that has two aspects: Light and Sound. By daily practice of controlling your attention, you will find you can work through any particular faculty you wish; it will be at your command.

What is happening at present? We are being dragged like anything by the outgoing faculties, which are in turn being dragged by the outer enjoyments and attractions. How then can the Master be met while these five dogs are surrounding you? He will hear the true cry or urge

from the heart. Where is He? He is already within you, controlling you in the body, and the body is truly the temple of God. When that true cry reaches the Lord, He makes the arrangements to bring you in contact with someone in whom He is working, and through whom you may have the great concession, the privilege, you can say. No one else can help you in this subject—no relative, no friend, no king or queen or millionaire. It only happens when God condescends; and when He condescends there is pity; and then He brings you in contact with the one in whom He is working. This is the best way, the most competent way, and the Master is met through the grace of God. That grace descends on whom? On whomsoever cries out from his heart of hearts. Some people have got some background, and that is all right, but they do not know what to do further. Such a person needs further guidance; God's grace must descend, to bring him in contact with someone who will take him further.

The Master is a man like you, eating and walking like you—earning his livelihood too. If you want to cut down a tree it is better if you first cut off the branches, and then the trunk afterwards. Your trunk will be cut only when the ego is not there, and that happens only when you are a conscious co-worker of the Divine plan and you see that He is the Doer and not you. The Master gives you a contact with the God-into-Expression Power, the Word, the Naam, the Kalma, the Shabd; and the two aspects of that are Light and Sound. The more you come into contact with that, the more you will see that He is the Doer. This is achieved when you become a Gurumukh and sit face to face with the Master. To meet the Master means something that most people do not understand. There is seeing the Master; people saw Christ also. Those very people who placed a crown of thorns upon his head and nailed him to the cross also saw Christ. Many people saw Guru Nanak, but he was persecuted and banned from a certain town called Kasur, being accused of bewildering the people and spoiling their lives. Some Masters were put to the stake, others were stripped of their skin, or burnt alive, by the very people who saw them. But seeing a Master means something far deeper than just seeing. There is seeing, and in Punjabi there is a word called *bhetna*, which means when two souls meet together—through the eyes. The eyes are the windows of the soul, and when one is absorbed through the eyes the power working in the higher soul has a radiation which helps one to rise into the beyond. This is what is meant by meeting a Master.

There are three criteria which show that you have met the Master; I will tell you. First, one is put on the way, but that is not the only thing. There are three criteria to judge whether you are following the Master. If you daily put in time for meditation and rise above body consciousness, above the level of all your faculties, to enjoy the higher bliss of the God-into-Expression Power or Light and Sound, to the extent that the outer bliss has less and less fascination, you will lose your outer attachment. What is that? That means, if someone dies, perhaps your friend, you do not feel it; or if someone is born you are not unduly overjoyed. These are all results of give and take—reactions of the past—and when you are not affected by them it shows a way of living; it shows that you have met the Master.

During the time of the ten Sikh Gurus, a man came to the Master and asked him, "Can you show me one of your fol-

lowers whom you consider to be on the way?" The Master agreed, and gave the man a chit [letter], and the man went off to the town where the follower, by the name of Bhikari, was living. He showed Bhikari the letter from the Master, and was in turn welcomed and invited to stay. Bhikari was busy at that time, preparing a bier and other items that are used in the funeral rites. The visitor asked about them, and Bhikari replied, "Oh, they will come in use." After a few days the marriage of Bhikari's son was celebrated with very jolly arrangements, and throughout all the festivities Bhikari was completely calm and quiet; unaffected by it all. The marriage was performed, and they were bringing the bride home; but on the way the bridegroom developed a colic and died. When they arrived at the house with the dead body of the boy, Bhikari brought out those very things which he had already prepared, still with a calm, quiet and unaffected manner. The visitor, observing all this, said, "Look here, this is strange; you must have known your son would die—why else would you prepare all these things?—but knowing it, why did you arrange his wedding?" Bhikari replied, "Yes, I did know of my son's approaching death, and made everything ready beforehand; but I could not change that which had to happen."

Do you follow this? When you find God you develop an attitude of mind. Judge for yourselves—simply meeting the Master will not do. He has given you a contact—to rise above the body consciousness daily. *Take up the cross daily.* Christ implied that those who did not take up the cross daily were not his disciples. All Masters say this. At least one tenth of one's time should be given, although we have made a concession of two hours.

Now there is a second criterion. Things happen in life; sometimes one is rich, sometimes poor, sometimes one is bankrupt and one pays, sometimes one has a golden or silver spoon in the mouth. They are all enjoyments and should make no difference because you are not attached to them. This indicates the second criterion. If you are sick, you are not worried or upset. Outer things do not pinch you, for you are air conditioned. They air condition rooms, do they not, to help you to get away from the heat? So nothing affects you.

The third criterion is this: if for instance a bomb fell and there was danger of your losing your life, you would say, "all right, let's go" without any worry or attachment—quite jolly about it. Now see where you stand; for these are the criteria which show that you have met a Master. If you leave everything to the Master, he takes care of all your affairs. It happened to me when my daughter died. It was night, and I had to go and give a talk somewhere—a duty given to me by my Master. So I told someone, "Please get everything prepared according to the custom." The custom was to throw the body into one of the sacred rivers. The person replied, "All right, you leave everything to me and I will carry out all that is necessary."

My son once fell ill, and the doctor announced that his condition was so dangerous that within three days he would probably die, and so I should take leave from my work and sit beside his bed day and night for he might pass away at any moment. Of course I took the leave, but it happened that one of the three days was a Sunday; and it was my duty, as ordered by my Master, to give a talk at the Satsang at Amritsar. Faced with this I said, "All right, we are all in the Master's lap, we

cannot control life and death, it is all in his hands." I left home and went to Amritsar to give the talk. After the Satsang, it was about noon time and, as the Master lived in Beas, just about twenty miles away, I thought, Well, let us have a glimpse of the Master. The day was bright with sunshine and I reached the Dera at Beas about 2 p.m. When I entered the Master's house he was upstairs, and though I gave no intimation of my arrival, he sent a man down saying, "Call him." The Master was lying on his bed, but he sat up and asked me, "What about your son?" I told him what the doctor had said, and that I had followed his advice and taken leave from my office work to sit beside his bed. When Hazur asked me for further information I told him that I had done my Sunday duty at the Satsang, for all life and death was in the Master's hands; and that I had left the Satsang and come straight to Beas for his darshan. The Master sat very quiet, with his head in his hands. I spoke to him: "Hazur, whoever has even a single thought of you for a moment is released of all his worries, and yet you are sitting like this. How can that be?" He replied, "Well, Kirpal Singh, you have thrown all your burden on me." Do you follow this? If we leave everything to the Master, we are saved.

You may have seen men from a certain section of the Sikh faith—they wear very big turbans covered with hoops of metal. Well, one such member of this sect was once ordered to climb a tree. He was carrying all his belongings with him, for they have no permanent place of residence, and he promptly started climbing the tree clutching all his belongings to him. A bystander was observing this, and asked him, "Dear friend, you have to climb the tree, but you are coming down again; why not leave your belongings here?" The Sikh replied, "When I get to the top, how do I know that I will not get another order to go on from there? So I must be prepared."

Such criteria show that we follow a Master. Merely seeing a Master is not enough. If you listen to his words, that will only give you one third of the knowledge: his commandments. The other two thirds are received through receptivity, and for that you have to develop devotion. These are hints or tips I am giving you; judge for yourselves. People may speak very highly of you, or me, or anybody else, but you should see for yourself where you *stand.* It is a great achievement to be free from the dangers and onslaughts of the dacoits of lust, anger, greed, ego and attachment. Taking your food, your thoughts will be elsewhere, and you will not taste the sweetness of it, to such an extent that at times you will not know how much you are eating. People judge you from these things I am pointing out. They cannot know how far you have progressed inwardly—to the first plane, the second, or third, or fourth, or fifth; they can only judge you from outward things, as I have explained. Take note every day how far you have proceeded. Your progress to date may be good—I am glad—but it is not sufficient. The real ABC of the matter stems from the things I have just been explaining: your living should show that you have met the Master.

See things clearly, and you will not be led away at heart. Often when I used to meet my Master, there were objections: "Oh, he has gone in to the Master again" —so much opposition. It is but natural. If you put duck's eggs among the hens, after the hen has sat on them for some time the little birds will all be born—some chickens and some ducks. When

they all go near the edge of a pond, the little ducks will plunge in, for they have a natural affinity to water; but the hens and chickens will stand on the edge, crying, "Oh dear, you will drown, drown, drown!"

I was the first man in my village to be initiated, and it started some trouble. I was called to the temple there and I tried to explain to them, finally saying, "All right, there is a difference; why not take a few men, say four or five, and we will go and talk together heart to heart—you may choose the most learned men." A number of people took a vow to kill me as a result; they fixed a meeting place, choosing the time at ten o'clock at night, with the purpose of killing me as I walked through the village to the appointed place. But when the hour came and I walked to the meeting place, they did meet me on the way, but had no courage to attack me. Some months after this incident, the ringleader of this plot came to Lahore and I met him one day in the street. I at once invited him to my home, telling him, "Come, dear friend, have your food with me today." When we reached my house, he sat down and cried. Naturally I asked him what was wrong, and he replied, "You knew I was the one who led that plot to kill you, and yet you have welcomed me to your home." He was quite overcome. This is the kind of attitude one can have toward life. You will remember that Christ said, "Father, forgive them for they know not what they do." Such criteria will show people that you have met the Master; even when things go wrong and everyone is against you, glaring at you with hatred, yet within yourself you will be calm and quiet and unaffected by it all. If, on the other hand, you are praised with all honor and grace, even then you will remain quiet and unaffected—not puffed up with pride. Others judge you by these things, and you may also judge yourself.

We are all children of God, brothers and sisters in God. We were all born the same way, with equal privileges, and He Whom we worship is one and the same Lord, though He is called by different names. Some of us sit on a chair like ministers, and some of us are standing to attend, to carry out orders. Such positions are given according to the reactions of our past, and when one really understands this, he remains unaffected by praise or criticism. One receives honor or hatred in the same calm and quiet manner. There is no other way to judge. The more you advance, the more such criteria will take their place in you, without the necessity of praying or demanding for them. Guru Nanak tells us that if one continues hearing the Sound Principle, all virtues find their abode in one. All virtue will find its abode in you. He also gives an example of grass which when cut is laid down in a certain place preparatory to having the seed removed. That place has a special name, and all the grass is taken there for the removal of the seed. So it is something like that, and if you continue contacting the Light and Sound all virtues will find their abode in you—of themselves.

You may ask why it is necessary to keep diaries. Because, we are just on the way. In past ages, the people had to sit at the Master's feet for many years before they received anything. You must have heard of King Ibrahim Adham, who left his crown and kingdom to become a disciple of Kabir Sahib. He lived with Kabir for three or four years, during which time he displayed a calm and quiet manner, acted in full obedience to all orders, never objected to anything, ate and wore whatever he was given, sat

wherever he was told. Loi, who was the housemaid there, one day asked Kabir Sahib, "Well, he has been here so long now, can you not give him something?" But Kabir replied, "He is not yet ready." Loi was surprised and asked what more signs of readiness could there be, when the king was showing implicit obedience and so forth. Kabir said, "All right, when he leaves the house tomorrow morning, throw a basketful of the household refuse on his head, and listen to what he says." Loi did this, and the king cried, "Oh, had this happened in Bokhara (his kingdom), someone would have paid for this!" He was a king, you see, and that kingship was still in his head. Loi reported the incident to Kabir who merely said, "I told you he was not ready." It is a good illustration to show us that outer form and action mean nothing, and one cannot judge by a person's actions outwardly; it is a matter of heart, in our very makeup, and how that develops.

A few more years went by, and one day Kabir Sahib said to Loi, "He is now ready." Loi was astounded, and said, "But he is no different; he shows the same obedience and humility." So Kabir told her, "This time take the night soil waste in a pitcher, and as he leaves the house in the morning, pour it on his head." She did this, and the king cried, "O God, I am still worse than that!"

The goal is still ahead, please; never think you are self-sufficient. You may be head of some department, or a coworker among others, or anything else; but regardless of your position you must have veneration for all around you and under you. Never feel offended. Everything is due to God's grace, you see, and as a reaction of the past we are given different responsibilities here on earth, but we should never feel the weight of them. The true attitude to life will come when you truly meet the Master.

When on tour outside India, I gave these things in a nutshell; but here there is more time and we can have a heart to heart talk. I wish all of you progress, so that on your return people may easily see and judge that you have been with the Master. You are not the same person, each one of you; you are changed. If you have not changed, people will ask themselves, "Is there anything in this science?" The medicine given to you is a panacea for all the ills of every day, but you have not progressed if you have not kept the commandments and have also not developed receptivity to the Master. As I have told you, one third of the teachings are given by word of mouth, and they are for your obedience; and the other two thirds are given by receptivity, for which devotion is necessary. Others will judge you by this, and you can judge for yourselves also.

The more you progress while in the body, the more blessed will you be. On leaving the body, you will be whatever you have achieved while in the body, here and now. By merely leaving the body at death you cannot become a Saint, overnight or in a flash just like that. You are in the make. Guru Amardas tells us, *I was once like you, but now I have risen above with the grace of God.* Remember, with the grace of God descending through someone. If I pick up my watch, my fingers may be holding it, but really it is I holding the watch—through the fingers. Similarly, God works in the Godman—the grace of God descends, through the Godman—and if this happens, one is no longer that which one was before. What were we before? Drowned in the poisons of the outgoing faculties—like anything—but

have now risen above them, by the grace of God.

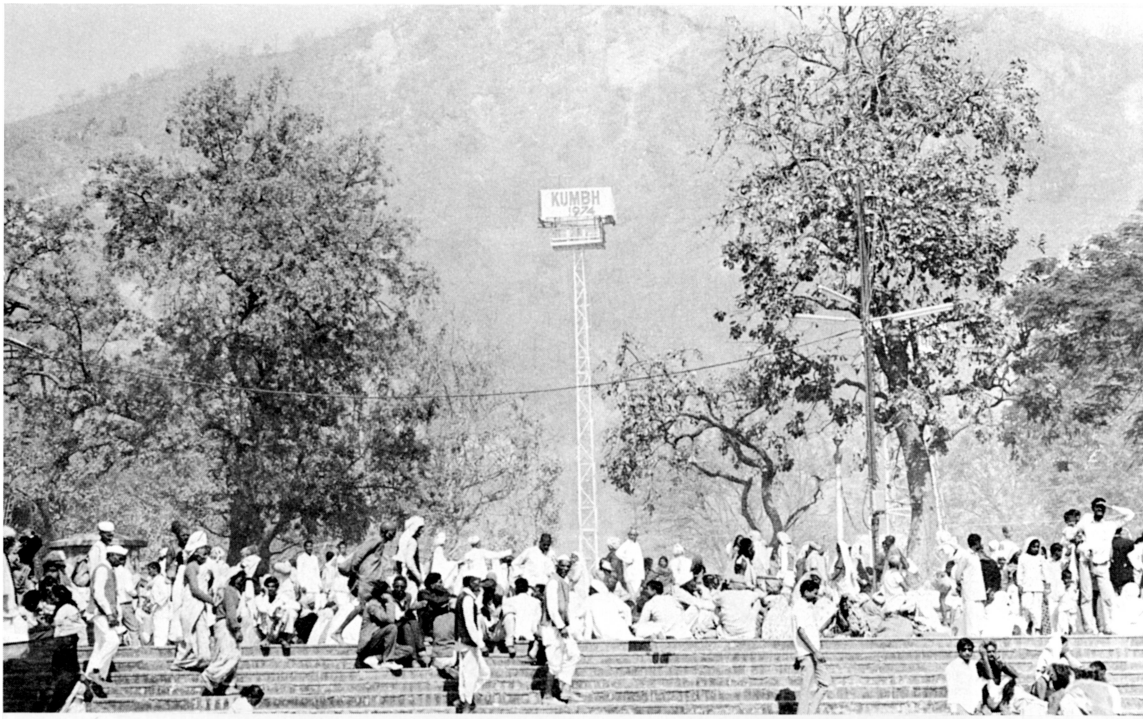
You are meant to be ambassadors; all your future depends on this—you are the budding hopes of the coming generation. Every Saint wants his followers to become Saints. Every king wants to see his son a king, not merely a minister. The more you work for it, the more you will progress. For instance, you may put in two hours normally, but two hours are a must; and when you come here you put in more time, and progress. I am giving you these sweet sugar pills when you leave, and if you want to oblige me, then take one sugar pill for every hour of meditation you put in over and above the two hours which are a must. Then I will be obliged to you—for two reasons. I am pleased to see you progressing on the way; also my labors will be crowned with success, and I will enjoy too. When children gain the first division in their examinations, is the teacher not pleased? And those who pass, they are honored too.

This is why I always impress upon everyone: please, this is your work; only you can do it for yourself—you and you alone. No one else can do this work for you. The Guru is a help, the way up, a protection; he is everything to the disciple, just as a child entrusts everything to its mother, to learn to stand and walk and run; but we must be receptive. This is most important. First, if you love him, you must keep his commandments; that is one third of the education. And for the other two thirds: develop. Develop devotion and receptivity.

I was so pleased to have you all here at this time, at the plea of the Conference which was held at the level of the human body. I think this was the first conference of its kind since King Ashoka —centuries ago. Many conferences have been held at the level of religions, but at the level of man it was a great revolution—to which those who were here will bear witness—to tell you a great truth.

I wish you all to continue and progress. This is your own special private work; all other things are but a question of paying off your debts, as a son or as a father, or a daughter, or mother or brother. Do these things lovingly, because you have been united by the flowing pen of God, which writes according to the reactions of the past. We should enact that part which God has given us, and pay off our debts. And then? We must go back home. You are leaving us; all right; I wish you all progress. But see where you stand, and if you do progress, I will be overjoyed.

When they gave me a medal—the Order of St. John—I was called to Pandit Nehru who was Prime Minister of India at the time, and he told me, "It is an honor to my country." When you progress, it is an honor to me, you see. To do something worthwhile is an honor to your Master. People will ask, "Who is your teacher?" just as an academically learned man is asked, "Who has taught you?" Is this not so? I repeat, in my heart of hearts I wish you progress while the time is imperative and the golden opportunity of the human body is yours —make the best use of it. How calm and quiet it is. All right; go; and God bless you.

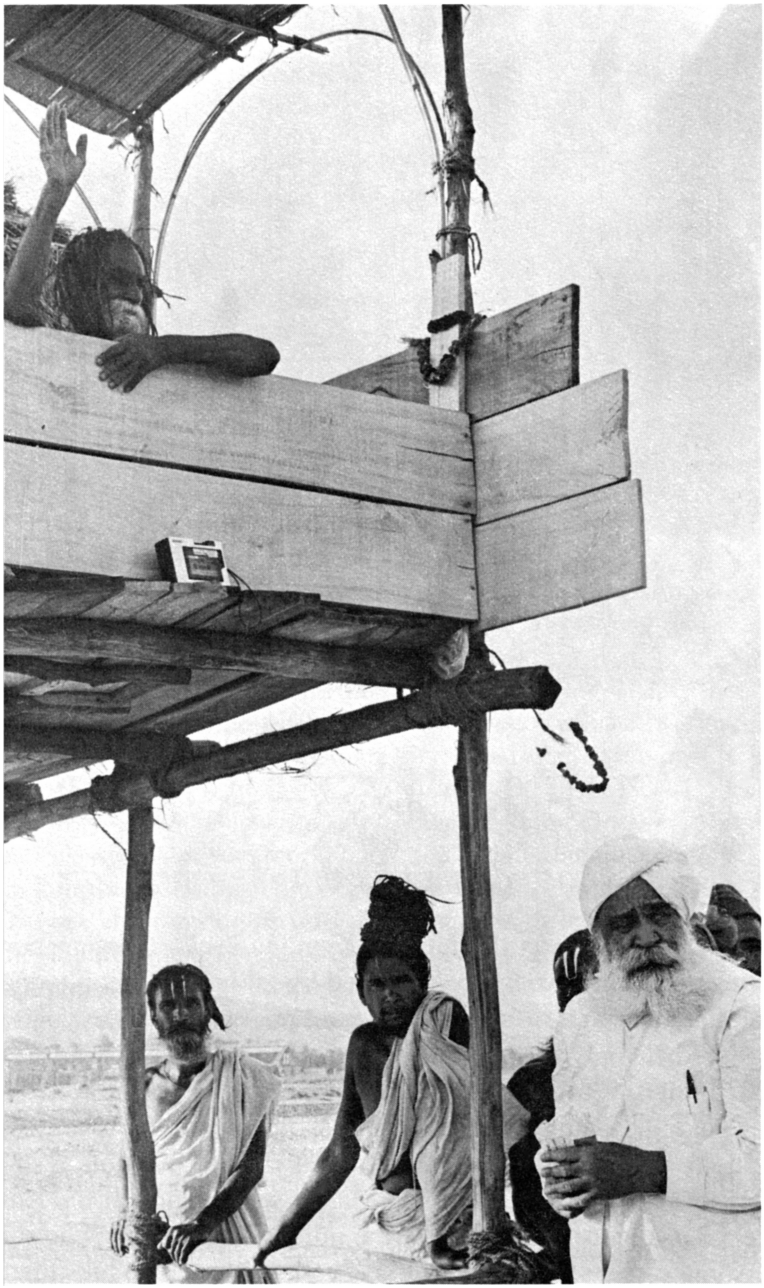


AT THE KUMBHA MELA

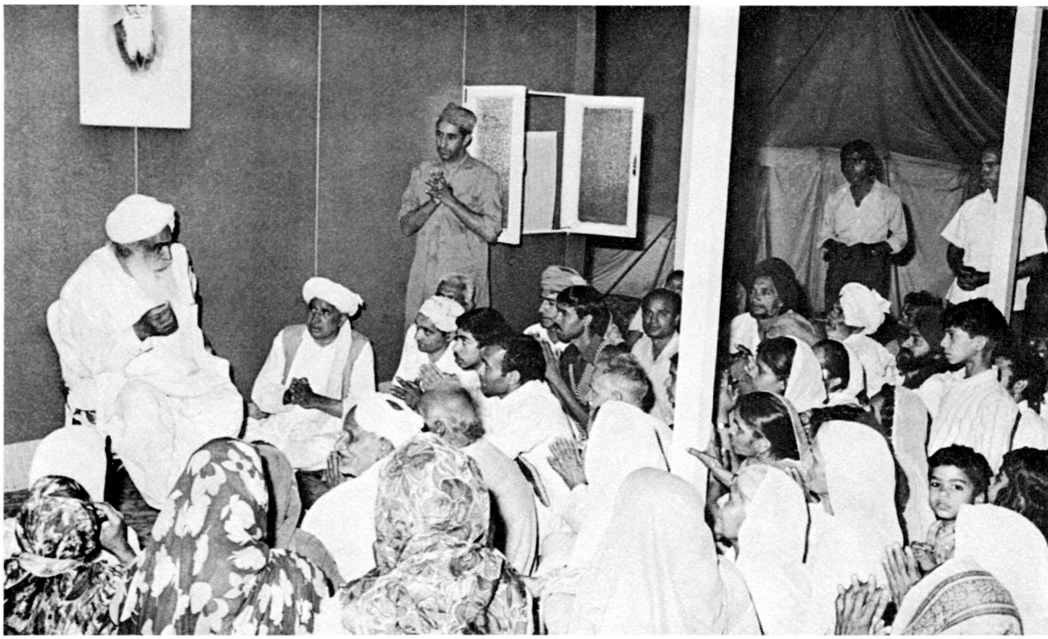
The Master's visit to the Hardwar fair

EVERY TWELVE YEARS the famous *Kumbha Mela*, the gigantic religious fair, is held in India. Attended by millions of people, including hundreds of thousands of sadhus (and many Himalayan yogis who make this their only contact with the world), the Kumbh is the preeminent Indian festival and perhaps the largest fair in the world.

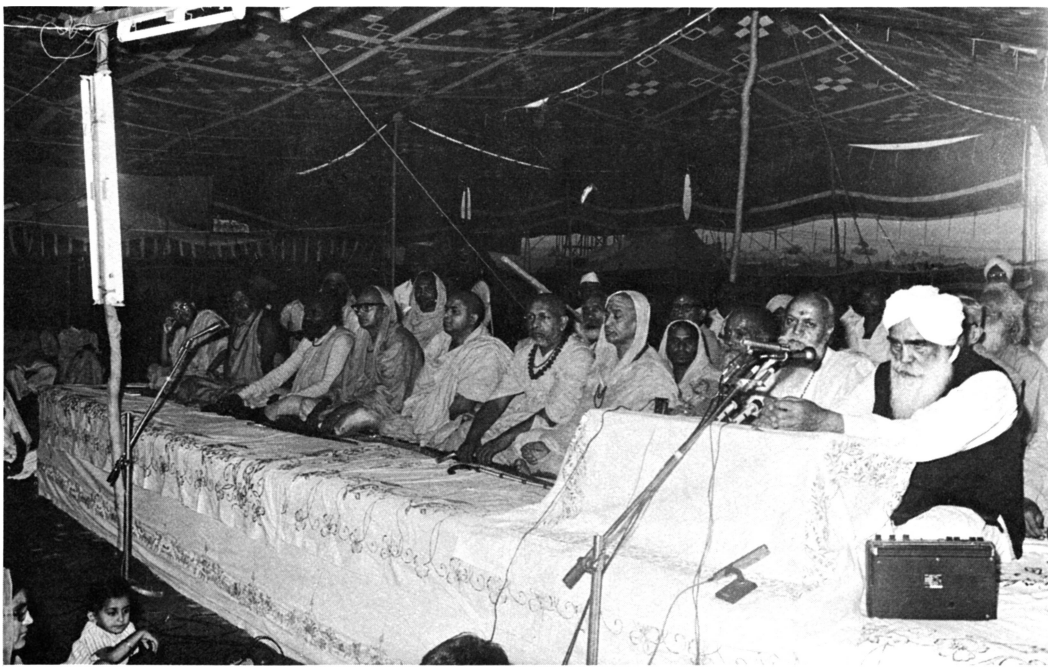
This year the Kumbh was held in Hardwar, one of four possible sites; and for the second time (the first was the half-Kumbh, a smaller version, six years ago in 1968), the Master set up camp at the Kumbh and held Satsang for the benefit of the millions of pilgrims who throng there, some of whom are seeking a genuine Master. While there he met with such luminaries as the 200-year old yogi Devaria Baba and the well-known woman saint Ananda Moyi Ma, and formed the *Rashtriya Ekta Sammelan* or National Unity Conference, held during the fair on April 12. Approximately a dozen disciples, including a few from the West, were privileged to accompany the Master to this great festival.



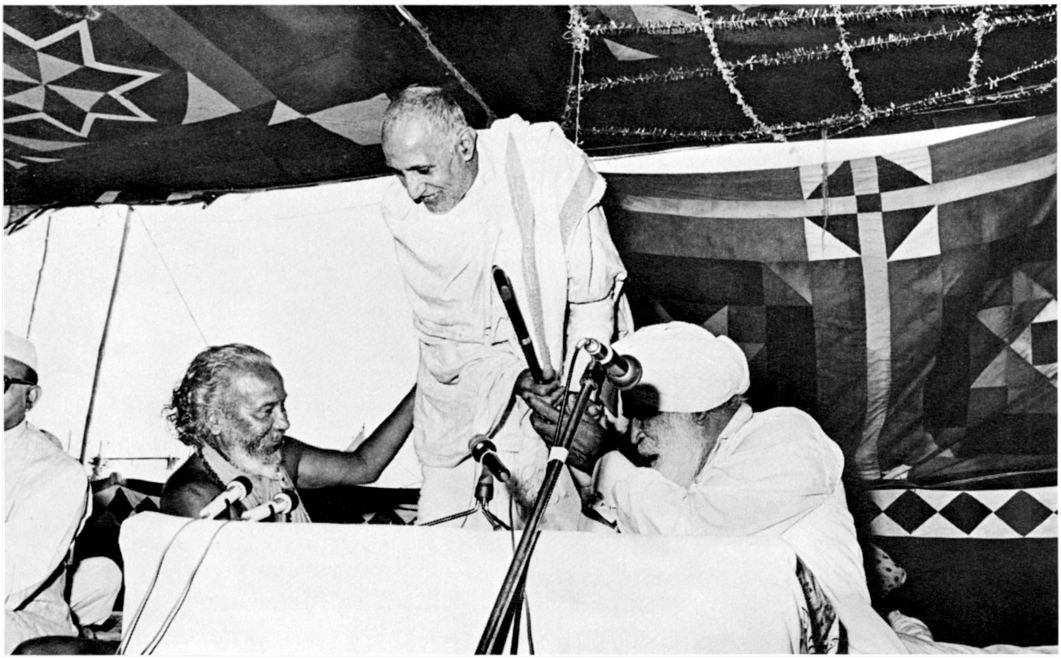
The Master visiting Devaria Baba (upper left), more than two hundred years old, at the latter's camp at the Kumbh. The well-known yogi makes a point of never touching the earth—hence the raised wooden platform.

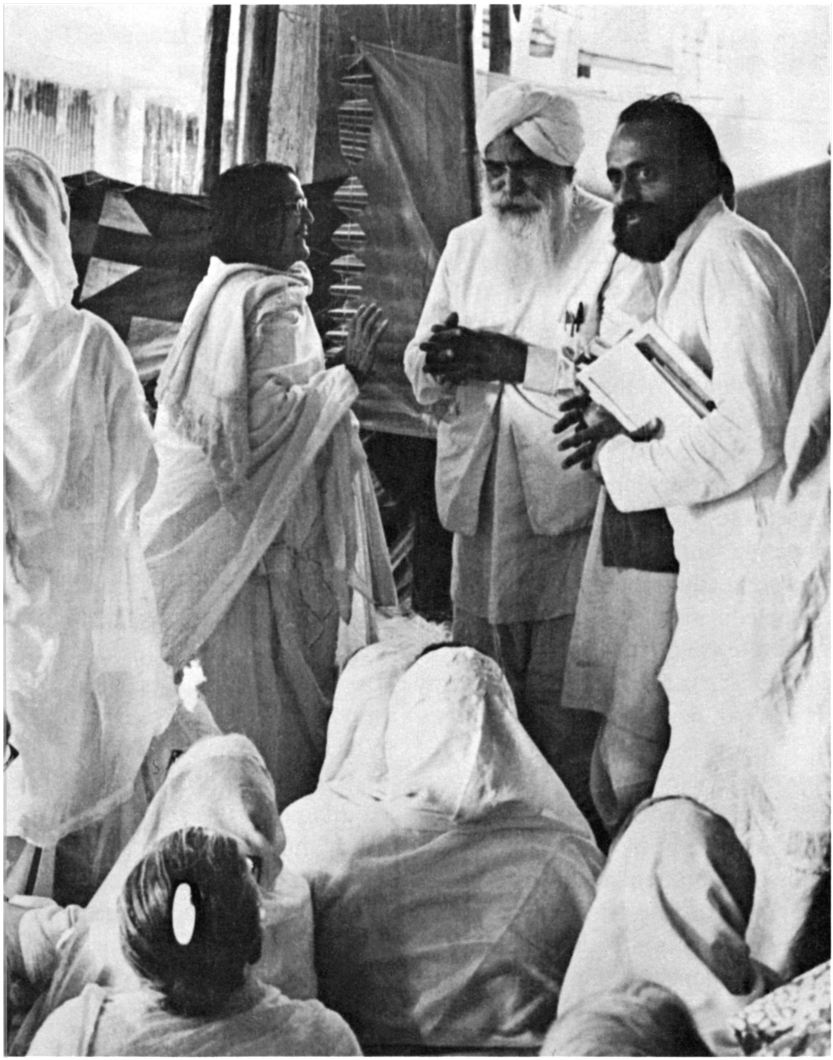


ABOVE—*The Master with Muslim pilgrims from Kabul (Afghanistan) and other devotees outside his house at the camp.* BELOW—*Holding Satsang. With the Master are swamis and mahamandleshwars in authority over the four hundred thousand sadhus who attended the Kumbh.*



RASHTRIYA EKTA SAMMELAN
National Unity Conference
April 12, 1974





WITH ANANDA MOYI MA

ABOVE—*With Ananda Moyi Ma (the "Bliss-Permeated Mother"), a woman saint of great reknown.* ABOVE OPPOSITE—*Sacha Baba (second from left), Swami Nardananda Ji Maharaj (third from left), and Satguru Jagjit Singh Ji (sixth from left, next to the Master) join the Master Kirpal Singh Ji on the platform at the National Unity Conference.* BELOW OPPOSITE—*Muni Harmilapi Ji (standing) and Swami Ved Vyasananda were also active in promoting unity.*

INDIA JOURNAL

December 31, 1973 to January 20, 1974

Karl Riley

DECEMBER 31: Felt the sweetness during the wild taxi ride from the airport. At the ashram—a bed in a room —watching Master in conference on his roof. Then down to the darshan room at 3:30 p.m. for meditation. The meditation is charged, in waves. Everything is accelerated. Master comes in at 9 p.m. So simple, a few words, the soft subtlety of his gentle and quick face, reassurance: I was ready to be afraid; instead I relax—melt is more the word. And so good night; tea and fruit, two old friends and I, New Year's Eve, and tomorrow the New Year begins.

JANUARY 1: New Year's Day. Four a.m. bell, up to meditate. Such a peaceful sleep on the hard Indian mattress. Sleepy first meditation, then an infusion of love; waves or rays. It is like a northerner in winter going to the tropics and basking in the sun. But this is a different sun. It gives off rays of pure love, which penetrate thick walls. And the wonder of it is that this sun is in the form of an old man. So our eyes tell us.

Morning meditation. Amrit. Darshan —Master saw a new face (me) and asked when I had come. I didn't know he meant me; he seems to be looking through or above one. A talk on the New Year—so simple, truthful, how can we ignore these words? God has gone to the extent of giving us these ringing golden words; can we not hear and heed? Have a high ideal before you, He says. If you have a ruling passion for God, and do your part, God will help you. If your ideal is to jump ten feet, at least you will jump four or five. So have the highest ideal. God sees a man is running, doing his best, He will help him. But the man sitting by the roadside, God will pass him over. Tale of two boys late for school. One sits by the roadside praying. The other runs and also prays. Which will reach school first? If a man does not wish to change his life, even God is powerless to change it. Put in as much time as possible, with due regard to your obligations. Keep regular and have that ruling passion.

Who can describe Master's face, the face of simple truth, laying itself in front of us with no force, for us to choose. Are you afraid? he said. Then go ahead. Do it. And see by the end of the year where you stand. Saints did not drop down from Heaven; they were men first.

Dear Master, how can I not follow you, the soul of love and truth personified? Is there any other course?

Evening darshan — A new initiate spoke of all her difficulties in meditation —self-doubt, impatience, etc. Master answered so patiently. How to convey the message of his manner? The simplicity of it, the surety of it. Do it correctly, ac-

The author, formerly on the faculty of New York University, spent many years studying Western psychology and Zen Buddhism.

curately, you'll go up. He will not give sympathy to the difficulties. We make the difficulties. The reality lies in the child-like simple act of gazing with eyes closed. "What is your work?" he asked, "your personal work? To rise above body consciousness." So this is our number one task, first in order of importance. Is there any room on this path for wasted time, aimless socializing, thoughtless activity, or leisure? Is there a hint of laxness in Master's being? We must be about our work.

All meditations here continue to be infused with Master's charging. Three months in this atmosphere is almost inconceivable. The bud must open.

JAN. 2: *Morning*—Oh, what is this here? An ancient river of compassion, that we stand in over our heads. Sitting watching Master give darshan to Indians outside. The love that welled up—what is it?—ancient—beyond the knowledge of intellect—the head is going under. How can I ever leave God's presence?

Morning darshan—Good questions. A man asked whether when we encounter obstacles in life to accept them as destiny and the Will of God or to try to overcome them. Master asked, "When you come on something, can you discriminate whether it is destiny or . . .? I think not." Only when you rise above astral to causal can you see what is destiny. So you must do your best and leave the rest to God. Even the man who knows, he must still act, as an example to others.

Once Master's daughter was ill, he related. He saw she must go, but for the sake of others, he got the doctor, went for medicine. In the middle of the night she left. So do your best, and leave the result to God. Work is worship. Pay off your debts dutifully, as worship. He gave the example of the Saint and his follower in the desert with their camels at the end of the day. The follower said, Why not let them roam?—it is all God's Will as to what happens. The Saint said, Yes, but first bind their knees; then let them roam.

About non-initiates and initiates meditating together: First, if all are sitting in sweet remembrance, that's all right; no conflicting ripples. But in the case of non-initiates, if they have understood the theory and are after that thing, that's all right. But if they have not understood the theory and do not understand about withdrawal, if they should happen to withdraw they may be frightened; that's all. So they must understand the theory.

Also, Master said some people meditate better in a group, some alone. It is an individual matter.

About a man's son who is initiated for Sound but is living with his mother and does not meditate much: you take the responsibility—before sitting to eat you sit with him for meditation. A child's mind is restless. He sees what you see in meditation but he does not know what to do.

He who loves God treats all alike: no high, no low.

One can sense Master's imminent coming to the darshan room, either as unexpected light in meditation or as waves of love.

Midday—During a walk something was coming clear. What is the message of Master's being, his manner? Utterly at home. Why? Because he comes to teach us what is already here. We are all swimming in it. And this is all Master is telling us. It is here. Open your eyes. You are all children of light. God is all light. Look into the darkness in front of you. Light is there. Look like a child, straight in front. Your veil will thin and

you will see what is there. And when you awaken further you will see you are swimming in it. Is there any wonder Master is jolly? And completely relaxed. It is all here. Nowhere to go. Will eternity disappear? So we can join Him when we wish.

Evening—Master was teaching me how to gaze inside today without tension. After four and a half years of strain, can this be the end of it? It seems so.

Master is constantly showing us how—in his poise, gentle and energetic, but balanced energy, never exerted and off center. Never stuck in a pattern, a pose. His expression dances, ever free, using words as hints toward the understanding beyond words. "Do you understand my point?" Do we? We catch at it. We catch some of it, and that so precious. Jewel Master, flashing!

JAN. 3: *Morning*—Well, dear journal, dear Master's journal, I don't know how long the words will last. It is love, you see, and how say that? Sing! Mind has followed as far as it can, seeking to comprehend, desiring to encompass, possess, describe. But the time has come for love to go its way. Sat Naam.

Afternoon—Ramji fixed whatever was wrong so our light came on again in our room. As he came through the room, we asked, was it the fuse? Without slackening his happy pace he just answered, sing-song, "Let Master come in, Sat Naam!"

Master told us this morning that we are here to improve our meditations. We should not spend our time in idle talk, gossip, or striking up friendships. Put in as much time as we can. In one, two, three months we can change. Keep sweet remembrance every moment.

Evening—A brother is having difficulty seeing, with much tension. It turns out he does see light, but doesn't think much of it. And he is tense with trying to see light. Master explained the points. He added, "Be thankful." I have found this a key to inner gazing. If you see a little bit and accept it, as real if meager, it will grow, "sprout forth." If you ignore or disregard it, you will remain blind, striving to see. So accept what is God's gift. It will grow.

Master says, "Go jolly." If we are thankful for what is given us, will we not be jolly?

JAN. 4: *Evening*—If this were the only day, it would be all days put together. A sleepy morning meditation, breakfast, over to Master's darshan room. Tension about the eyes, trying to find the key discovered a day or two ago. Then decided to ask Master's inner help and just think of Him instead of meditational technique. And so His love arrived, more and more, and the first love tears fell. It seemed this was the true practice, the inner secret. Techniques of meditation follow only out of loving obedience.

When Master came in for darshan, it was to tell us just this thing. When you remember Him, He remembers you. Sweet remembrance is the whole thing. The purpose of meditation is to develop constant love for God, Master said. One hundred mothers and fathers do not have the love the Master has for his children. How can I describe Master's manner, his being, during this darshan? So soft, gentle, fatherly—and his eyes, giving that of which his words were mere hints.

Then evening darshan—no questions, and Master just gazed at us, his eyes moving from person to person, over and over, giving more than we can know. At one point he referred to the Biblical pas-

sage where Christ says "Eat me and drink me," and he asked, What does this mean?, with the softest twinkle in his eye. Near the end of this long silent darshan, one lady who was to leave that night found her head bowed down at Master's feet. He looked at her deeply for several moments, then patted her twice on the head, saying, "Be up." She came back to sitting posture. Then he lowered his eyes to look at her for several long still moments. Later he mentioned to go jolly, those who are leaving. Can one ever forget this darshan?

JAN. 5: Another day of increasing love from Master. The Grand Thaw continues. More light in evening meditation than ever before. So clear that He is doing it. I guess that's the point.

Master says in concentrating don't select a point, but look in a smallish area in the middle. He makes a circle with fingers and thumb.

I feel I am making a little seat for Master, a little throne inside my head, and asking Him please to come in. I would be pleased if He would remain there all day.

New arrivals every day. Looking scared to death and speechless, often. But they will soon find what a love nest they have stumbled into.

Some ladies staying together in one room reported to Master they saw golden light streaming down while meditating, and when they opened their eyes they saw it in the room, streaming through the ceiling. One of them was reporting this in a very animated way, and Master said, "Your lips are saying more than your words. Control yourself, please." Constant hints as to the state of poise we must attain. And the greatest visible hint is Master's own being.

Master's eyes . . .

JAN. 6: At breakfast a lady was mentioning her difficulty with left ear sound compounded by an ear infection, and another lady said that it might change just by being here. She (age 65) said that before initiation she had had for some time a painful lump on her body, but had had so many former operations she had decided that if this were her time to die, that was all right. When she came back from initiation she was lying down and noticed the pain was gone. She looked at her side and found a little indentation where the lump had been. She also mentioned that a later time, another tumor disappeared during meditation, once again leaving a small indentation. This time she felt a sensation like an electric charge start at her finger, go up her arm and down her body to the site of the tumor. When she looked down it was gone. This is a very humble lady and obviously not given to exaggeration.

Evening—I hunger for Master's darshan now, thirst for that sweetness through the eyes. It is my food; I must have it. What grace pours from his eyes! Who knows what golden river we drink from as we gaze? But the more we drink, the more we thirst.

To let attention dissipate during the day is so painful now. This ashram is a beehive of activity. Workmen and women are all over, building upper stories on the existent structures with bricks and then stucco. All night long the work goes on. Many people arriving now. To go from meditation or darshan to all this noise and movement in the usual outgoing way is disastrous. So we learn to control the attention more. More and more control is needed. Only constant remembrance can do this, and keep us jolly besides. We must become centers of jolliness (not-sociality) and only Master can

give this to us, through remembering Him.

JAN. 8: *Morning*—Yesterday a darshan (how that word brings forth a sweetness!) with many questions answered. Definite instructions upon hearing an inner voice: don't pay heed but ask it to appear to you. The negative entities will not, but lesser Masters, etc, from the lower planes, may. If they appear, repeat the five names; only if it stands trust it. Often the Negative Power will imitate the Master's voice and in other ways pretend to be Him, in order to mislead the initiates.

About posture: Yogis sit straight but with some tension. We also sit straight, the body at right angles, so that when leaving the body we do not fall over. But there should be no tension anywhere; head and neck quite relaxed.

An initiate said she could not sit straight without feeling tension. Master replied that in that case she could sit "where floor and wall come together at right angles."

Concerning whether work performed for pay could be selfless service (such as nursing, etc.) Master replied that if you do your duty diligently with no idling or slacking off in any way, and performed as worship, that is selfless service.

But keep sweet remembrance of Him all day; then everything becomes service.

Master constantly repeats the advice to put in as much time as possible in meditation. There is no mistaking the import of this emphasis.

About looking into the light: at first we cannot look into it for long. But we must learn to look for longer and longer, without a break. This is the key to further way up.

Master says live in the "foxhole of the brain" and work *through* the body.

Thoughts on the vigor which one feels here, either in others or oneself: to begin to operate from the eye focus is to begin to feel oneself a man, that is to say, a center independent of what may be happening around one, drawing one's sustenance from above and giving it out rather than pulling in from all around for one's sustenance. Sweet remembrance is the source, remaining at the eye focus the essential mechanism. A friend used to say he saw all people as either vacuum cleaners or non-vacuum cleaners. Now I understand what he meant.

In last night's darshan someone said they were feeling so much bliss from intoxication that they couldn't concentrate well in meditation. Master asked, "Which do you prefer?" He answered, I don't know. Master just went on to mention that that intoxication is Master's grace.

This morning's darshan was so gentle, Master eliciting questions, answering fully and with parables.

What is needed is perseverance, and also chastity of thought, he said. Chastity is the gold, and perseverance the hammering that forms the bowl. If we have the gold, but do not use the hammer, nothing is formed.

Master emphasized making disciplined use of the night. All who reached the true home utilized the nights. Generally we spoil our nights, from six to six, by idle talk, eating, sleeping, etc. Masters go around at night distributing grace to those that sit awake in meditation. But generally they find that most are asleep or in a drowsy state.

In regard to drowsiness and difficulty of concentration, Master repeated the story of the Guru who answered every complaint with "look to your stomach." So for utilizing the nighttime, eat sparingly if at all at evening time.

Evening—A strong darshan dealing with complaints. Master tries to wake us up by not accepting our excuses or even our self-condemnations. "Just do it" is his constant message. Many do not understand, but it appears there is an important esoteric meaning to these words. When a Master says something we should pause and consider the meaning, as at Lord Vishnu's table when he said, "eat, but don't bend your elbows." Master says, don't say "I'll try," just do it! He is giving us a hint concerning the power of the attention. "You are all micro-Gods," he tells us. In practice this means sitting in meditation with the aim of solving an incorrect aspect of our practice, and calling on Master to help. One may be surprised to find that progress takes place.

At another point Master said that sitting long hours without accuracy is not as helpful as fifteen minutes accurately done. But sitting inaccurately is better than not sitting at all. "That will count, but not for promotion," he added, always with a chuckle.

Master was asked whether meditating in a room with others sleeping or on one's bed is made difficult by sleep vibrations. He replied, "That depends on (*a pause, looking down*) your meditation. When you sit in an air conditioned room, are you bothered by the heat outside?"

Another asked whether it is helpful to meditate with the hands in an attitude of supplication. Master replied that God is spirit and must be worshiped by spirit in man. Why not do it direct?—instead of giving attention to the hands. This answer might be seen to be the answer to many similar questions concerning aids to spirituality. The Path of the Masters is direct, going straight up the mountain, disregarding many tenets of what might be called "laws of human nature." True, without the Master's help such a course might be premature or disastrous, but with the Master's help it is not only correct but successful. Simplicity wins, as God is simple. But these are delicate points, as Master sometimes says, not easily pinned down by words.

JAN. 9: *Afternoon*—This morning Master was asked about the seeming impossibility of silencing the mind. He replied that we are attention, and the mind works so long as our attention gives it life. Withdraw the attention, no mind. So it is all very simple. Stop watering the old garden and simply water the new. So our task is one of putting the attention wholly and solely in the middle of what we see before us, with eyes closed.

Reflecting on this, I see how during the day here I allow this precious attention, the outward expression of the soul, to be pulled down to the level of literal seeing and attachment to sense objects. No wonder it is difficult to bring it all back in and to a point. So that if I wish to avoid this constant suffering of feeling one's soul dissipated out, a vigilant and disciplined way of life is necessary here in this buzzing ashram. Not a single word spoken more than is necessary or helpful to others. Not a moment wasted in idling or listening to other unnecessary conversations. Remembrance, and as much meditation as there is time for. We shall see.

Evening darshan—After a two-hour meditation in which I vacillated between effortful gazing and pulling back toward poise, it occurred to me to ask Master to speak about effortless effort. It is clear that he likes to be asked questions like this. "Effortless effort is when no question of doership remains," he began. He

went on to explain the saying, "God helps those who help themselves," in terms of meditation. When we follow Master's instructions in meditation, that is helping ourselves. When through our effort we come near the place, He reaches and drags us up. Master showed this with his hands. Our effort should be such that in the process we forget ourselves. Then He pulls us up. As for effortless effort, Master simply illustrated by closing his eyes and sitting back. So simple. No question of doership. We must become conscious co-workers of the divine plan.

JAN. 11: *Morning*—Yesterday Master used the phrase, "where there is a will there is a way." Perhaps this explains what he is asking us to do in overcoming our meditation difficulties. Start out with a will and a way will open up, with Master's grace. We in the West are used to saying, "All right, show me a way and I'll apply some will towards it." But we must learn to be braver and more prayerful. This is a heroic path, for devout knights of the Holy Quest.

Master is quite "tough" with those who say they see nothing. It seems clear it is a most merciful toughness, for he is using a kind of surgery to break us away from some most damaging attitudes: one, that of complaining (Master says never complain; on the other hand, he says always be grateful—for our own sake, let alone the sakes of those around us. Does God need our thankfulness? No; but we most certainly do); and two, the negative idea "I don't see anything." Master always asks, do you see pitch darkness? That is something, you see; it is not nothing. Usually it turns out that there is something happening within the darkness. So that is something to go on. If one concentrates on that, light will sprout forth. But if one sits with an attitude that one is not seeing anything, what can come from that? Or if one sees light and says, oh but that is from the window or the lamp, once again one misses the boat. Whatever the source, look into the middle of it with full attention and inner light will come, with Master's grace. One might call it negative looking and positive looking. Some of us are afraid of being deluded. It is our scientific upbringing. By this attitude the necessary childlike concentration is prevented and we remain blind. Never mind, be deluded; learn to concentrate without any tension anywhere in the body, and true seeing will begin; and then we will see what is delusion and what is reality.

A telephone call came for Master yesterday during darshan. He took it, and squinted his eyes so that they were almost completely closed during the whole conversation. Giving his attention completely to the other end of the line.

Evening darshan—An initiate asked Master about his words, "Silence is golden." He asked if it were not possible for one who is silent to spread an atmosphere of coldness around him. Master replied, do you mean silence of the mind or silence of the tongue? It is our mind, our heart which must be silent. We are not to retire to the jungle. We must be in the world. But we must choose our words carefully: is it necessary, is it true, is it kind? Before speaking, consider the effect your words will have. And then Master asked, "What is there to say?"

JAN. 12: *Morning*—At last, again, a long silent darshan. Master is our food, our air. His eyes give us life. Looking in his gently moving eyes is like swimming in liquid love. And then they pull back

and up. Is he showing us how to withdraw? Who knows what he is teaching us?

At the same darshan, a more receptive brother was seeing a splendor of lights flooding from Master to those present. There is a description of this kind of lumination in the Surangama Sutra, arcing between Buddha and his disciples.

JAN. 13: *Evening darshan*—Master had a very hoarse throat. Someone mentioned it and Master replied in effect that if one violates the laws of nature, nature must be paid. After a pause, he added, "Sometimes lower things must be sacrificed for higher."

At one point the lights all went out. There was a general reaction, but Master's manner does not change at all. What matter if the outer lights go out? We had a beautiful darshan. Master spoke of love. He mentioned to a Sikh sitting near him that the chapter on separation, and one other, from his book *Gurmat Siddhant*, should be translated into English. He mentioned that learning alone is not sufficient for translating spiritual works, as there are some points which can be mis-translated by one without inner knowledge.

The Sikh follower told us that when Master read the chapter on separation to Baba Sawan Singh, there were some caustic remarks from some of the forty "inner circle" disciples. They said this is some fiction; what are these pangs of love? The Master replied that one must experience it to know what it is.

JAN. 14: *Noon*—My cough-cold is coming to a climax of shivering. So many of us are living through hunks of karma in this way. In a talk on forgiveness this morning Master said, "Love knows no embarrassment with the words it uses." Father may say to the child "naughty." Is that not a bad word? But it is said in love, you see. That is the purpose behind it.

JAN. 16: *Morning*—High fever on the 14th. Recovering now. No longer sleep more than an hour at a time at night, and that sitting up. Cough persists.

Master mentioned that only time spent in contact with Light or Sound counts. The rest is preparation. So learn to stay with the Light longer.

He gave a most encouraging talk about our time here. He said we are here to learn to rise above body consciousness. The ABC of spirituality starts from there.

Since he urges us to this so strongly, he obviously is holding abundant help above our heads, just waiting for us to do our part. To not try my utmost during the time I am here would be to throw away an opportunity that may not be offered again. So I must, even though at this moment, with this cough, my mind longs for familiar surroundings, clean air, good food, and cleanliness—and privacy, and so many things, as well as family and friends.

JAN. 17: *Noon*—At darshan someone asked what is Bhanwar Gupha. Master's face sparkled as he said it is a cave from which light pours forth like a waterfall; the gateway to Sach Khand. And you realize, watching him, that he knows it well. A satsangi mentioned that he had seen a cave of revolving lights ("incredible"). Master chuckled, "So make your will." This is a phrase Master uses to mean prepare yourself to leave the body during meditation.

Some days ago Master gave a beautiful talk on justice and forgiveness. It

was very affecting. We need not concern ourselves with justice, keeping accounts, balancing accounts with others. Generosity and forgiveness seem to be of the same family. And it occurred to me that the most generous act of all is giving up body consciousness, which is to say abandoning body. On the other hand, stinginess is to hold on to the body tenaciously, even though we know we must give it up eventually. So if we desire to rise above body consciousness and begin the spiritual journey, we must start with opening the doors of generosity within us, for by this attitude we may transcend. We must give up everything —which is to say, *attachment* to every thing. Little by little, our grip must relax.

Evening darshan—I had almost decided to return home, due to persistent cough which will no doubt remain as long as smoke fills the air every night, and debilitating fever. But during this sweet darshan I could not consider leaving. At the same time, the cough seems better. I realize it is all in Master's hands. And in the last two miserable days he has allowed me the first real progress in meditation since initiation.

Master says that "accurate meditation" is that time spent in contact with Light and Sound.

Another time Master said, "Some people say Masters have hidden teachings. Nothing is hidden. It is all put before you."

Someone asked what prashad does. Master said take it and then sit for meditation. He then said prashad is that which is freely given out of joy and love by the Master. But sometimes people ask for it, and it becomes expected, a ritual. He mentioned that was happening during the last world tour. That is no prashad.

It so happened that near the end of the darshan someone gave to Master a box of candies to be distributed as prashad. Master considered it, fingering a candy. Then he said, whoever takes one must put in one extra hour of meditation today; if two, two hours, etc. And then he held the box out. But he would not give it out with his hands. We must take it ourselves. Contract candy. I did not go forward but drank in Master's all-knowing face, ever buoyant, even when his children have just shown they did not understand his words as to what is true prashad. One Indian lady cupped her hands and asked for Master to put it in. She was persistent. Finally Master said "no compulsion" and would not place it in her hands, but freely offered the box for all to take.

One cannot demand love. One will get something. But it will not be the true thing.

JAN. 18: The plane from Washington has landed with 100 hopeful souls, many familiar faces, and Mr. Khanna, who began his talk with "I would like to thank . . ." followed by Master, who began his talk with "Words cannot express what is in the heart. Heart speaks to heart . . ." A most loving welcome and joyful reunion.

JAN. 19: Later at darshan, so loving, so hard to describe how. Master said, "There are no problems. It is we who make problems. To every difficulty there is a solution." So light. Spirituality is as light as a balloon. Only the path to it is trodden in leaden shoes. After all, we are not used to truth, simplicity, single-mindedness, devotion, wholehearted love for that which is the core of all things. But through the centering ability developed in meditation we can at last begin to taste the lightness of being fully at

home. Meanwhile it is manifest in Master's very being.

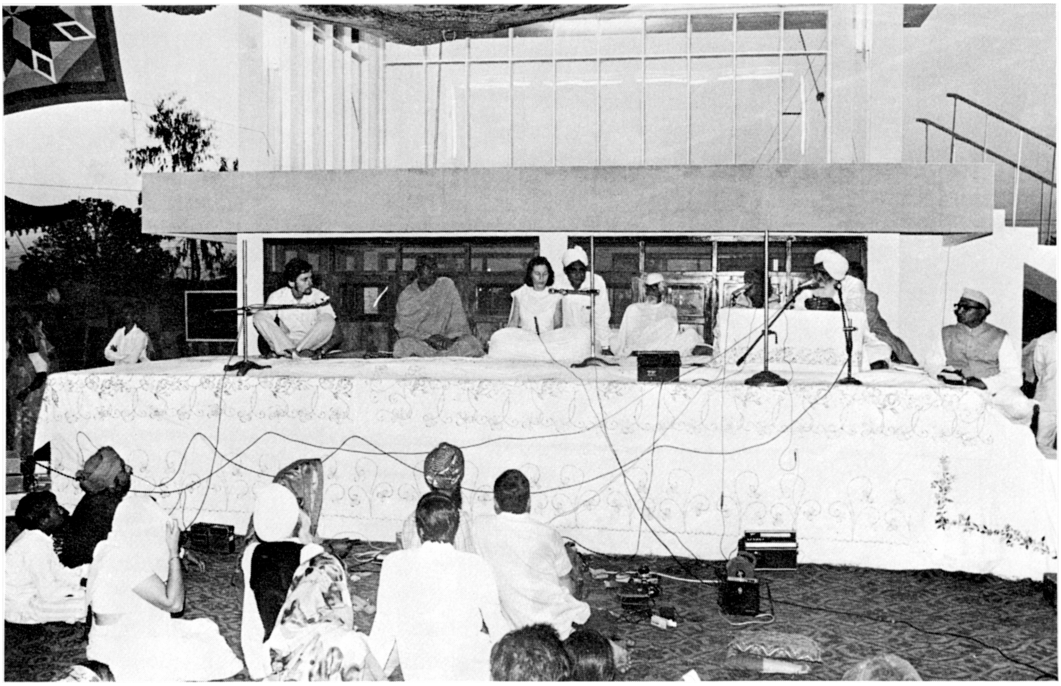
Individual darshan prior to leaving— My cough (later diagnosed as asthmatic bronchitis) can no longer endure the smoke of Delhi nights. But there are deeper reasons for leaving now, known fully only by Master, but it is right. How much time does lightning need to strike?

Well, sitting right by Master's feet, gazing as a happy child into the Father's jolly face, into the eyes that dispense from the very Source. How utterly happy! "Have your meditations improved?" Yes, Master. Most happily emphatic, "Any question, anything you have to say?" Yes, a question about a karmic relation, and Master's answer which was the lightning, and in that moment changed the character of my stay from one of progress and much understanding, to a sudden turn-around and opening up of a very different way of life and spiritual growth. My mind was blown wide open, and great relief accompanied the new perspective.

Well, we shall see what Master can fashion out of his children. "There are no problems." Can I refrain from creating them, away from him? "Impossible is a word found only in the dictionary of fools," Master often quotes.

Then—prashad freely given, and joyful leavetaking. A young lady also leaving hands Master a locket and asks him to bless it. Master plays at trying to open it with his big thumbs. "What's inside?" A picture of you, Master. He hands it back with blessing, but says, "You should keep Him locked in your heart."

"Are you going, or your body is going?" Master asks the young lady. In joy I ask, will you come along? Master replies that when his Master left, he (Kirpal) said that he must come and do the work. "He has been coming ever since. All right; God bless you." And our bodies part company, for the time being.



Mrs. Fitting giving her talk

The Great Blessing

Mrs. Bianca M. Fitting, the Master's Representative in Central Europe, tells of her search for truth at the bhandara in memory of Baba Sawan Singh Ji, April 2, 1974

WE ARE VERY GLAD to be among you all, by the grace of the Great Master, after a long span of time.

It is a great blessing to have a living Master, and many of us in the West have realized this by our own experiences when we came to the Great Master, many times from other schools of thought.

I too was in one of those schools, which I considered a very good one; not knowing then of the necessity of a living Master. That I realized only after a certain span of time, when the guidance that I needed could not be given by the disciples of the yogi whom I was following. So all progress was stopped, despite having had a certain inner contact with that yogi, who had been greatly respected. But some living Master was badly needed; and so a rather despairing and painful search began which lasted several years, in the course of which the inner certainty was gained that there was a Master living somewhere in India. Yet neither his name nor the place he was living was known, and so the search went on, more despairing and painful than before: first outside, then inside, many things were tried to find him. It

was not easy, but we had no choice: it was either find him or die; for without him everything appeared senseless.

Out of sheer compassion then, one night he materialized to me; from then on all restlessness vanished.

But even with this, it was not so easy to find him. We did not meet him in person until 1955, when the Great Master went to the Western world for the first time, coming from America and England for a short stop in Germany; and he was invited to Bonn by Mr. O. P. Malhotra, an initiate of Baba Sawan Singh Ji Maharaj. The working of the God Power was thus experienced in a wonderful way. The progress that had stopped years before could now go on under him.

From then the work of Ruhani Satsang began in Germany, and later in other countries of Central Europe like France, Austria, etc., and we are now having many groups over there. Most of the Great Master's books are available in different European languages, and many seekers are finding their way to the living Master to develop spiritually under his competent guidance. It is really a blessing to have a living Master. May He bless us all.

Satsangis from Germany marching in the Unity of Man Conference procession, Feb. 3.

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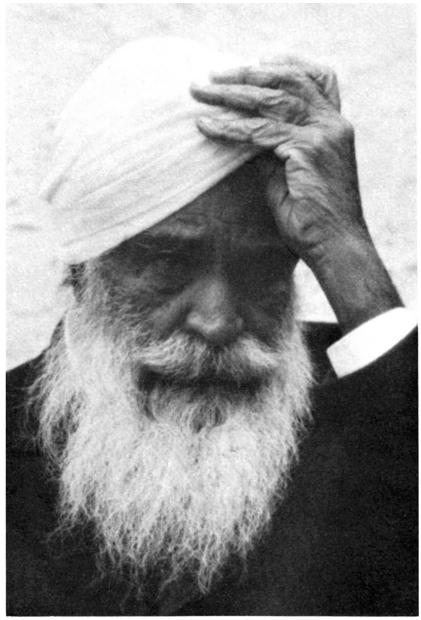

You are the face are the sky
"jump up; I'll catch you"
above

i am afraid am a fool
on a
razor sharp thin trapeze
here is my terror
here is my shame
weeping and reaching
calling Thy Name

: i
look
down

DONNA POLLARD

Reflections

Kurt Hilger

WE MADE A Christmas card for Master, with a picture of Baba Sawan Singh on the outside. The card was put on Master's chair as we were sitting waiting for Darshan. Just as Master came in the card fell over in the seat of the chair. Master greeted us and sat down on the card. We were all talking at once to tell him there was something underneath him in the chair. He gets up, picks up the card and looks at it. He sees Baba Sawan Singh's picture and all of a sudden he looks very sad, very grave. He sees the greeting inside and chuckles, then he tells us how very fortunate we are to have a living Master, to be in the physical presence of a Master. We are all deeply moved.

On the same day we make up little munchy bags; we would ask Master to bless them and hand them out as prashad Christmas presents among us westerners. At the evening Darshan, we ask Master to do this. All of a sudden he gets very stern, and tells us how lightly we take the matter of prashad, how little we know of the true nature and meaning of prashad. We are taken aback—such a reply we did not expect. But how right he is. He takes the little munchy bags, opens them up and spills the contents into a small heap in the seat of a nearby chair. Then he dips his hands into the pile of nuts, raisins and candy, over and over again he runs his hands through the pile. We look on, astounded. Master turns around and looks at us. He tells us that for every piece of prashad we must meditate one hour more than the daily minimum; but we are really out of it by now; this totally unexpected turn of events has blown our mind. We don't understand what Master says; his stern loving glance on us has petrified our reasoning faculties. Finally we snap out of it. Master challenges us to come forward to take of the prashad, seeming not to understand our hesitation. Then we come up, one by one, and take as much as our hands will hold—our hands are full and our hearts are overflowing. What a treasure! We are mute with joy. Then we sit down and the blessings continue.

* * *

There are those people who, unaware of the grace and power of our Master, have expressed their doubts regarding the wisdom of following and surrendering to a Master; for example:

"How can you worship a man?"

"It's dangerous to follow leaders; Hitler was a leader, too."

"He's a dictator."

"Mankind must grow up, and each man find and train the King within himself. That is as it should be. To depend upon a leader is to fail to develop one's own strength or strive for clear vision."

It is in pondering these statements that the following answer came:

When we follow Him we are following our greater Selves, and when we listen to Him we are listening to our Inner Voice. For He is the embodiment of our own latent divinity.

Although many look upon Him as an authority figure, father, mother, brother, or friend, He is no less That which we are; and when we look upon Him as a father, mother, brother or friend, we are no less looking upon our own Selves.

We are in Him as He is in us. To look upon Him as something or somebody apart from us is folly.

Though it may seem, even to us, that we depend on, and obey, a leader, we are only following and obeying the King Who is our soul; of which He is the manifestation. Yes, He is the manifestation of our souls, and much much more besides.

Steeped in ignorance as we are, we have yet no knowledge of our soul; so how can we become something of which we have no clear vision? He is that which we, by His grace, are becoming. In Him lies our goal, and He makes our vision clear.

So let us love Him without restraint; let us cherish Him, respect, obey and surrender to Him without doubt; and give ourselves to Him—body, mind and soul.

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