

You Need Not Worry About
Anything

Sat

sandesh

the
message of the Masters

*On Keeping the Diary
Reflections on the Master's Leaving
The Matter of Succession*

October 1974

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FROM THE MASTER

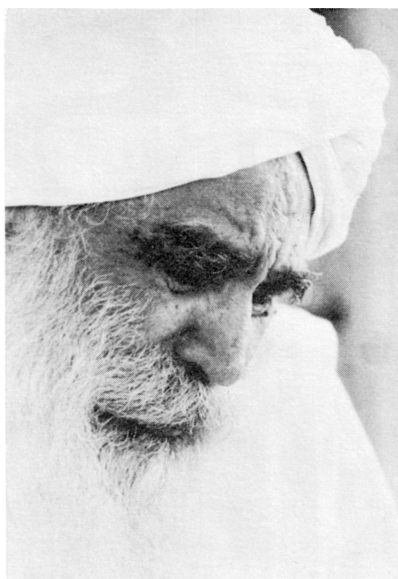
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THE MASTER'S TALK

On Keeping the Diary

QUESTION: *Master, could you clarify something for me, please? It is my understanding that the group leaders, when they go over the diaries with the members of their Satsang, are not to discuss the inner experiences with them at any time.*

THE MASTER: No, no, no. The orders are very clear. Most of the diaries received here were incomplete. Either they did not put in any time for meditation,

This darshan session took place at Sawan Ashram, Nov. 1, 1973, to a group of about 30 Western disciples, including five group leaders from various countries who asked most of the questions. The session, which took place in English, has been transcribed and prepared by the Dept. of Records.

or their columns were incomplete or wrongly entered. The group leaders should see that the diaries are completed correctly, and that is all. No spiritual guidance is required to be given to anyone. The group leaders should see what the initiates write in the diaries. They may say, "You don't put in enough time—put in more time, please"; or, "Your columns are all right, quite clear, even then you don't see anything?" So about seventy per cent of the diaries received here were incomplete. We had to return them: "Please complete this part, please complete that part." All that can now be done by the group leaders over there. That is not spiritual guidance. In the event of your putting in regular time, you see the results yourself. If there is advance, that's all right. If you don't get any better, your diaries should be shown

to the group leaders; they should see that they are correct, point out that this column is complete, or incomplete.

QUESTION: *Many initiates seem to have a misunderstanding about the chastity column in deed. Many put down failures in deed when they overeat.*

THE MASTER: I think they should read *Seven Paths*. It's very clear. They should read the literature, then take care that each entry is complete, clarified and passed through with care.

QUESTION: *In Seven Paths, it says that over-indulgence in eating is similar to lack of chastity.*

THE MASTER: That is not part of chastity. The part on chastity means only sex, nothing more. That should be clarified if you are a group leader.

QUESTION: *Master, I brought my diary sheets for the last four months with me and I haven't given them to you yet because you are always so busy. Can I give them to you tonight?*

THE MASTER: Look here! Diaries are meant to find out if you're progressing or not. If not, why not. Guidance is found *there*. Forget the past, have the present. Are you improving in your meditation? Or having any difficulty? Tell me and finish off.

QUESTION: *So I don't have to give them to you? You don't want to see them?*

THE MASTER: They are for your benefit. Keep them for yourself, for your own guidance, that's all. . . . Anyone else? Yes, please?

QUESTION: *Master, in my diary under chastity in deed, I put in another column—I have two columns—one under sexual, and one for being affected in other*

ways, my attention affected, my overall chastity affected, or even purity affected. Is that all right, to have two columns?

THE MASTER: That column is meant only for sex in thought, word and deed, that's all. Over-eating and these things have nothing to do with that. These things you are keeping—group leaders should train you, tell you your very ABC's, how to complete the diary. You have been there for years and years, for so long and you do not know how to complete the diary? If you do not know, let the group leaders teach you. If you put in full time, and keep your diaries, you will progress. Twice when I sent out questionnaires, I asked each group leader questions: "Have you read all my books and circulars?" They said, "Yes." "Are you improving?" They said, "Yes." And still I find in some diaries they don't see anything. Some of them who said "Yes" to everything, and don't see anything—then? Are they true? This is what I mean. It is very necessary to complete your diaries very literally, you see. Weed out all faults; you will have progress, you will have transvision.

QUESTION: *I find it difficult, with some of them, to make them keep a diary at all.*

THE MASTER: Keeping the diary means: If you criticize yourself as you criticize others you will become a saint.

QUESTION: *Yes, Master, I explain that to them and then they always say, "Oh, I have so many faults I can't write them in," and they don't do anything.*

THE MASTER: I tell you, they're not sincere. Suppose I say, "I am sinful, I am sinful" all the time, I then become sinful. As you think so you become. Take note, then weed out. Saying "I am sinful" alone won't do. When you have

sinned, *do no more*—this is what is required. Excuse me, are you not being childish? Sins stand in the way of your meditations. How many columns are there in the diary? Even if you take one column—concentrate for one week on one column—in a month, you’ll be all right. Make it a point this month that you won’t think ill of anybody. Go on like that, watch everything, weed out. Take the second column—no lies, no untruthfulness, nothing of this sort. Take one week, four, even five weeks. We simply say, “I have done this, I have done that, I am very sinful.” Well, that alone won’t do. Once there was a lady who liked to live with somebody other than her husband; they brought her to Christ. They said, “She has committed adultery.” “What is the punishment for that?” he asked. They answered, “Moses said, to be stoned to death.” “All right, let her stand there. That man should throw a stone who has not committed that sin himself.” Nobody dared. Then he said, “All right, go, but *do no more*.”

That is what is meant by the diary. In this way you would have gone up to the fourth or fifth plane. How many columns are there? All right, you told lies today. Don’t tell lies tomorrow. That’s all. It’s very simple—it is you people who have made it so hard to understand. . . . Yes? Come up.

QUESTION: *Master, I think there is one question which is still sometimes unclear. Some of the satsangis will, on their own, come to the group leader and show the diaries. Others will never do that.*

THE MASTER: They should be shown for completion, not for guidance.

QUESTION: *Yes, for completion. But some others will not do it. Now . . .*

THE MASTER: They’ve not progressed.

QUESTION: *But, you see, the thing that sometimes perplexes, that puzzles the group leaders is, is it or is it not the group leader’s business to go up to satsangis who do not show their diaries and tell them, “Show me the diary”? Most feel that this is not our business to do so.*

THE MASTER: Group leaders are now charged with the duty of seeing that these things are completed correctly. I have now charged them to do this.

QUESTION: *So we should go after those who do not show the diaries and ask them . . .*

THE MASTER: Tell them, “All right, if you are filling in your diaries, are they complete? If not, you may consult us for completion.” That way you reach and really meet whoever comes. You can do that.

QUESTION: *Master, in Vancouver we have a Wednesday night meditation and diary class because there are so many satsangis in Vancouver it’s difficult to meet every single one all the time.*

THE MASTER: What is the diary? One talk will do. Explain *Seven Paths*. They have to do it themselves. For example, “don’t tell lies”—then don’t tell lies! What is there to understand? “Don’t deceive anybody”—well, don’t deceive anybody! Are there any more meanings to that? There is the example of Yudhishthra, one of the five Pandava brothers. Their guru told them, “Take truthfulness; go; remember—be truthful.” Next day only four came back; the fifth did not come. They explained, “He’s still learning, memorizing the lesson.” Two days, three days, four days, five days went by; he did not turn up. After a week he came. He said to the Master, “I have now learned how to be truthful.”

And he never told a lie throughout this life. The other four brothers were sent to Hell.

This is what is meant by learning to keep the diaries. Be thankful you have been given something to start with, you have all been given something to start with, but you must practice. If you put in more time in your meditations, all virtues will come, they will replace all vices. Have you read the literature? Why have I written all that? In *Jap Ji* it is given, "If you hear the Sound Current, all virtues will find abode in you, and replace all vices." Only by hearing! When you sit by fire, you don't need warm clothing or a blanket or anything. By only saying "fire," what good is that?

This diary is very sacred. What is more simple? Non-violence: no evil for anybody in thought, word or deed. Thoughts are very potent; if you think evil of anybody then that poisons you, and reacts on the other man. That's the law of nature. If you don't think evil of anybody, how calm you are! First thoughts come, then they find their way to the mouth. It's given, "Out of the abundance of heart a man speaks." So be truthful, then all other things will go. With the truth you will get other virtues. Don't tell lies. Always speak the truth. If you're a liar, you must have a good memory. Surely! You tell one story to one man, then another to another man, and so on. A liar must have a very good, strong memory, you see. If you only stick to the diary, you'll have transvision. I started a diary as a student.

So take one column, stick to it. If for a week or for a month, you don't put down any failure under that column, it will become a good habit. You won't be able to do otherwise; and it will not stand in the way of your meditation.

QUESTION: *If we quickly turn to our Master after we have a thought which we don't really want, but it comes through just the same, then if we come to You inside and ask You to forgive us, You will forgive us and then we will do Simran and it will disappear. Is that right?*

THE MASTER: ALL THINGS ARE FORGOTTEN WHEN THEY ARE DONE NO MORE. Then what is left? Now rake up any other questions you've got . . .

QUESTION: *I still don't understand about over-indulgence, Master.*

THE MASTER: Over-indulgence in what? Eating? Or you mean in sex? In the diary, this is for sex: loss of semen, whether by self-abuse, by night pollution, or any way.

QUESTION: *Is night pollution a deed?*

THE MASTER: Yes, surely. That is a result of a desire. It is the result of your own action of thought, reaction of thought. Thoughts come because we see something, we dream of it. It is you who have sown the seed. A man can become very honest, really righteous, if he only sticks to the diary. You have been keeping the diary for months, years—still the same thing recurs day by day, day by day. Why? There are only five outgoing faculties—one is seeing, one is hearing, one is smelling, one is taste, and one is touch. Take them one by one and weed out all faults. All sins come through these five senses. All these dacoits attack you through deeds. And why do they affect you? Because your attention is there. If you rise above them, you cannot be affected. So spirituality is not difficult.

Keep your diaries complete and fifty per cent of your burdens are over. If cloth is very clean, a little color will

beautify it. If it is already black with filth, how to color it? Change it.—Yes?

QUESTION: *Sir, in which column should we put attachments in thought—idle deeds, dreaming, idle thoughts, thinking of the past, thinking of . . .*

THE MASTER: Decide your aim in life, what is your aim, finish off. Then everything will be all right. If you are aimlessly adrift, you simply waste your time, most of the time. If your mind is all calm, no ripples, very steady, very limpid, you can see your face. You can see the future and the past. Spirituality is a matter of self-analysis, rising above body consciousness. That will help you, by rising above, because then you will have no attachments, no bad thoughts, you will have love for all.

QUESTION: *Master, thoughts are potent; when we feel or think we feel them coming from someone else whether positive or negative, how to differentiate whether they're our own or whether they're someone else's? Is there a difference, and what to do?*

THE MASTER: How to save yourself from the effect of others' thoughts coming to you—this is the problem you mean? Very easy. There is water flowing, and a wave of that water strikes the shore. Where there is only mud or sand, the water will thrust into it. If there is a rock, that will strike it and go back with double force. You follow? If you have no ill will for anybody else, if any evil thought comes from someone else, then it will go back. That's the only way. You remain in your closet, you see. Love is first. You are spiritual, I'd say. You are spiritual, are you not? Then why be smeared with all this filth?

QUESTION: *I've experienced that with someone who is not initiated and is not*

on the spiritual path, that these bad thoughts have gone back and that person has suffered for it. I see that more and more things go wrong with her as she does this. I've tried to send prayers. Sometimes I'm strong enough to pray for her and sometimes I'm not. What to do when thoughts come?

THE MASTER: Mind your own business.

QUESTION: *I try to but she doesn't let me.*

THE MASTER: Pray for her at the most if you like, all right, but mind your own business. Don't be the contractor for all the world over, you see. You're responsible for your own actions. Sometimes some people used to bring me their diaries, all clean for two, three, or four months. I told them, "My dear friend, with this diary, you should have gone to the third plane." This is the very mirror of your life. But it should be filled in truly. We spare ourselves always. We are not true. Criticize yourself as you criticize others, and weed out. Many people are deceived, they say, "Sins are harmless—why must we write all these things down?"

So do you now follow what the diary is? Do you? All of you? Start from today, please. In this week how many columns will you clear?

Now how to save yourself from these things, that's the main thing, if the diary is not kept up? All these things strike you when your attention is there. Reserve your whole attention for such a goal. Your ears work when you hear, your attention is there. Your eyes work when you see, your attention is there. If somebody comes and talks to you, you hear only when your attention is there. When you sit by your sister, there is nothing wrong—no lusty thoughts de-

velop. Why do you feel otherwise for anybody else?

What is a sin? It requires secretiveness. “Deeds of darkness are committed in the dark.” When anybody wants you to do anything, and somebody else asks what is it, and you tell a lie, that’s also a sin. These are criteria. You must be able to complete the diary. If you only tackle one column a month! Even then, it won’t take more than a few months. How many months will that take? One month, one column, that’s all.

There’s too much of a load on your attention; reduce it, then all your meditations will become easier. I think it’s the Master who makes you the master of your house. You’re not the owner of your house now. He makes you the master of your own house only when he tells you how to stay in there continuously. All these outgoing faculties should serve you; now you are led away by them. Try to understand something and live up to it.

These things are given in the books, you see, right there, written very plainly. But we only have a “bird’s-eye view.” Stop! We can clear all this up.

QUESTION: *I’m sorry, Master, I still don’t understand about over-indulgence in eating.*

THE MASTER: That is not part of the diary. A temperate life, a life of self-control, is wanted. If you eat too much, you’ll feel drowsy, you will not be active, you will be slothful; naturally you will affect everybody. Eat a little less than you have eaten before. You’ll still feel hungry, leave the table a little hungry, that’s all. Eat to live, not live to eat. But we think otherwise—“Eat, drink and be merry!” I hope you will become very wise from today. I’ve explained all

these things before but you have not taken them to heart.

QUESTION: *If one could cut off any fantasies of thought by just quickly saying Simran until it’s all gone, that would be wonderful.*

THE MASTER: For that, keep your attention occupied with something. No foreign thoughts will invade you.

QUESTION: *Love for the self—selfishness—could we mark that as a failure under love for all, because we’re not loving others, we are loving ourselves?*

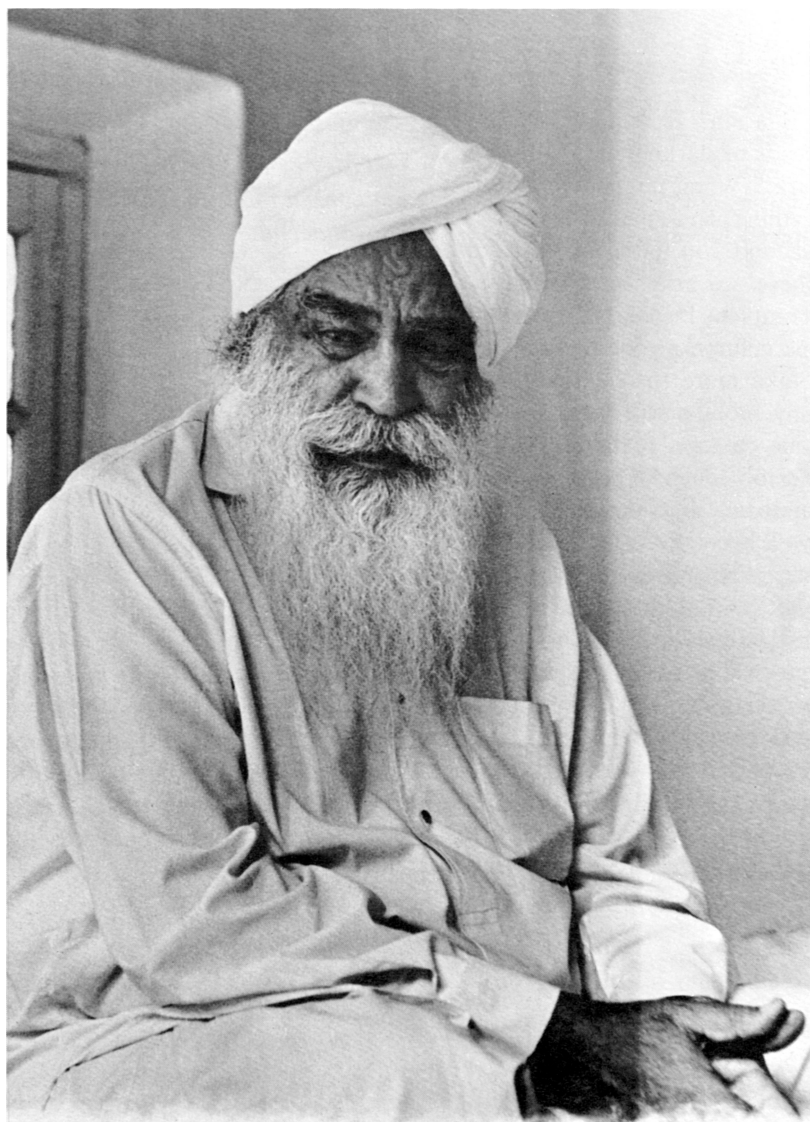
THE MASTER: Love for all means hatred for none. Sometimes we hate others because we are rich, we belong to a high family. Sometimes we think we are very much learned. Some have achieved a high position in life: this man is standing by the chair serving, the other is sitting in the chair being served. All have got equal privileges from God. Why is it? No hatred for anybody means love.

QUESTION: *So, things like vanity would be a failure? Vanity would be a failure because we are thinking proudly of ourselves and do not love all.*

THE MASTER: What does vanity mean? You’re thinking yourself superior. That comes up when you think you are more learned, more wise, more wealthy than others: vanity of arrogance, vanity of money, vanity of possessions, vanity of knowledge.

QUESTION: *I understand, thank you.*

THE MASTER: I have submitted these five columns in the diaries and you people do not realize the value of them. Diaries mean, find out failures within you. Like a hard taskmaster, don’t spare yourself—and then weed out. What is the difference between a Saint and an



average man? The Saint never thinks ill of others; he sees things in the right perspective. Even with all that—seeing the true state of everyone—he has love for all. So keep your attention occupied, here or there or anywhere—don't be given up to the senses of the body. Sweet love of God should be permeating you, all around you, above you, underneath you. I don't think you really want to weed out your faults. If you're really strong and you want to do it, where

there's a will there's a way. If you don't want to do it, that's another thing. That is why I say you must decide your aim—what you want. Don't forget what I told you. From this moment on, keep your attention occupied. Not on others. If you are thinking about eating, then you'll enjoy eating. If you talk to somebody, then you'll enjoy his company. But if the company is God, then you'll enjoy Him.

All right. God bless you.

A Visit From The Master

Estella Brooks

IN THE YEAR of 1955, I lived at 125 S. Whipple St., Chicago. At that time I had only four children living with me. We occupied a six room apartment on the second floor. One of the six rooms was very small, just large enough for a single bed and one other piece of furniture. So I gave this room to my little girl, about nine years old.

She couldn't sleep—always complaining of seeing a man standing over her. At times she would scream for me to come and see him; when I would reach her I wouldn't see anyone. I would take her in my arms and assure her no one was there, only God watching over her. As time passed on she became nervous and afraid to stay in the room, so I moved her out. I decided to make this into a prayer room since it was so small.

I set up my altar in this room. On the altar I placed my Bible in the center; a statue of Jesus directly behind the Bible; on the right side of the statue of Jesus I placed the statue of the Blessed Mary; on the left side a statue of St. Joseph. The next step down I placed a statue of St. Anthony on the right and Blessed Martin on the left. I also put up a white candle, three of my astro-colors, and a brown candle. These candles I kept constantly burning. I would also burn incense to my delight. Always when I would go before the altar, such an inspiration I would get!

One day in this year of 1955 (I forget the month), I went into this little prayer

room to the altar. I don't know what happened; but I couldn't see anything on my altar but my Bible in the center. There was a strip of newspaper across my Bible with writing on it in heavy black ink. I quote: "Stand still—where you are." After I read this, I looked on the left side,—there was a big pan of incense that looked like sandalwood. It frightened me and I turned away from the altar.

I started out of the room, I caught hold of the doorknob to turn it, and I noticed the whole side of the room just opened up like a sliding door was there. In stepped Master Kirpal Singh as He looks today. I was so afraid I tried to get out of the door. I held on to the door knob and fell to the floor on my knees.

He held out His hands to me and said, "Get up, don't be afraid; who are you serving?"

I replied, "I am serving God."

He said, "Who is God?"

I said, "God is Spirit."

He replied, "I am Spirit."

So the fear began to leave me, as I caught hold of His hands. As I began to feel embarrassed, I recall He disappeared.

As He held my hand, He said, "This is the way I want your altar." It was cleaned off. No statues, no candles, just my Bible and the big pie-pan of sandalwood incense.

Thanks be to God, after a few years passed by I came to know Who the man was that visited my home. Today, being an initiate of His Holiness Sant Kirpal Singh Ji Maharaj and a member of Ruhani Satsang, with hours of meditation under His guidance, I am truly inspired.

This account was written by the author about ten years ago.

“You Need Not Worry About Anything”

A letter from Kirpal Singh, dated October 9, 1961

I AM GLAD to find that you have achieved a stable existence in a small rural town and have learnt the trade of a printer to carry on a smooth life. A settled and peaceful life is a helping factor for the spiritual undertakings. My best wishes are with you all.

I am sorry that you had for some long time past neglected your meditations

EDITOR'S NOTE: *This beautiful letter has been a constant source of encouragement and consolation since I received it thirteen years ago this month. I had written Master in a mood of deep despair—over having wasted two years of my life away from Him, and over the fear of nuclear war, which seemed immanent. Some readers will recall that year of the fallout shelter, when we were being encouraged to accept the inevitability of wholesale catastrophe, and solid citizens were debating the ethics of shooting their neighbors if they dared to encroach on their shelters. The absurdity of the world and the whole worldly outlook, on which I had staked my identity, came home to me in an awful rush, and the Master pulled me back to Him in the space of one afternoon. But confusion, resentment and despair remained: How could God let things like nuclear wars become so probable? How could He create such a world? Out of such a mood was forged the first honest letter I ever wrote to Master; this was His reply.*

and grown careless in diet and generally lost interest in spiritual things. I am glad that you are again meditating, and have taken a turn for your spiritual side. This will stand in your good stead. You should not take things only from physical angle. While one has to perform physical duties, the duties towards one's own self and God are not less important. “Is not body more than raiment and life more than the meat?” “What does it profit a man if he gains the possessions of the whole world and loses one's own soul?” The physical life together with all its possessions and allurements is subject to decay and disintegration. The precious moments of earth life spent in the holy meditations are superbly best utilized and are a step in the right direction towards one's eventual return to one's True Eternal Home. Whether by ups and downs of the world or inner yearnings one is fortunate to tread on this Path of deliverance.

You have got the sacred books and at present are reading *Naam or Word*. . . . What you read in these books is to become a part of your life and this you will achieve step by step if you are regular and devoted in meditations and develop within from day to day. Man is the noblest of all creation and the highest ideal in this body is to meet the Lord and for that purpose he has to know himself first. Self-knowledge precedes God-knowledge. Man has made wonderful progress physically and intellectually but his spiritual side has been ignored. He is gaining control over the

forces of nature in the shape of Hydrogen bombs etc., which are threatening the destruction of all mankind. Had he gained self-knowledge before having this control of forces of nature, these very things would have gone to the service of mankind. These weapons are being used for gaining supremacy over the others. Even the darkest clouds have a silver lining somewhere. To err is human; by suffering one learns a lesson and tries to avoid sin and looks for virtuous life. This threat of destruction will go a long way to change the trend of humanity for the better: to live and let others live too. Providence has His own miraculous ways for guiding the destiny of Child Humanity. But the fact remains that "A Living Master is a Great Blessing" and all those coming under His protective care and guidance will pass off unscathed by following His commandments, viz., "Love God with all thy heart, with all thy soul and with all thy strength," and "Love thy neighbor as thyself."

If we give more value to a thing than is intrinsically due it, the fear of its loss will be considerably out of proportion to the actual facts. You need not worry about anything. Being under the protective care of the Great Master Power, you are really a blessed soul, having always at your disposal the facility of drawing on that Great Power. The way how to do it is already with you. If you will just walk one step, He will come down a million of steps to pull you, help you and guide you at every stage. You have simply to tune your receptivity to the fountain head. The way to do it is to faithfully obey Him and devotedly carry on as enjoined.

All action has corresponding reaction. An individual action has an individual reaction. Collectively people are asked

to do ethical actions. This brings up good collective reaction. Reverse of it produces collective bad reaction. Nature has its own way of correcting and fulfilling reactions of individual good and bad action. Likewise collective reactions are to be fulfilled. One may not be able to truly understand the depth of these things for his perception and understanding is limited to gauge these depths. Internal ascension into higher regions opens our vision to see things clearly. We should, therefore, strive fully, honestly, faithfully and diligently to proceed within. Those who are earnest and devoted are crowned with success. Many things become clear which otherwise with all the reasoning and intelligence will be at best hazy and foggy. But to those who are regularly devoted to meditation in the accurate way their inner development takes them face to face to the radiant form of the Master within, in which God Power appears—who talks to them as we talk outside, guides them in all matters—when the time comes for their leaving the physical body He tells them that they have to go. There is nothing strange in it. It is every day happening.

The spiritual aspirants inculcate a sense of aversion for the sensuous pleasures as they have tasted the elixir of Naam within with the grace of the Master. All beauty and glory lies within and if you will please be lovingly devoted to your holy meditations in an accurate way as discussed in a copy of brief instructions which I enclose for your guidance, you will find that you will be benefited immensely with His grace.

So please be lovingly devoted with deep faith and sacred earnestness. Master Power working overhead will be extending all feasible help, grace and protection. . . .

THE PAIN AND THE JOY



The
Darshan
of
August 1,
1974

QUESTION: *Why does God want the soul to return home?*

THE MASTER: Do you have any children? Would you not like your children to come back home? Children are always dear to the Father.

QUESTION: *Why are we chosen? Why are we among those who have been given the gift of Naam to return Home? Why us?*

THE MASTER: Only those who are ready, who are fed up with the world and want to go back—only they are given a visa to go back. That is something to appreciate—an entry visa. You are only allowed if you have a visa. So when you are given Naam, that means that you are given a visa to go back. But

when you stand in the way?—God is love and the way back to God is also through love.

Visa entry—you are only allowed entry if you have this visa. So to give you Naam means you are given a visa to go back, to allow all children to come back to Him. Don't delay now! Every mother, every father wishes all children to come back home.

QUESTION: *In Jap Ji, Guru Nanak says everything is possible only by the grace of God. Is it by the grace of God that we descended from the Kingdom of Heaven?*

THE MASTER: When you have children, you would like them to go around where they can be alive—to see how the world is going, whether they forget you or not. But we generally fail; *we do forget*. Why do you consider all of this? We are here. Why He sent us, and with what motive—it is for Him to reply, not me. Let us come to Him first; then He can explain. These questions don't help us. When the house is on fire and we are burning, we should come out of the house, that's all. When you come out, find out who set it. All Masters say the same thing in their own way in their own language. They always say, "GO BACK." They come to cut asunder your old attachments, who are enemies in the form of friends. They come with a sword.

QUESTION: *How do we develop a ruling passion for God?*

THE MASTER: How do you develop a ruling passion to meet someone?

QUESTIONER: *By thinking of them?*

THE MASTER: Naturally. If you meet somebody you love, you talk about him. You like to hear somebody talking about

him. You like to read something about him. If you love somebody, and somebody tells you something about the one you love, then naturally he is more dear to you . . . “Who tells me about God, he is my true friend.” That will develop more attraction in you which will grow, become passionate. So the first thing is to have sweet remembrance, growing stronger day to day until you cannot live a moment without him. THEN HE COMES. When a child cries, his mother comes, gives him something to play with, then goes away. Again the child cries and she comes to give him something to eat and again goes away. Again he cries until nothing satisfies him but the mother taking him into her arms. *When you want nothing else other than Him, HE COMES.*

QUESTION: *Knowing Simran is the names of God, isn't it our duty to have constant remembrance? When we are engaged, occupied in our work, and say Simran between times, isn't this constant remembrance of the Lord?*

THE MASTER: Suppose you have a wound in your chest; all the time you are talking you will feel that pain within you. The state of such a person wounded at heart can be known only by someone else who is in the same boat; no one else knows what he is harboring. Such a man cannot sleep; he is restless. In such a state how can you pass your days? Suchlike love can be developed in the company of suchlike people by radiation. “If you have the human body and have not developed love for God, then a hundred times, thousand times curses be on such a life,” said Guru Amardas. Where to get it?—only in the company of one who radiates love, who is all love.

QUESTION: *Are the five keys to the*

Kingdom of Heaven the five Holy Shabds?

THE MASTER: They will give you charging; give you a boost. Give you a boost as well as serve as a sheet anchor against any negative effect—both.

QUESTION : *Have all Sikh Gurus given out the same words back to Guru Nanak?*

THE MASTER: Yes. There are thousands of names. These are the names chosen by Saints because they are related, directly concerned, with the planes; something representing those planes—quite near to them. All other names are qualitative. These are not qualitative but give some clue of those planes. Those names are given in the books also, but they are not charged. When charged, anything that will come will also be charged.

QUESTION: *What should a common man do to make himself happy?*

THE MASTER: Do all things according to His wishes. Man is unhappy only if he does not get what he wants. A life of senses, satisfaction of the sensual life cannot satisfy the soul. We are souls, conscious entities. *Our happiness will come when we reach Light. He is One with our Creator—we are one with Him.* These outer things are only temporary. We want them to be with us, never to leave. Would you not like to have such a friend who would never leave you? Worldly things come and go, come and go. At the time of birth this very body is our first companion, but when we leave the body it cannot go along. How then can other things which come with the body go along?

So you are conscious entities and would like something permanent which will not leave the body. We feel joy as

long as we are attached, as long as we are identified, as long as our attention is absorbed into something. For the time being we feel joy. When that is taken away, or you are withdrawn from that—disconnected—you are unhappy. Suppose a dog (it is a bad example, of course) eats some bone. There is no taste in the bone, but he eats the blood which comes from his cut gums and feels joy. It is his own blood that he eats. So it is the attention which is all peace, all joy, all eternity. Because we are identified with ourselves, with something for

the time being, we feel happiness. When that is withdrawn, or we are withdrawn from that . . .

We have something which will never leave us until the end of the world. That is God. So the Bread and Water of Life is that very Consciousness. We are drops of All Consciousness; that is the Bread of Life. So the bread of the body is food and water; the bread of the intellect is thought; but the bread of your soul is contact with All Consciousness. When you get that, you will be fulfilled.

All right. God bless you.

To All Initiates

ALL OF US have been remiss in following Master's commandments. He told us the time was short; He told us to meditate; He told us to keep the diary; He told us to live the daily example of brotherhood. We have all failed but He did not scold. He said the Master Power would be 200 per cent stronger now to help us reach the Master inside so He can bring us to our True Home (Sach Khand). To put Master's mission before all else in our lives we must increase our time for meditation; we must examine our attitudes toward other people and especially toward the other initiates; we must put our judgments and criticisms to bed each night and start the next day hoping that they will change

with Master's Grace and that we will become more receptive and loving and also change. Each new day is the dawn of a new world under the guidance of our Beloved Master for each one of us. We must try to live just one day as He wants us to; that day is today.

We initiates are so blessed and our living example should demonstrate to the rest of the world the value of being an initiate of a living Master. For those who are not initiated, we must give them hope and comfort that their desire to meet a living Master will be fulfilled if they live according to the rules laid down by the Master. BE TRUE TO YOUR GODSELF.

Reno H. Sirrine

REFLECTIONS

on

Master's

Leaving

What do they matter now that the sun has set
The jealousies and the empty aspirations
Now that the flower has gone into fruit
Now that the moon has closed its eye to earth
Now that He has deserted His bones like leaves
Blown out of a woody cage.

But He was as close to God as God's own breath
And perhaps more than any of those who held the cup
He gave out with both hands
The inexhaustible river of His life
My bereavement can find no harbor in the marketplace
Of the world
Where can I find the equal of His feet?
I can only lay the flowers of devotion on the altar
Of my heart.

And why did you go so soon?
The pen will not write your benevolence
Your mercy without shore
That you drew us out of the quicksand
And you signed your love on our souls
Without your hand there was only death and blindness
In the way What can I give in return?
Except this life and that is already yours.

Mark Young

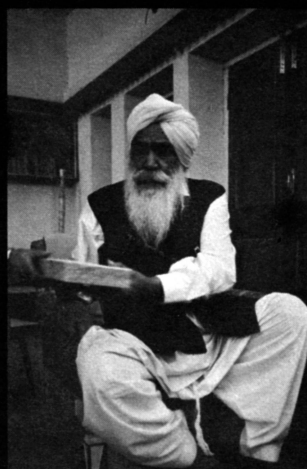
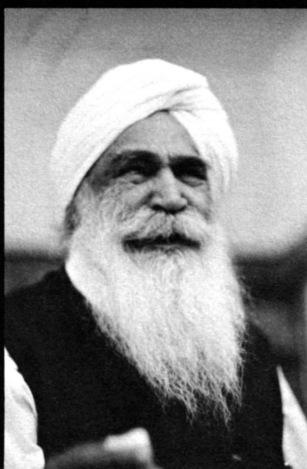
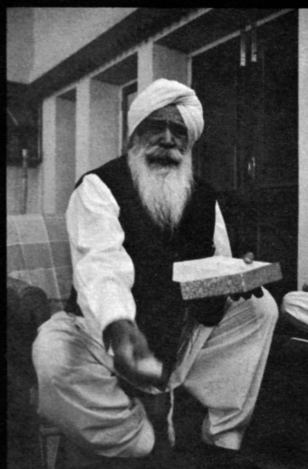
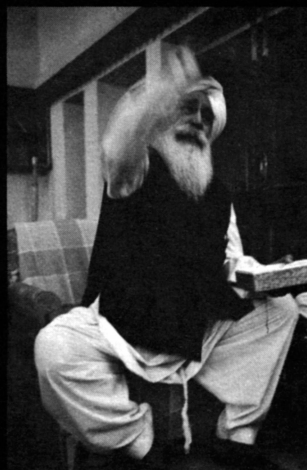
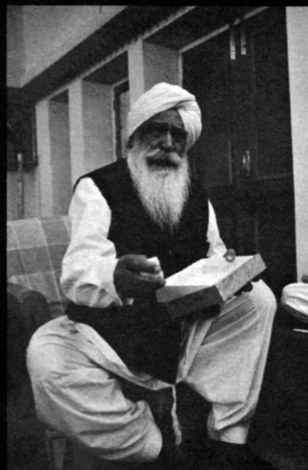
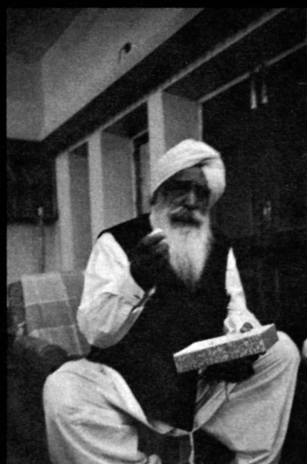
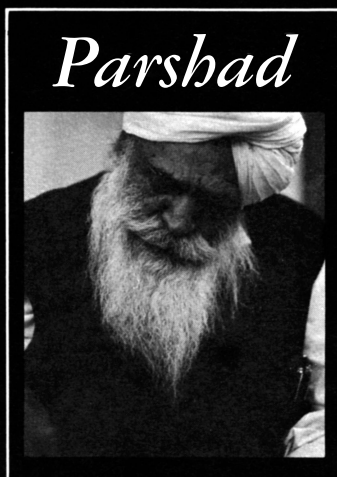
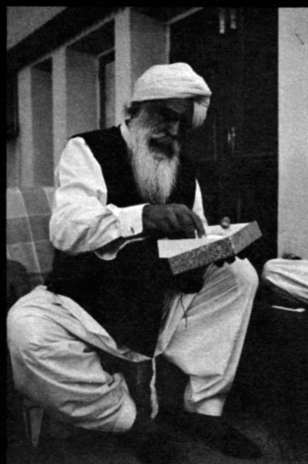
Thank You, O my Father, for the many blessed hours
Embedded in Your Eyes, my heart locked in Yours
Knowing briefly the bliss of surrender to Thee
Silent messages from Your Eyes, raining upon my soul
O that these minutes would go on Forever
And my soul be ever captive of Thy sweetly flowing Grace

“All right, God Bless, go jolly my dear children”
O how those words ring ever in my heart
To awake in the morning and live only for that meeting
To retire at night with His Face locked in my heart

O Dispeller of darkness and Bestower of peace
Thank you for this Love that I now may know this Pain
Thou hast disguised Thy Gift in a wrap of grievous sorrow
Pain-driven, seeking inward, I see the wisdom of Your ways

O Kirpal, sweet Kirpal, I know You have not left us
And are residing ever with us, shedding light and giving strength;
Hie on, hie on, He's anxious waiting for that moment of reunion,
When His children, shed of covers, will dance laughing at His feet.

David Rivard



Our Father
We know this simple truth
you have taken us
from this world.
There is no choice now
We seek thee in Heaven
or face Hell
When has it ever
been more,
Your Path of
Joy and Suffering.

David Wiggins





He's gone—dear sweet Kirpal
Who loved the light in us
Even as we danced in the heady closet
Of our desires.

His great heart stopped—
The mighty frame laid low
Freed at last from the daily insults
Which we freely gave
And he freely assumed.

Oh compassionate Father
How can we—
So callous when you were amongst us—
Grow strong in your love
Now that you have passed?
Save us: we sink into the darkness
Even as the flames lick at your bier.

Stuart Judd

Not Knowing He Was Gone

That's really what I wanted to do:
wear my long red dress and radiance
and come to dance before You:
dance my thanks for all the peace and joy
which surround me;
dance my thanks for all the grace
that's always raining down;
ah, Master, Master! that's the main thing I came for:
to dance in Your holy presence,
a flame before the fire,
turning and burning
in the Name of Love.

Now if I want to dance for You
there is still another journey . . .
but once I am there
I will dance for You forever,
a flame before the fire,
turning and burning
in the Name of Love.

Tracy Leddy

THE HOMEGOING OF THE MASTER

*Excerpts from a talk given by Arran Stephens on his
return from India, September 1974*

FOR FIVE OR SIX days at the Ashram, I found myself incapable of eating, of sleeping, of even meditating. It was just like being on a bed which was an oven. I'm glad that you were spared the experience. What made it difficult also—with Master's leaving, a great wound had been created; but to rub the salt into that wound, there were political troubles at the Ashram. . . .

There is a song of Mira Bai—"Without Thy Darshan, O Satguru, the pain of my heart knows no bounds." And Master commented on this, "The child has come out of the mother, but the soul has come out of God. If the love of God becomes the ruling passion of your life, then that will affect the heart of God. We are the children of God, and He makes some arrangement to bring us in contact with Him. We have wept bitterly in remembrance of the world"—we've all had this experience, when some loved one left us, or we felt unwanted, or unloved, and we wept bitterly. The Master asks, "Have we ever wept bitterly in the remembrance of God or the God-in-man?" Guru Arjan has said that if one has not wept tears of love for God, then

that life is wasted.—And Master continued: "Always keep the remembrance of the Master. This is a very simple teaching."

There's a saying that "Guru is *ang-sang*," which means that He is always with us. But to clean out the dross and the filth that lies ingrained in our mind, He creates two things, *sanjog* and *vid-jog*—union and separation. He creates in us at times a union of love for Him. When there's a true yearning in our heart for Him, we take a step to Him and He comes down thousands of steps to receive us. It's a sheer act of grace. In the state of union we know no separation; we only know of the love of our Beloved. And in *vidjog* or *bireh*, in separation, we have to become scrubbed, you might say, by the Guru; and only through this method of the pain of *bireh*—the intense pain of separation—can this dross of the mind be washed out, scrubbed out.

*Guru is the washerman, the disciple
is the cloth; and He applies the
soap of God's Naam.*

So . . . it was written in the newspapers that Master's physical son, Darshan Singh, was to be His spiritual successor. I could not believe this. In my heart of hearts everything said "No." He's a good *man*, but not the One to sit in the Master's place. When things got

The author has been Master's Representative in Vancouver, British Columbia, for many years, and is now responsible for all of Western Canada.

into this type of situation, I left the Ashram and swore I would never come back, unless Master changed everything.

So I went up to Rajpur, to His house, where He had lived, where Master had written His books, a very peaceful place. But my health got pretty bad, and I became very restless. . . . So I left that place after a few days.

When I arrived in Delhi I learned that one lady in Punjab, the wife of Dr. Harbhajan Singh—this lady goes very high in her meditation—and Master told her that Darshan Singh was not His successor. And Master told her to have three questions put to Darshan Singh. So, a large delegation of initiates from the Punjab, from Harayana, from Chandigarh, came to the Ashram at the time when there was supposed to be the coronation or whatever, the turban-tying ceremony. And Dr. Harbhajan Singh said to Darshan Singh, “I want to ask you one question. If you are a Master, if you are the Guru, can you give this experience to others?” Darshan Singh said that he was not capable of giving that experience, and he backed down.

So I began to pray to Master to guide me, “Either take the soul from my body, because life has lost all its attraction in this world, or come again.” . . . It’s well known that Master was not happy with the way things were going at Sawan Ashram, and that is why it is said that He left 14 years earlier than He intended to. You see, when a Saint becomes very famous, all types of people attach themselves to Him. And often those people are not spiritual. As Master says, “The Master is like a cow who loves to give milk to the calf which comes from the distant pasture, but the ticks that live on the udder do not taste that sweet milk. They only drink the blood.”

I felt from my own meditations that

Master definitely is coming, will be returning again. . . .

* * *

Now, I have meditated a lot and I realize that my particular duty is to sit for more meditation and try to be an example, and also, to try to keep the Satsang going here. We have work to do on ourselves. We should continue, with all sincerity and love and devotion to our Master Who has initiated us, to work for His cause: to continue our spiritual practices under His guidance. Master is within and He is giving us everything that we need. Master Himself has said, “It is considered to be the height of disgrace to go to another Master and seek His initiation.” We who have been blessed with Naam from our gracious Satguru—we are most fortunate, most lucky in the world. We should not *consider* altering our affiliation or devotion. If Master comes in a new form and it’s still the same Master, then we can get some guidance from that person. But in our meditations we should look to the form of our own Master Who has initiated us, and Him alone. That way we will earn His pleasure. . . .

So we have to continue, and everyone should continue coming to Satsang without fail. If you miss Satsang, you’ll be set back in your spiritual progress. This is why we should attend. Master gave out very clearly: “*Sat* means Eternal, *Sang* means contact or company. So, Satsang is the company of the Eternal.”

As far as new people are concerned, there is no harm to continuing to encourage people to study the teachings of the Master and attend Satsang, because their way can be prepared. If Master comes again within the next couple of years, fine, this will be their test. There’s no *use* of going to anyone else for Initi-

ation, it just won't work. It's better not to get initiated by anyone at all unless you're fully convinced of that person's perfection and purity, because if you devote yourself to an imperfect ideal, you'll go to the dogs.

You know, people have used different types of propaganda and threats; they will tell you, "Oh, your Master is gone, you should come to our Master, you should do this"—don't pay any heed to that at all. This is not a necessary instruction for anyone who is going inside. But until that stage comes, we're still a little bit wavering, a little wishy-washy; so if anybody says anything to us, don't pay any attention. Just go on with your practices. If you go on with it, it's a mathematical certainty that you will achieve the desired result. It's Master's promise: He will guide us to the Goal.

What is up to us to do now is, to really practice and shine; and do what we can in spite of our shortcomings and difficulties and problems. We must make more effort now, and be living testimonies of the Master. You are all Master. Master is diffused in the higher planes now, but He's also diffusing Light to every one of us.

O Master, life is meaningless without You. We ask You a double blessing: give us Your Presence within, comfort us with Your Eternal Love; and, if it be Your Will, come to us in this world again, to give us guidance and comfort.

* * *

At the time of Master's passing—the evening of the 21st of August—one initiate was sitting in meditation in Delhi. This initiate saw the Master's body in meditation lying down as though it were dead. And he said these *powers* began coming out of the Master, out of

the top of His head, and they were in the form of Light. One after the other came out, great powers, each one with different intensity, different luminosity, a different shade—coming out of the Master. And he thought that these were the five elements that were leaving the Master's body. But he said that a hundred and twenty powers came out of the Master, and finally He withdrew completely from the body. And on the higher spiritual planes this disciple saw the Master walking towards a great congregation of Saints; and Swami Ji Maharaj, the fourth Master back, came forward to greet the Master and put His hand on His head and said, "What you have done, no one else has accomplished so far. So much work has been achieved through you." And Baba Sawan Singh came from above the Master, and this Great Light was shining out of Sawan Singh, from His feet, from His whole body, and streaming down on to His Beloved Son, Kirpal. Baba Jaimal Singh was there, Guru Nanak was there . . . all the Saints were there. They had come to greet the Master. Baba Sawan Singh came to Master and He went and touched Master's legs; He said, "You had pain here?" He touched His thighs: "You had pain here?" And He touched His chest and His back and His neck and head: "You had pain here? I gave you so much pain, but you bore it as a gift! You have freed multitudes of souls. So much grace of the Sat Purusha has been achieved through you, as was achieved through none other." And there was a great chorus of acclamation from all the Saints to the Master. And throughout it all Master's Face was very serene and very sober. And all mingled together their rays of Grace and Light in the Master. This was Master's triumphant Homegoing.

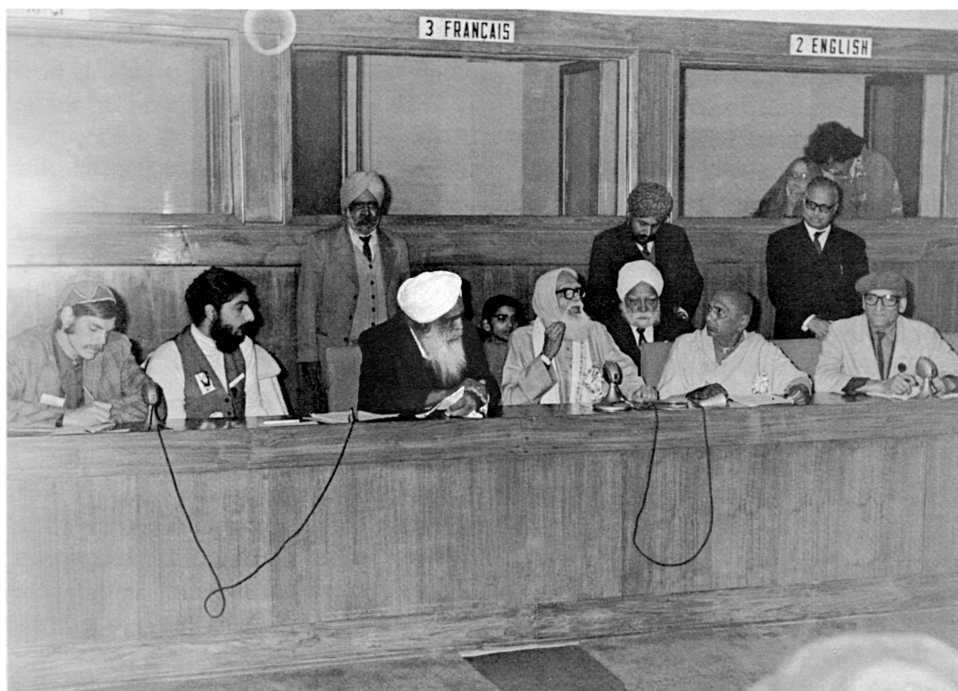
EDITORIAL COMMENT

The Matter of Succession

WE HAVE RECEIVED a long letter from Darshan Singh, the Master's physical son, taking serious exception to the facts related in the article, "Where Do We Go From Here?" in last month's Sat Sandesh, and informing us that he is our Master's spiritual successor. The letter is very revealing and, while it is not suitable for publication in SAT SANDESH, should be read by anyone who is seriously considering Darshan's claim; consequently we have published it separately, along with my reply, and anyone who would like a copy may have it either from Mr. Reno Serrine, P.O. Box 3037, Anaheim, Calif. 92803, or from Sat Sandesh. For my part, I had considered this matter closed, and am sorry that the fast-moving events of the past month have compelled its reopening. My own feelings on this whole matter of succession are expressed in the following excerpt from a talk given at Sant Bani Ashram shortly after my return from India in September:

YOU SEE, it's a very difficult position for people who have been accustomed to knowing who the Master is to be in a position of not knowing. It can be very humiliating. That Master left without telling anybody who His successor was is very difficult for some people. But I think if we can be humble and recognize that He may have His reasons for not telling us, that we will find out in due course exactly what's going on, and see who is the successor. I pointed out in Sat Sandesh that at the death of Guru Har Krishan (the eighth Guru of the Sikhs) there were 22 claimants—some people thought one was the Mas-

ter, some thought another one was; there were arguments and contentions and splits, disciples were fighting each other over which was the right Master. And the way that the real Master was discovered was this: a disciple of Guru Har Krishan, a merchant, was on a ship, traveling with his goods, and the ship was caught in a bad storm and almost tipped over. So he prayed to the Master, whom he thought was Guru Har Krishan; but he had left the body since the merchant had left. So he prayed to the Master and said, "If you will save this ship I will donate 500 gold pieces to the Satsang treasury when I get back." Kind of a bargain maybe, but nonetheless that's what he did. And it so happened according to the story that the ship was saved; it was kept upright even though the storm was buffeting it about and eventually he got to shore. He made his way back to the place where his Guru had been, only to discover that he had left, there were 22 people claiming to be the Guru, and nobody knew what to do. So he went to each one and thanked them for saving his ship and offered them one gold piece each, and they all accepted it: "Thank you very much." So he knew that they couldn't be Him. So he said, "Well, is there anybody anywhere who might be Him?" They said, there's a very holy man who's been sitting in meditation for years in a hut; you can try him. So he went and found this man named Teg sitting in meditation, and he thanked him for saving his ship and offered him one gold piece. And Teg said, "You're getting kind of miserly, aren't you? Where are the 499 other ones?" Then he took off his shirt and showed him the marks on his chest that had come from holding the ship upright. So



*Our Master at the World Conference on Unity of Man
last February, Darshan is standing behind Him.*

you see that one Guru really is the next one; when Master said, "Look here, if your friend comes with a different coat on, won't you recognize him?" He wasn't kidding.

Now, time gaps are nothing new. We look at the lists of Masters and it looks like they came one after the other, cut and dried, but it wasn't like that at all. Tulsi Sahib died in 1843; the next Master, Swami Ji Maharaj, did not begin holding Satsang publicly or initiating on a large scale until 1861. He did do some initiating a few years before that, but not much before. When Baba Jaimal Singh found him it was in 1856, and he was working in a very private and quiet way. Later, when Swami Ji died in 1878, he left many successors of one degree or another; but it's clear from subsequent

events that the purest and truest and highest degree of his power was transmitted to Baba Jaimal Singh, and Baba Jaimal Singh did not begin initiating until 1890, twelve years after Swami Ji died. In the interim, Baba Ji was in the army and nobody even knew about him.

Both Baba Sawan Singh and our Master were reluctant to take on this duty; Sawan Singh, despite that fact that Baba Ji declared unmistakably to all that He was the successor, took on the responsibility only after being ordered to do so by two other living Masters (Chacha Pratap Singh and Baba Garib Das), and did not devote His full time to His disciples for eight years.

Now, there are a lot of things going on; there was one claimant for the guru-ship while I was over there. He came

forth; but to my mind, he was totally unacceptable as a claimant. I looked into his eyes and all I saw was him; nothing more was there. It was a man I have known for nine years, a good friend that I had respected and liked, like any one of us here; but see, I wouldn't dream of thinking of any one of us here up on the dais as a guru, and no more could I think of that man in that way. I am referring to Darshan Singh, the Master's son.

He is fully convinced that Master did tell him to do the work, and spoke with some bitterness to me about the ones who, he felt, were depriving him of what was rightfully his. But while I was there some hard questions were put to him that he did not, in my opinion or in the opinions of others, answer satisfactorily; and Master did appear to people within and told them that Darshan was not the successor, there was no one at the present time, and that under no circumstances should initiation be given. So we have to be very careful; that is one claimant and there may be others.

It's up to each person to decide for himself or herself. No one can say to another, "This is a Master, this is not a Master." Each one of us came to our Master Kirpal Singh after a greater or lesser period of searching. We came looking for an answer to the mystery of life. We sat at His feet and we looked into His eyes and we saw that He had the answer. No organization told us, no Representative informed us; these may have given us hints and ideas of where to search, but ultimately it was up to each one of us looking into the depths of his own Self and into the eyes of the Master—either physically or through receptivity. . . .

* * *

The only thing I would add to the

above is that any person who is in a position to influence others, or who is likely to be approached by others, should be doubly careful. Make no mistake: Master will hold each of us responsible for anyone who we may mislead. The fact that some Representative may have told us what to do will not count for much.

A Possibility

ARRAN STEPHENS, whose beautiful talk appears on page 23, has sent along a fascinating account of a visit to a disciple of the Master in a remote part of India, about whom he feels there is a *possibility* that he may be commissioned to give Naam. It is important to note that he is not endorsing him at the present time, and neither are we. Because we feel that this story is a healthy antidote to all the murky business about wills, committee meetings, threats, etc., that we are being inundated with these days, we are giving the gist of it here; but it must be clearly understood that in doing so SAT SANDESH *is not at this time endorsing any potential Master*.

Arran begins by recounting a number of prophecies made by advanced disciples in India, mostly by Baba Lehna, a very old satsangi from Pinjore Gardens in the Punjab, to the effect that the next Master would in many ways not be as great as our Master was; that he would be more of a simple person, not so learned, not so capable of mingling with the world leaders; that while he would be able to give Naam and take people home, still, "what we had in our Master we'll never have again—such love, such grace and kindness, such beautiful wisdom." And the prophecies also hinted that the next Master may appear in Rajasthan (a large desert province southwest of Delhi).

Then he recounts a conversation between Mr. H. C. Chadda, Editor of the Hindi-Urdu SAT SANDESH and author of *Father and Son* (a book in Hindi about our Master and His Master), and himself, in the course of which Mr. Chadda mentioned “that he had the good fortune to meet [at the time of Master’s cremation] one saintly disciple of the Master from Rajasthan who was virtually unknown to the Sangat in other parts of India. . . . Then Chadda Sahib told me that when this disciple spoke of the Master, he saw his eyes turn into the eyes of the Master. That was enough for me: I wanted to go and see him for myself. I was scheduled to leave on a flight the following day; I decided to cancel it and go to Rajasthan.

“I left for Rajasthan with Diwan Chand the evening of the next day by train, after extending my plane ticket. I felt Master Himself dragging me there to satisfy my mind, and I was helpless to resist the pull. The area to which we were going, the Ganga Nagar district in northern Rajasthan, is a hot dusty desert reclaimed and turned green in parts by hard-working Punjabi immigrants and an elaborate canal system. For an unaccustomed Westerner, the heat of the midday sun couldn’t be much cooler than an oven. We arrived in Ganga Nagar after a 13-hour journey on a third class coach and located the local Satsang leader, Dogar Mai Ji, a distinguished elderly disciple who held a high position in the Food Ministry of the Indian Government. He kindly arranged a jeep to take us across the desert to the farming village where Sant Ajaib Singh lived.

“Halfway to village Padampur, the jeep’s clutch-plate broke, and we had to wait until a rickety bus came along, which we caught to Padampur where we

met my old friend and Gurubhai, Jagir Singh, who was the Master’s group leader in Padampur. Jagir Singh has a beautiful mango orchard and farm called *Kirpal Amar Bagh* or “The Garden of the Deathless Kirpal,” in which our Beloved Master had given Satsang and Initiation on several occasions in the past. It was my privilege to be there with Him in 1967.

“From Kirpal Amar Bagh another jeep was rented, and Dogar Mai, Jagir Singh, Diwan Chand, the driver and myself again set off for our destination. We doubted that the second jeep would be able to take us there, as it kept stalling and overheating. The ingenuity of the driver somehow nursed the battered vehicle along the bullock cart path by using a canful of mud on the side of the engine block to cool the carburetor, and a brick wedged in the other side to prevent the engine block from falling off the unbolted frame.

“Night falls suddenly in India at about six o’clock and all is dark. In spite of the jeep’s failing headlights we reached the village where Ajaib Singh was then residing. We were taken through the adobe walled compound and up to the roof where Ajaib Singh was sitting in meditation on a *charpai*, an Indian bed of woven ropes. He welcomed us all very warmly. We all sat down cross-legged and he began speaking in Punjabi. I had several reservations, but as I glanced at him in the dim light of a sputtering kerosene lantern, I caught a brief glimpse of a physical resemblance to both Baba Sawan and Master. As it was dark and I was tired I asked if he would mind answering my questions in the morning, after I had finished meditation, and if he would mind my putting some very blunt questions for the satisfaction of my mind and possibly for

the Sangat. He said I was most welcome to ask any questions, and that he would do his best to reply. He does not speak English, and he continued in Punjabi. At 11 that night we retired from his presence and slept on charpais in an adjoining adobe compound under the stars.

"Meditation was extremely fruitful. Master's presence and peace continued to increase with the passing of hours in sweet remembrance of Kirpal. The atmosphere of purity in this village is astounding. No electricity, no rush, no noise, except the humble sound of cattle lowing and men and women, predominantly Sikhs, going about their tasks. . . . I found that there were about 120 people in this village, and that Ajaib Singh holds Satsang daily between 1 and 3 p.m. About 200 villagers from surrounding areas, who seem to love and revere him, regularly attend."

That morning they visit him in his "tiny adobe room . . . where we all sit on a common level on the floor." Then Arran says:

"I tried to critically and impartially size up the man before me. His physical presence was very impressive, though to my admittedly prejudiced view, in no way compared to the splendor of my own Master. His body was about the same or slightly lesser height as our Master Kirpal and obviously very robust. His cheeks were reddish and glowing with vitality—I just want to make one thing clear before I continue: I do not know if this person is to be the next Master.—I'll continue: He had a large dark mole on the left cheek near the nose and beardline. *The eyes were not the same eyes I was seeking.* They were bright and clear, but not nearly as bright as the Master's; however, one could sense power and purity. As he

gestured with his hands, I looked at the palmistry lines: very simple, clear, unbroken, no superfluous lines. They looked normal, with the exception of the clarity and simplicity in development, which appeared above normal."

Arran then, with some apologies, began questioning him:

ARRAN: "In the terminology of Sant Mat, a *Sant* is only one who has reached Sat Lok and become one with the Sat Purusha. You are called Sant Ajaib Singh. Have you reached that attainment which justifies the name or epithet of *Sant*?"

A.S.: "I cannot say what I am, or what has been attained. My heart is deeply pained by the loss of Hazur Maharaj." At this he began weeping quietly and nobly. "Yesterday when I was conducting Satsang I could not control my heart and left the Satsang weeping. I decided to leave this place for the jungle. Let the others do with the property what they like; it no longer has any attraction for me. I would have left yesterday, but I have been waiting for you people. Now I understand why Maharaj Ji made me wait." (No one had informed him of our planned visit; and since there were no phones or electricity in the area, it would have been impossible.)

"I asked him about some prominent features in the third and fourth planes, and he refused to answer, saying: 'I cannot say just now. I am not allowed to say. My heart is disturbed and I am leaving everything to go to the jungle, where no one will know me and where no one can find me. I am going alone and I am not telling anyone where I am headed for.'"

ARRAN: "Has Master given you any work to do?"

A.S.: "Maharaj Ji has given me the

order to give Naam. He has told me, 'You are to distribute the riches of Naam. I will stand behind you and will be responsible for all your actions.' "

ARRAN: "Was this from within or without?"

A.S.: "Within." At this he again wept. Then: "In 1939 a sadhu met me in a garden in Lahore. He straight-away came up to me and said, 'I want to give you something,' and then he gave me the first two of the five holy Names, looked into my eyes and transferred all his power, Light and Shabda into my being through the eyes. Two days later that sadhu left his body in the garden. On two occasions the Master Kirpal Singh Ji came to my house. On the last occasion in 1972 He said to me, 'Ajaib Singh, I am very pleased with you. I want to give you something.' And then Maharaj Ji passed His very life and power into my soul through the eyes." Again he wept bitterly as he narrated this. "And I begged the Master not to do this, as I feared that it would not be long before He too would leave, as the sadhu had done in 1939." He wept again. "And now He has left the *chola* (the garment of his body) at this early date."

ARRAN: "Has Maharaj Ji authorized you to give the Initiation of the Five Names?"

A.S.: "Yes."

ARRAN: "If you can irrefutably prove to me from within that you *are* the Master, then I shall proclaim from the rooftops that the new Master has revealed Himself. But Master will first have to show me within, several times, beyond all doubt, that this is where His Power is. And if this is so, then I shall serve that Power as though it were my own Guru."

A.S.: "I do not want to be a Guru

and I do not want to sit on any platform. My heart is suffering the pain of His physical separation. I am leaving for the jungle."

ARRAN: "How much time do you put in for meditation daily?"

A.S.: "Walking, sleeping, sitting, eating, He is always before me. What is meditation?"

ARRAN: "But Swami Ji sat for 17 years in meditation. Our Masters put in six to eight hours *minimum daily*. Even when Baba Sawan Singh reached the goal, in spite of His busy schedule, He continued to put in three, four hours of Bhajan daily."

A.S.: "If I did not sit for Bhajan, how would I have become what I am?"

Here, Arran says, he understood that this man was not about to reveal anything about his inner practice or attainment. However, he says, he interviewed people who have lived around him for up to 20 years, and they say "that he has spent his whole life in search and in performing spiritual practices. He is famous throughout Rajasthan for his purity."

ARRAN: "If you have reached this stage, then what about *Kam*, *Krodh*, *Lob*, *Moh*, *Ahankar* (that is, lust, anger, greed, attachment, egotism). Have they left you?"

A.S.: "I have been a *brahmchari* (i.e. strictly chaste) since birth and I have never known *Kam* (lust or desire). Now I have left everything—all property and wealth and the attachment to it."

ARRAN: "Have you ever dreamed of a woman?"

A.S.: "Since birth I have never known *Kam*, in dream or otherwise. If I had experienced *Kam*, I would have married, but this never entered the mind. Since childhood my only desire

has been for God-knowledge and service of the Saints.”

And Arran here inserts a biographical note: “He’s known in Rajasthan as a *balbrahmchari*, which means ‘chaste from birth.’ His parents were Sikh farmers and since childhood he has been steeped in the Sikh scriptures; he has practiced Surat Shabd Yoga since his 15th year, when the Sadhu initiated him into the first two Shabds in Lahore. He served in the army for nine years, fighting on the front lines in Germany during World War II. He is now 50 years old, and speaks only Punjabi language. When Master came to his village and stayed in his house, He ordered him to ‘Go from village to village and proclaim the Truth!’ in exactly those words.”

ARRAN: “I understand that you were once the representative of Charan Singh of Beas.”

A.S.: “I was never initiated by Charan Singh, but I went to see him at Beas. I asked him if he was competent to guide me further on the inner planes, to which he replied that as far as guiding me spiritually within he was not competent, but that his mission was to give the theory and the five names. I appreciated Charan Singh’s honesty and as a result sent hundreds to him. In 1966, Maharaj Kirpal Singh Ji manifested to me in His Radiant Form, and one year later through the efforts of Sheela Mata [an old and very advanced disciple of Baba Sawan Singh, who worked tirelessly for our Master. It was she who prepared His way in Rajasthan] I came to know of the physical existence of the Master Who was blessing my meditations, and was initiated by Him in 1967. I built a house for Him nearby, and it was my prayer that He bless it with His Presence. . . .”

ARRAN: “When you receive the order

from the Master to come out of seclusion and spread the wealth of Naam, then let me know *inside* and outside. I believe if you are to become the new Master, this will be automatically revealed simultaneously in Bhajan—not just with me, but with many other initiates. And it must be so, as this is the only way it will be accepted. ‘Unless I see with my own eyes, I cannot believe even the words of the Guru.’ ”

Notices

Dona Kelley’s *Scientific Nutrition and Vegetarian Cookbook* has just been reprinted by The Sant Bani Press in an attractive and convenient format with a spiral binding at \$3.50. When the last edition of this book (which contains our Master’s well-known circular on Diet) appeared in 1970, Judith Perkins wrote in SAT SANDESH that “This is a comprehensive presentation of some sound nutritional findings based on deep study, together with a good selection of interesting and useful recipes. The author’s life work in nutrition and biochemistry, combined with her many years as a student of Sant Mat under two great Masters, make her unusually qualified to help those embarking on the spiritual Path to get a good start on the vegetarian diet.” Copies are available from The Sant Bani Press, Tilton, N.H. 03276, or from Mr. Reno Sirrine, Box 3037, Anaheim, Calif. 98203.

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We would like to thank the many many people who responded to our financial notice in the August issue with subscription renewals, donations, and words of encouragement. Never in the five years of putting this magazine out has your encouragement meant so much as now.

Russell Perkins

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