the
message of the Masters

February 1970

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A Circular Letter from the Master

How to Develop Receptivity to the Master Power within You

January 27, 1970

Dear Ones:

THE recent increase in correspondence received here indicates that the many books written by me, in addition to the Circular Letters issued over the past two years, specially those dated June 13 and November 5, 1969, have not been read, appreciated and digested by the dear ones. This is confirmed by the contents of the letters written to me by most of the initiates, which bring up the same questions and problems which had been answered in previous letters, or could have been answered by a proper study of the books and circulars already referred to.

My Circular Letters should be read again and again, both at Satsangs and individually. Again, I should like to stress that the Circular Letters dated June 13 and November 5 give the right understanding and guidance for all situations, and any problems or difficulties that may be encountered in the day-to-day living of the initiates. You must put this right understanding into actual practice if you wish to succeed in the task of man-making, which you alone can do. The more you succeed in this way, the more receptivity you will develop to the Master Power within you. The Circular Letters mentioned above should be given to every new initiate to give impetus to their Initiation. To give further help and encouragement on the Way, my new book "Morning Talks" will soon be available for general distribution. This book, which covers most aspects of Spirituality, is a God-given spiritual textbook to which all initiates should constantly refer to see how they are measuring up to the standards required for success in their man-making. I cannot stress sufficiently the importance of reading this book, digesting its contents, and then living up to what it contains.

The dear ones should also be regular in attending Satsang, which is where the theoretical side of the Teachings are given, to enable them to increase their understanding of what the books and Circular Letters written by the Master contain. When you have right understanding, you will have right thoughts, and from right thoughts will automatically flow right words and

right action. Satsang is not a place for gossip or social get-togethers. It is a sacred forum where all meet to sit in sweet remembrance of the Master as well as to increase their understanding. While I have permitted meditations also to be held at Satsang in the past, generally after the Satsang, I would now suggest that those dear ones who would like to meditate together, do so before the Satsang commences. This will avoid the incidence of social chit-chat that has, in many cases, been reported to me as going on at the beginning and end of Satsang. It will also avoid the participation of non-initiates in the meditation period, which is not desirable, except in cases of sincere seekers after Truth who are desirous of initiation. When Satsang is finished, everyone should leave. Those non-initiates who are interested in the Teachings should be advised to first thoroughly study the books and other literature available, before asking any questions. If after such a thorough study of the Teachings, they still have some questions, these may be answered by the Group Leader. By attending Satsang in the right spirit, the Master Power within each initiate will radiate, and the resultant charging of the atmosphere will give a boost to all. At times like these, the Master Power is given the right environment to do Its work, which is to prepare the dear ones for their second birth into the Beyond.

If all initiates give a proper study to the books and Circular Letters and also attend the Satsang in the way described above, there should be no need for them to write to the Master with any question or problem, the solution of which already lies at hand. Every initiate should understand that to write to me on any problem or with any question is to limit the Master Power working within them. It but delays the answer, which could otherwise be known within a short time by following the advice given above. In my Circular of June 13, I advised the initiate who had some problem or question to which he required an answer, to sit quietly in a receptive mood, thereby attuning himself to the gracious Master Power within him. Then he would surely receive his answer and have full confidence as to what course of action he should take. For example, there is one story from the life of Lord Krishna. One of his disciples, a lady, was attacked by some men in a lonely place. So naturally, she cried out to Lord Krishna for help, but thought of him as being in the place where his physical body resided, which was many miles away. So, just when her condition was becoming desperate, Lord Krishna appeared and she was saved. When she remonstrated with Lord Krishna for taking so long to come to her aid, he replied, "Well, you

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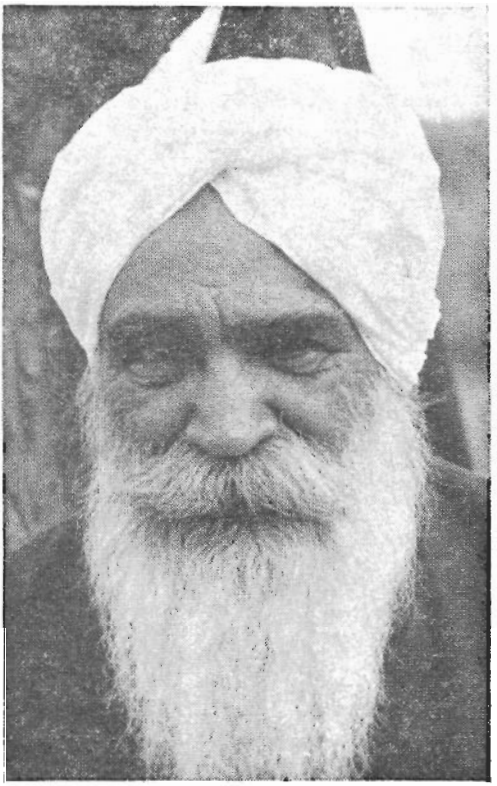


The Master's Talk:

Celebrate a True Birthday

WE THINK that the day that we come into this world is our birth. In truth, it *is* a day of congratulations for those souls who have risen from the lower species to the human birth, but for those who come from a higher circle, birth into the world is like entering a prison. However, it is a good prison for the latter, as they rule over all the 8,400,000 species.

In this human form a man can realize God. When the people gathered around Christ on one occasion, he said, ". . . except a man be born again, he canno' see the kingdom of God." Nicodemus, who was a learned lawyer and much respected for his knowledge, asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be reborn?" And Jesus answered, ". . . That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. . . . Art thou a master of Israel, and knowest not these things?" The soul has to take birth after freeing itself from the outer prison, to enter the home of God. With great emphasis, Christ repeated, "Ye must be born again." So, to be born in what is called a body, a physical form, is like entering a

prison. But, it is God's will that we come, and He knows best.

From the physical level, one can say that February 6 is my birthday, but I do not know about it. My parents told me this, so it might be possible. Does anyone remember when he was born? I think you will not find one man who remembers the event; all have just heard about it. A man is born every day. Sleep at night is the younger sister of death — this is what the Koran says. Every night man dies, and in the morning he is born. Ever since we entered this physical form, we daily go through birth and death. The only difference between this daily death and the final death, is that because of our *prarabdh* or destiny karmas, the silver cord cannot be broken until we have taken the allotted number of breaths.

So what is a true birth? It is to be born in a Guru's (Master's) home, which frees us from this wheel of birth and death in the world. When Guru Nanak was asked, "When did you finish your births and deaths?" he replied, "The day I took birth in my Guru's home, I ended my coming and going in this world." For most people, this cycle never finishes.

My true birth was in May 1917, the day that I left my body and traveled the heavens with Hazur.* When I met my Master physically and sat at his feet, the month was February; the day was Basant Panchmi (a religious festival day which opens the season of the sown fields starting to burst into bloom). I think, therefore, that this day you are celebrating is not really a day for celebration. It was just a day when the soul entered the world to perform some allotted work. A true birth is when the soul leaves the body and travels to higher planes, and is able to return at will.

Does celebrating a birthday mean merely to pay one's respects to a person? Or to show happiness? Or to light candles, or to eat and drink? No, brothers, it is not any of these. The true birthday is when you are born in your Guru's home. One kind of birth is to be born in the physical form, and the other, the true one, to be born above. We are confined in a prison with nine doors! Forgive me, but can you tell me if this is a birth or a prison? When we release ourselves from these nine doors, that is indeed a birth.

If you want to celebrate a spiritual Master's birthday, there is only one way, and that is to take up whatever he has learned. That would be a true celebration. Whenever Masters come, people should learn whatever they have learned.

When Masters come, what is their work? They tell us to "Know God," "Create a love for God," "Reunite with God!" "Return to your true home from where you came." This is their work. To celebrate a birthday in the true manner, one should revive the age-old teaching, which is still with us but has been forgotten. Masters come with as much knowledge as God has given them, and they in turn give freely of whatever they have, to lift the seekers to the same level as themselves. They tell us, "There *is* a God, and you *can* have experience of Him." When? "You must be reborn. When you rise above the body and become a conscious co-worker of the Divine plan — then, there *is* something."

There was once a teacher who became an atheist. He wrote on his door, "God is nowhere." One day, the teacher became very ill and was on the point of

* The Master's Master, Baba Sawan Singh Ji. The Master met his Master and was initiated by him in 1924, but seven years before this he started leaving his body and traversing the higher regions with the radiant form of his Master.

dying. A child approached his house, and seeing the notice on the door, read aloud, "God is now here." The teacher heard this and replied, "Child, you are right." Why the sudden change of heart? Because when one is dying, the soul withdraws to the place between and behind the eyebrows. There, the knowledge comes that there is some great power existing. It is either reasoned intellectually, through inference, or, at the time of death, we become conscious of the power that is controlling everything. Added to this, we might discover that we are going along in life, helplessly, under the control of some power. The other way is to die while living, at will. These are the only ways of knowing the truth.

What happens when one dies while living? At the actual time of this death, what happens? Plutarch says that those souls who are initiated into the mysteries of the Beyond have the same experience as at the time of death of the human body. So God can be experienced. At the time of death a man goes helplessly, without any choice. Unfortunately, those who go do not return to tell us what happened. Through inferences some conclusion can be reached, but it is better to have the actual experience. When? When one has learned how to leave the body at will. You must be reborn. Small, big, child or adult, learned or unlearned, rich or poor — all can realize this great Truth.

The words of the Masters assure us that they have seen God. It is true that there is also another statement which says that no one has seen God at any time. Still, Guru Nanak said, "Nanak's Emperor can be seen in all clarity." Christ said, "Behold the Lord." Kabir Sahib said, "God cannot be seen with physical eyes, nor apprehended by the senses. Kabir has seen Him through the grace of his Master, and all his doubts are dispelled." Guru Arjan Sahib said, "I see the all-pervading Lord residing in the hearts of all creatures." When Swami Vivekananda went to Ramakrishna Paramhansa, he asked, "Oh Mahatma, have you seen God?" Ramakrishna replied, "Yes, my child, I see Him as I see you." So God *can* be seen. I have told about three ways of knowing this. One way is by inference — for example, there is a small seed, which also has the same controlling power in it. You may sow that seed in the soil, water it, and it will grow into a huge tree. That one seed will give fruit by the thousand, so there is obviously some power working there — the same Life which is working in everything. But when can you actually *know* this? Either at the time of death when you will feel that something is pulling you out of the body, that some great power is taking you away; or you may die while living. Learn how to leave the body at will. Then you will *see* and you will become a conscious co-worker of the Divine plan; thereby qualified to say in all truth, "Yes, there is something."

There is another aspect to the subject. You may have read about this power in books covering the study of energy. When we see a wrestler, who has controlled that energy in his body, we get a feeling of power just by watching him. He radiates strength. By the same principle, when we see a spiritual Master, we start to believe that there is a God just by watching him. "The yearning for the resplendent, overflowing love of God comes only in the company of a God-man."

"Only in this human life can you see God." He who has learned something in this life will remain learned after death.

My Master used to say, "He who is without spiritual knowledge during this life will be without it, even after death." Now, the question arises — who can see? Who *are* we? We are embodied souls. Each individual is a soul, a conscious entity, and that soul must experience God. God cannot be known through the senses, the mind, or the *pranas* (vital airs); only the soul can know Him.

All Masters have said that we are, in true fact, the soul. Kabir Sahib says, "This is a particle of God — a drop of the ocean of All Consciousness." Tulsi Sahib says, "The Supreme Being resides in the fourth region." Man's form is made in the image of *Brahmand* (the three divisions of creation). "Whatever Brahmand is, so is this body; whosoever searches within will find it." In Brahmand there are three planes: physical, astral and causal. This comprises Brahmand. It has been mentioned also that there is a Par Brahmand. So there is Brahm, and a Par Brahm or fourth stage, beyond Brahm. In all three regions below Par Brahm, action and reaction is working. One is sometimes rising, sometimes falling. We are indeed greatly blessed that we have this form, in the image of the divisions of Brahmand, which Masters have described in their own terms in various languages: in Persian, these divisions are called *kaseef, lateef,* and *lateef-ul-lateef;* in Hindi, *sthool, suksham,* and *karan;* and in English, physical, astral and causal. He who can take off these three coverings will realize the Truth, and therefore have true belief. Not only will he believe, but he will see that "I and my Father are one."

Though we are a part of God, of *Sat Purush* (Primal Cause), there is a difficulty. We have forgotten ourselves and have identified with the body. Tulsi Das says, "Soul, the indweller of the human body, is of the same essence as God; ever-existent, all wisdom, eternal bliss." It is Truth, the figure of wisdom and bliss; just like God who is permanent, unchangeable and all wisdom. When people asked Guru Nanak about the soul, he said, "The soul is in the Oversoul, and the Oversoul is in the soul." So, God is residing in our soul, and our soul is residing in God — all consciousness.

How can we know Him? By sitting beside a true Master, and through practical self-analysis, learning how to rise above the body consciousness. Then we become the seer. We are meant to realize God in this human form. When spiritual or realized people come, they give the love of God to us. They make us enthusiastic for God-realization. They are drenched in God's color, and they distribute that color to the seeking souls. They see God and they teach others how to see Him. "In the company of Saints, I have seen God within." And they demonstrate the process by giving a practical experience. "A powerful Guru draws the soul up."

However, there are problems, due to attachment and entanglement with illusion. This illusion all started with the body, for since we came into the world we have been looking outwards and filling ourselves with the whole world's impressions. When the heart's reservoir was filled up with outer impressions, we became the world itself, forgetting ourselves completely and forgetting God. The true owner of the physical house had come to rule, but imagined that it was the body. With the soul in such a vulnerable position, it was easy for the powerful influence of the mind to take over. Unchangeable and permanent though it truly was, in such a complicated condition the soul had become *jiva* (encased in all

three coverings, physical, astral and causal), from then on subject to the experience of birth and death.

The senses are like windows from which the soul looks out to take the impressions from outside, and so wherever the senses drag its attention, it goes without any control. This is how, from birth through our whole life, we go on filling the heart's reservoir. We dream of the world by day, and when we sleep we even talk about the world in our dreams. So when can we realize God? When the soul forsakes the companionship of the mind. It is actually a servant of the mind. It goes wherever the senses drag it — the senses in turn being dragged by the various outer enjoyments. All this amounts to the reason why we have not returned to the lap of the Lord since we came here. If we had not succumbed to these influences, we would be something other than what we are.

The Masters repeatedly impress upon us their invaluable advice. There is a story of a shepherd who found a lion cub and brought him up with the sheep. He started eating grass and bleating "baa baa" like a sheep. One day a lion passed nearby and was amazed to see the young lion amidst the sheep, behaving as one of them. He called him over and told him, "You are the son of a lion." The cub replied, "No, no, I am a sheep." With great concern, the lion took the cub to a pond of still water, and pointing to the reflection, asked, "Do we not resemble each other? Now roar like me." When the cub roared loudly, the shepherd and sheep ran away in fear, leaving the lions alone — lords of the countryside. The God-realized men say, "You are the children of God — you are soul — all consciousness, but are under the control of the mind (the shepherd) and outgoing faculties (the sheep). You are the giver of strength to the mind and outgoing faculties, but are being controlled by them." We are all brothers and sisters in God, but are in deep forgetfulness, as if we are trapped in a well and cannot get out; going wherever the attention goes, falling again and again.

Why do the Masters continue to come to this world? To awaken the souls and take them back to their true home, because the soul belongs in God. When the soul, realizing its imprisonment in the body, becomes greatly afflicted and grieved with the separation from the Lord, then its anguished cry rings out, "Where is God?" although ironically it resides in that very form which is the temple of God.

"The man body flourisheth as long as its companion is with it. When the companion leaves, unto dust it doth return." The body can retain its glory only as long as we, the soul, are in it. It was the very first companion we had when we came into the world, but forgetting the Truth we followed the illusion, and so mistook it for our true identity. Now we have to suffer our actions because we are attached to the mind, and only by getting untied from this association can we become free from the results of the karmas (reactions of the past actions). Rishis and munis (holy men), have called the human birth *karm bhumi* (the land of actions). In the Koran it is written that this is the field of tomorrow. "Oh Tulsi, one tastes the fruit of whatever one has sown."

We are at the mercy of our actions and whatever we do sets up an action-reaction. Good actions bring good reactions; bad actions, bad reactions. In the Gurbani (sayings of the Sikh Gurus) it is written, "Do not blame others, but blame your own past actions." Brothers,

do not blame anyone. You got this human form as a result of your prarabdh karmas (destiny, governing this life's pattern); it is the good fruit of your past. Whatever you have to give and take from the past lives must be accounted for now. You have to take from some people and give to others. Sometimes when giving something to a certain person, such warmth of love swells up from within the heart, and yet on another occasion one gives with hatred and reluctance. This is reaction from the past. Someone is rich, another poor. Some are masters, others servants. In all, there are six things over which man has no control: life, death, poverty, riches, honor and dishonor. These are all beyond our control.

When I was working in my office, there was a typist who, during the 1914-18 war, went to Persia. They wanted to create a new accountant-general's post there, but because of the war there was a shortage of qualified accountants. So the typist, who had just arrived there with little knowledge of accounts, was given the office of the new accountant-general. This clearly shows that there was some impetus from past actions behind the event. We have no control over this kind of thing — if one puts one's hand into clay, it can turn into gold, and put into gold it can turn into clay. For another example, it sometimes happens that one very clever and experienced man and an illiterate, inexperienced man both start businesses, and the inexperienced man succeeds where the experienced man goes bankrupt. This indicates that the reactions of the past are making people go helplessly along in life, with very little control over what happens. In Guru Nanak's *Jap Ji* it is written, "You have no power to ask or to give. No power over wealth or state." Christ told us, "As ye sow, so shall ye reap." However, in this human form we can do that through which we shall not return to the world again.

There are three types of actions: first, those which we do every day; second, those through which we got a human form and present circumstances; third, those which are in store and have not yet borne fruit. During this human life we should make sure that we do not sow any new seeds. Whatever was done in the past will have to be harvested. There is no escape from that. Tulsi Sahib says, "Whatever has been made, is already made; you cannot change it into something different. When Tulsi thinks of this, his mind is at peace." Masters are never worried, for they can see the laws working.

Now that our fate has brought us here, how can we make the best of the human life? We should not sow any more seeds. Whatever happens in life due to past actions should be borne with cheerfulness. Happiness and unhappiness will come, but one should never be disheartened. The great spiritual leaders also go through similar experiences, but without suffering the pinching effects. My Master used to say, "You cannot clear up all the thorns which you yourself have spread in your path, but you can wear heavy boots for protection." The task of saving ourselves from the reactions in store for us should be seriously considered, for only in the human form do we have any chance of rendering them inactive. The Saints who come — forgive me, but they also leave the body at death. They also get riches or poverty, but they always avoid those actions which will cause reactions.

One great spiritual Master, Ravi Das, was a poor cobbler, who lived on whatever he earned from his work. Mira Bai was a princess and also a queen by marriage, but she accepted him as her Guru.

One day she was very sad, thinking of her Master making shoes and living in such a simple manner. So she offered him a very valuable ruby, saying, "Master, have a good house made with this, and live comfortably." The Master refused to accept it, but on her insistence agreed, and told her to put it somewhere. Finding no better place, she put it in a hole in the wall which served as a shelf. On returning to him after about one year for his holy darshan (the blessed glance from a Saint), she saw that he was still mending and making shoes in the same small hut. She said, "Master, I left a valuable ruby here for your use, what happened?" He replied, "It must be where you left it."

God-realized people do not live on gifts from others, but from their own earnings. If donations are given, they are used for the benefit of the followers and the needy. Another great Saint, Kabir Sahib, was a poor weaver, although he had kings among his disciples. King Abraham-Adham was one of his followers. Nevertheless, Kabir Sahib earned his living by his loom. Great Masters like Kabir Sahib, Ravi Das and others, not only feed the soul with the Bread of Life, but will make the seeker a conscious coworker of the Divine plan. They release the soul from the mind and senses and make it powerful.

On the spiritual health depends the life of mind and body both. If the soul is fed with spiritual food, one becomes unaffected by the reactions of life. How do the Masters give food to the soul? By pulling it above its casing of mind and senses and connecting it with God. Where is this God? He is the very soul of our soul. At present the soul is completely identified with the body and the world, and is scattered outwardly in many directions. It has to withdraw from outer things and rise above the senses. We have taken birth in this body, which has two parts: one up to the eyes, the other above the eyes. Although we have wandered very far from our true home, if we leave the lower body and go to the upper part, we get nearer the Truth. So a true Master raises the soul up from the body and opens the inner eye to see the Light of God, which is the Bread and Water of Life. The soul then starts seeing in truth that he is not the doer, that the Lord within is doing everything; and he gains great strength.

Guru Nanak says, "I can do nothing of my own; but only whatever are God's wishes. When Nanak starts obeying His orders, the I-hood does not remain." By coming across a true Master, the accounts are wound up in this way. Masters themselves ask, "Why do we have to go to a spiritual Master?" and then reply, "Because he will wind up the actions." The whole of creation is throbbing and resounding under the beat of action. How does the Guru free the soul? How can we be saved from the outer impressions when all the windows in the body are open to receive greedily from outside? Masters sometimes give small examples to help us to understand the facts. One Master said that if one is pushed into a room full of black mascara, no matter how careful one may be, one cannot escape from getting some black stains somewhere. Another Master says, "It is a very peculiar situation — you have thrown a plank of wood in the river and have made me sit on it, and now you tell me not to get my clothes wet!"

Oh brothers, how is it possible to stay dry? The senses are permitting the outer impressions to flood through them every day, to settle inside. How can one save oneself? The Masters say, "Make a hole in the top and escape from there."

This is the only way. You must be reborn. One birth has been taken in this body, and now another must be taken above the body, where the Bread and Water of Life are available. When one has become the conscious co-worker of the Divine plan, all past actions, sanchit karmas (those in store) are erased — finished. If the person who was tasting the actions is not there, then who is there to taste them and be responsible? When there is I-hood, one must receive the results of one's actions. A man may state, "I am not the doer," but within the folds of his heart he cannot believe this, and continues to consider he is doing everything, thereby holding responsibility for his actions and the reactions to follow. If he becomes the conscious co-worker of the Divine plan and knows that he does only that which God wills, how can he be burdened by any action?

Take some seeds and roast them, then sow them in the soil — will they bear any fruit? Similarly, all the kriyaman (present action) karmas are erased for the future. Masters do not touch the prarabdh karmas, for if they did, at the time of initiation the initiate would die. "He who is afraid of life and death should sit at the feet of a Godman."

Tulsi Sahib says, "Some are unhappy through the mind and the body, and some are perpetually unhappy. One way or another, everyone has some kind of sorrow. Only a true disciple of a Sant is happy." Who is called a Sant? "My Lord is fully awakened, for he himself manifests in a body and proclaims that he is a Sant." Our Lord is truly awakened because to whichever house (body) he goes, he appears in there (in radiant form). He who is the manifested God in man, is called a Sadhu, Mahatma or Sant. To be clever or intellectual is not the criterion of a Master, and even one who has mastered all the holy scriptures is not entitled to be called either Sant, Sadhu or Mahatma. Those who teach outer subjects, likewise, are not necessarily true Masters. Then who is a Master? He who has freed himself from the mind and the senses, has realized himself and realized God, and has become one with God. He is the mouthpiece of God. He truly sees the Reality, and he makes whoever is truly seeking see it also.

The soul, as I have said before, is eternal, all wisdom and bliss. If it is all wisdom and full of bliss, then how is it possible for it to have any unhappiness in this world? For how long will it enjoy the outer tastes? We think that we are enjoying the enjoyments, but in fact the enjoyments are enjoying us. The god of food once went to Lord Vishnu (part of the triune Lord of Creation: Brahma, Vishnu and Shiva; the Creator, Sustainer and Destroyer, respectively) and complained, "The people are eating me up brutally, without any sympathy for me!" Lord Vishnu said, "All right, if anyone eats you beyond his needs, then you eat him up." Just think; what is the cause of all disease? Indigestion. We enjoy, and enjoy, and enjoy until we are no longer capable of enjoying anything. Then the enjoyments start enjoying us.

Because bliss is the quality of the soul, happiness lasts as long as our attention is attached with a particular thing of interest, but if we are taken away from that thing, then unhappiness results. So where should we put our attention? "He who wants permanent happiness should surrender himself to God." He who has a strong desire for the heart's own, never-ending happiness, should get re-connected back to God, who has ever been in existence. God is not in either birth or death. "How can sorrow come, when He never dies?" One will get that everlasting life,

for Masters do not just use empty words, but actually make the connection spiritually and scientifically.

The power that is called God is known by different names for easier understanding by the different peoples. "No matter what words are used to describe Him, I rejoice in them all." It might be *Ram, Ram; Allah; Waheguru; Khuda;* one might read a whole hymn praising Him, or only use *Onkar, Sat Naam;* one might go on reading books upon books. To truly know God, however, we have to know Him for whom all these words were created. "Everyone says God, God, but by just saying it you will not become it. Only by the Guru's grace can God manifest in you — only that will bear fruit." If the all-pervading God manifests Himself in you, then by just taking His name, you will get intoxicated. That which we believe is giving us satisfaction is not true; it is merely that our attention is there and the enjoyment comes from that, so happiness is not in the thing but in ourselves. How can pure consciousness (the soul), get any happiness out of matter? When a dog chews a bone, is there any sweetness in it? But he cuts his tongue or gums on the sharp bone, and tastes his own blood.

Only when a man has become free from the mind and senses can he truly understand all these things — when he starts realizing them practically. Now, in our condition, what should we do? For instance, a child leaves the shelter of the homestead to visit a fair for a day with his parents. There is such a huge crowd of people there, but as long as the child is holding his mother's hand he cannot be separated from her. Masters have said, "I do not ask you to renounce the world; I only ask you to remember the Lord in all you do." By quoting this, I am not saying that you should leave life in the world and take the road to the lonely forests. I mean that no matter where you are or what you are doing, you should not forget God. It is possible that the child might be inclined to leave his mother's hand if he could, but if the mother is holding him firmly, how is it possible? You should dedicate your hand — surrender it. If you have not seen God, then you can surrender yourself to one in whom God is manifested — a God-in-man. With such surrender to the God in him, his hand will always be holding you. You understand what I am saying?

To meet a perfect Master is the greatest blessing a man could ever have. He connects our soul (or attention) to God. He teaches us that we are all one — that we have got a soul and that we are a conscious entity — a drop of the ocean of all consciousness. He who has freed himself can free others. Those who have not freed themselves have therefore not risen above their body consciousness by self-analysis, and cannot give a demonstration of the same practical science. This type of people cannot give anyone salvation.

"No one is hungry, oh Bheek: everyone has a valuable ruby locked inside him." There is not a single human being who has not got God in him. Being all brothers and sisters in God, the whole of mankind is one. We have stuck various labels of the different religions on us, to show which school we are studying under, but which is the greatest religion? That which teaches us that we are all students of the same subject. From all those who are fortunate to have a human form, who is successful in realizing God? Only he who is able to control his mind. The mind wants some attraction, naturally, but if you give it a better attraction inside, why should it want to come out?

The spiritual Masters give inside a taste of that nectar by tasting which the soul ceases to roam restlessly in the outer environments.

"We are all the children of one Father, and all living creatures have one Provider." No matter what their race, creed, or country, the Masters have said that the Lord of Creation is not different to a Hindu, Sikh, Christian, Buddhist, Muslim, Jain or others. Futhermore, "Mankind is all one. Related to each other, we are like different organs of the body, and the same Divine link animates us all." Like one man with various limbs, we are the limbs of God — all infused in one another, and that controlling power which controls all creation is also one and the same. Saints come and teach humanity to worship the one God, and then to love God in the true way.

How can love be created? First, a desire is created within by hearing about it — and then by seeing a perfect Master. Masters are overflowing cups of the intoxicated love of God, so by just seeing them the love starts awakening in us too. However, if they also give the connection with the Lord within, then one can be assured that he is on the True Path back to God.

The soul, having the true qualities of bliss and love, must attach itself to something. Through illusion and no knowledge of the Truth, it has at present connected itself to perishable things, resulting inevitably in continued revisits to the world of matter. In the Koran it is said that it is very necessary for a *momin* (devotee) to have a Beloved. The soul's Beloved was God, but the world became its beloved instead. Guru Nanak describes this very beautifully. "Perishable is the king; perishable are his subjects; perishable is the whole world. Perishable is the husband, perishable the wife; we are so much in contact with the perishable, we have forgotten the Imperishable (God). Who can we call our friend in this perishable world?"

So we should create a love for the imperishable God alone. What caste is His brother, and what religion does He come from? When we came to the world we became a Hindu, Christian, Muslim, etc. What is God's caste? If He has no caste, then what is our caste? Is it not the same as God's? All the different castes and religions were formed for the benefit of the body. Some years ago in India, those who were learned in Brahm (having religious knowledge) became known as *brahmins*. Those who were warriors and defended the country were known as *kshatriyas*. The people responsible for the food were *vaishyas*. The rest, who looked after other needs including various services, were called *shudras*. A brahmin's son was also known as a brahmin. Forgive me, but what an illusion it was for the brahmin's son to be called brahmin, when his knowledge might be in some other field. How then could brahmins be the highest caste if some of them had no specialized knowledge befitting the title? One can see why the Masters stress that to realize God does not require any special caste, for God has no caste, and ours is the same as His. It is very clear and simple: if you love God, you become what God is.

Just note, that Saint Saina was a barber, Kabir Sahib was a weaver, Ravi Das Ji was a cobbler, and Tulsi Sahib a brahmin. What I mean is this: in the eyes of God there is no caste or creed; a man is a man and he has got a soul, and that soul is the same essence as of God. All castes and creeds are connected with the body only, which is made of matter and which will end up under the earth or on the cremation fire.

Because the soul does not remember the Truth, whatever impressions go into the astral give cause for it to return to the world continuously. Everyone should understand this very important fact. If we do anything that brings the attention of the world upon us, each pore of our being gets filled with such great ego that we become full of pride and egoism. Without a Master we cannot get connected to the Truth, and without that we are just leather tanners. A leather tanner's attention is always on the leather. If we do not rise above the body consciousness we can be ranked as a tanner, with our attention constantly at the level of the body.

You must have heard of King Janak. He wanted self- and God-realization very much. He spread the news all over India that he wanted a spiritual Master who could give him true spiritual knowledge in as much time as it takes to mount a horse. Of course, everyone was astonished to hear this, for they thought it impossible. How could anyone teach Spirituality, such a vast subject, in that short space of time? After the announcement, Ashtavakra came to the King's palace and said that he could give the King the knowledge he required.

Ashtavakra's body was twisted into eight different deformities. *Asht* means eight and *avakra* means twisted. He was a *Brahmgyani*, which means he had knowledge of the Beyond. He approached the King in all confidence, for whosoever holds mastership in any field has confidence in his own ability. Take for example a laundryman, who will take even the dirtiest clothes, knowing that if not the first time, then with two or three washes he will make them clean. A spiritual Master also knows with full confidence that by self-analysis he can clean up a person's sins of the ages.

When Ashtavakra sat down on the dais in King Janak's court, the many courtiers who were present burst out laughing. There were two reasons for this — it seemed an impossible task for anyone to undertake, and on top of that they could not imagine that this strange-looking man with such peculiar deformities could have any special powers. Undaunted, Ashtavakra asked the King, "Your Majesty, do you want the knowledge of the Beyond?" The King replied, "Yes, Master." "Then," said Ashtavakra, "Why have you collected these tanners and cobblers around you, whose attention is only on my skin, and not on my soul?"

Now, you understand what this means? We are all children of God — we are all micro-Gods, but unfortunately we have forgotten ourselves, being given up to outer symbols and appearances. Tulsi Sahib says, "The poor and oppressed got salvation by sitting at a Master's feet; the high born paid the penalty of their pride." Those who sit at a Master's feet with full attention get his protection, but people of position, high caste or possessing riches, because of their pride get death only. Other Masters, like Paltu Sahib, have said this in similar words. Even in the countless holy books one can read that only through love and devotion can one realize God. To describe the facts in a few words one can say that the lowest caste of all is the one in which those souls are not connected to God. That man is an emperor, and the richest of all, who is connected with the Truth.

All Masters regard humanity either at the level of man or the level of the soul, while humanity itself continues in forgetfulness of its nature. In every age the Masters come to bring us out of this illusion. In the beginning, there were only two castes in India — Hindu and Muslim. Today there are more than seven

The Prime Minister of India, Mrs. Indira Gandhi, is delighted to receive flowers and parshad from the Master, on the occasion of her birthday last November.

hundred different castes and branches, so there is a greater necessity for adhering to the basic true religion underlying all. The only real answer to the problem is actual practical experience of the Truth, given by some true Master.

The controlling power residing in each body, which sees our every action and condition, is the controller of the whole world. "Whatever there is, is in this very house (physical) — not outside. To search for it without will bring forgetfulness in the illusion." If you are in need of the Bread of Life, search within; He is the Life-Sustainer, and He is everywhere — not a single place is without Him. If an electrical connection is needed, it has to be taken from the powerhouse. Similarly, if you want a connection with God, go to where He has manifested Himself in fullness, in a human pole. He is *Alakh* (Formless), and is above the senses; so long as the attention is on the body, He will never be found. What a great blessing we have been given this human form for the purpose of getting this Bread of Life, and further, to realize God.

Kabir Sahib asks us if we can see the oil within a sesame seed. If you see flintstone, can you see the fire in it? By grinding the seeds one can take out the oil, and by striking the flintstone you will see the sparks of fire. "Thy Beloved is within; awaken yourself, if you can." Time and tide wait for no man, so make the best use of your time while you can. "As the pupil is in the eye, so God resides in the human form. Foolish people know this not, and search for Him outside." This all began from the field of karmas.

It may be difficult to believe that God is within each individual. For example, if someone says that there is ghee (clarified

butter) in milk, a person who knows nothing of this process will ask, "How can one fry anything in milk?" Whereas, he who has actually seen ghee being made will say with authority, "There is definitely ghee in milk, potentially." God is in our soul and our soul is in God. By rising above the body by self-analysis, one will see for oneself that "I and my Father are one."

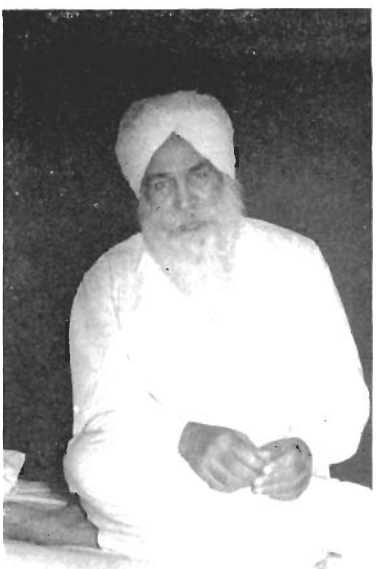
The light we look for in temples, books, religions and places of pilgrimage, is in the *true* temple of God — the human form. It may be observed that all outer temples have been made in the image of the human body. Dome or head-shaped are the Hindu temples; nose-shaped are the church steeples; forehead-shaped is the *mehrab* of the mosque where the priest stands at the appointed time to call the people to prayer — this corresponds to the same spot in the body where the holy Sound is vibrating. It is so sad that we are bound in this body, listening to outer sounds and not hearing at all the holy Sound within our own form. "Alas, bound in this house of flesh, thou hearest not the Divine clarion call!"

Once one is connected to the Sound, where will it lead to? It will take you to your true home. This Sound is the Voice of God which is saying, "Come child, unto me." Shamas Tabrez says, "Every second my soul is hearing the Voice of God. What is it saying? Oh, Shamas Tabrez, come back home." The Sound is vibrating continuously in this human form, behind the eyes. As long as one goes on sitting below the level of the eyes, the coming and going in this world will never finish. If one rises above the eye-level, the holy Sound can be heard and the beauty within can be seen. This is food for the soul, obtainable by rising above the nine "doors" of the body to where the soul withdraws at the time of death. When the inner eye is opened, the human form is put to its most important use.

We are talking of a true Master, whose daily work is to raise the souls of the seekers above the body consciousness, with one glance. With one glance. It matters not if there are ten, twenty, one hundred, five hundred, one thousand or any number of people sitting: each one's attention will be drawn up to this level. When a true Master accepts a seeker who then sits at the Master's feet, he winds up the past karmas of the initiate by drawing a line. He then advises that in the present life the future should be improved by: speaking the truth, observing chastity, having love for all beings as God is in all, practicing non-violence, and doing selfless service to benefit others. This advice is like drawing a second line which one should not overstep. They do not touch the prarabdh, otherwise death would come at that very moment, but they make the soul strong by feeding it the Bread and Water of Life, that this world's happiness and unhappiness may have little effect. If you want this, you can have it for the asking. Your whole angle of vision will change. The past karmas *(sanchit* or storehouse) will get burned up through daily contact with the Truth.

So, we have all been born in this human body, but from today be born anew. Up to today, you have lived, but from now on live above the body consciousness. The day that you do this will be a day for congratulations, and that day I myself will congratulate you a thousand times. This is a true birthday, and only then may you truly rejoice and celebrate a day of birth. I congratulate those who are already on this Path and they can celebrate the Master's birthday only if

they have well learned what he has taught, and are living up to his teachings. If they are so doing, I will accept their congratulations not once but a thousand times.



If this work is not done, then what is the use of celebrating by singing and playing music? What I am telling you today is no new thing, for these teachings have been given out by all Masters in the past but again and again they are forgotten, so they continue to come to revive the old, old Truth. Whatever I have learned up to this age, I have learned through the grace of my Master or the God within him; or through the parallel study of religions. You should take all these things deep into your heart, and bring them into practical use every day. Then your coming to this world will be worthy of congratulations.

(This is an English translation of a talk delivered in Hindi by the Master Kirpal Singh Ji Maharaj at a satsang in India.)

To Master on His Birthday

To our Lord Kirpal, the Birthless, yet the very essence of birth and rebirth in whom each moment is born and to whom it returns and in whom it recedes - upon this, the anniversary of the earthly birth of His Divine Mission.

O Kirpal, our Master of Truth, bestower of Love and Light,
Our very essence and being are in You;
Our sadness and sorrows recede in the vastness of Your Divine Joy,
Our happiness is but a shadow upon the Sun of Your True Happiness.
O Kirpal, intoxicated in You we become Your song, it is in us, we are in it,
It is forever blossoming, the flower of infinite elixir;
The bee which partakes of this flower becomes the flower itself,
Yea, it becomes the seed, and the soil is endless and deathless,
And its air is Wisdom Divine and bliss, and the sun is the Sun of Wonder and Eternal Love . . .
Therein is the rain of madness of ecstasy and Holy Communion.

Michael Raysson

The Master's Birthday Message

Dear Ones:

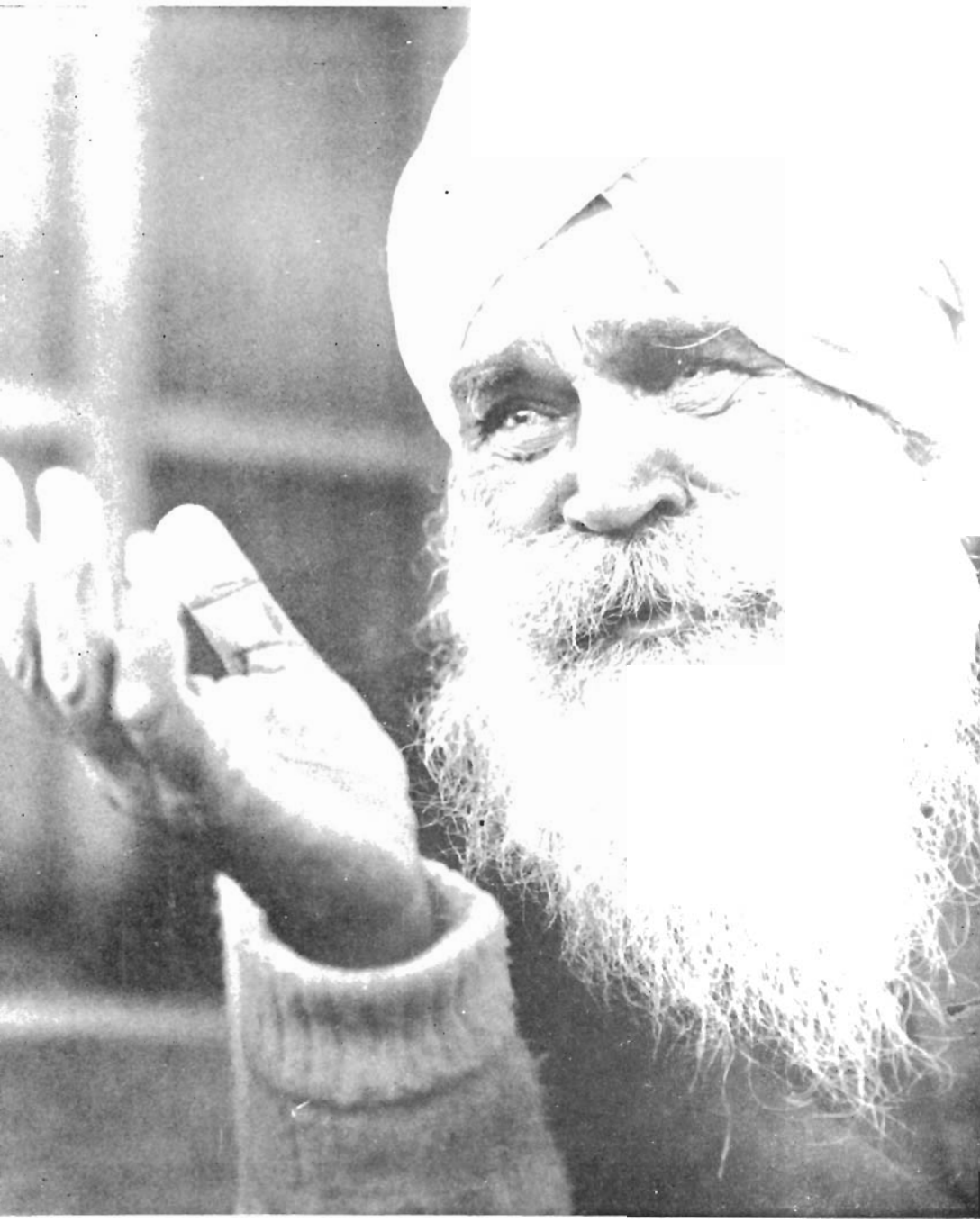
THROUGH the grace of my Master, another year of my Mission has been completed, and my 76th birthday marks the beginning of a new one. It is my wish that the birthday of the Master be celebrated by all of you as befits the occasion, which is by living up to my words: "Let my words abide in you — and you abide in me." The result will be that your minds will become pure and the gracious Master can then release your soul from the bondage of mind and matter and take it up to meet His Radiant Form within you. You will then have achieved your second birth, the true one into the Beyond. How wonderful it would be if the Master and His children could thus celebrate the coming 77th year of my physical life in this way.

For this, the ground has been prepared for you. You have been put on the Way and given some experience of the God-into-Expression Power of Light and Sound Principle within you, which can be developed from day to day by right living and devoted meditations. The cause of the Master is the cause of God, and it is for each one of you to make it your cause by being an example of the Master's teachings, His Light and Love.

Spirituality is a living and practical subject. The right understanding of this has been made clear to you in my Circular Letters of June 13 and November 5, 1969, which should be read again and again, so that you may compare how your day-to-day living is matching up to them. You will receive further help and encouragement when you read my latest book, entitled "Morning Talks," which is now in the final stages of publication. These talks, which were given by me in the mornings at the time a number of dear ones from the West were staying here at the Ashram, cover almost every facet of Spirituality. Each of the forty talks in this book deals with a different aspect of what is required to progress on the Way back to God, and succeed one another in such a way as to form a God-given spiritual textbook.

God willing, I hope to be amongst you all sometime this year. If you make earnest efforts to change your lives in accordance with my words, you will develop receptivity to the gracious Master Power within you, which will receive a boost from the divine radiations shed by the Physical Presence of the Master. It is for you to make the effort and for Him to crown your effort with success.

I have great love for all of you. Indeed if you knew how much I loved you, you would dance for joy. You will become so intoxicated by His love

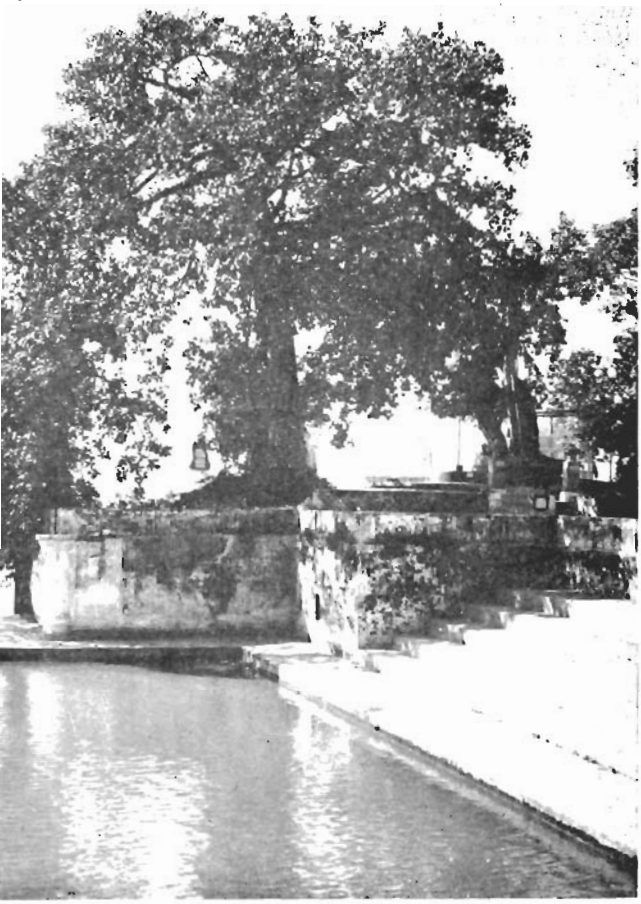


that it will carry you straight into the arms of your Beloved within. In this way only will you have celebrated the Master's birthday as He wishes.

My love and best wishes go to one and all.

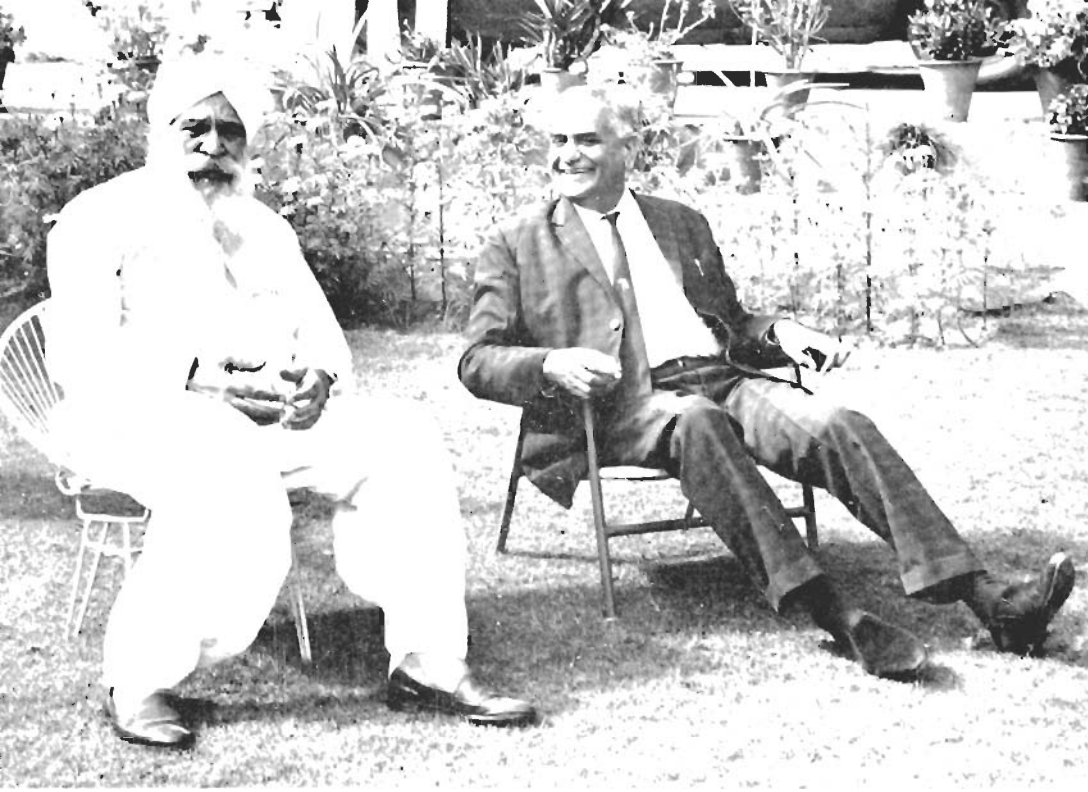
Yours affectionately,

KIRPAL SINGH



Sacred spot now revered and preserved. Site where the Bhagavad-Gita was delivered by Lord Krishna to Arjuna before commencing the great battle of the Mahabharata. It is situated a few miles from the University.

Back row (from left): Two university helpers, Kate Christy, Rudolph Hahn, David Leeworthy, Don Olson, Michael Raysson. Center row (from left): Malcolm Tillis, Leon Parrott, Mrs. W. S. Mongia and Mr. Mongia, the Master, the Vice-Chancellor of the University, Stanley Shinerock, Danielle Mortenson, Tom Park. Front row (from left): Edna Shinerock, Hildegard Flor, Christel Ritter, Marybeth Raysson, Laura Pomeroy.



The Master with the Vice-Chancellor of the University

The Master at Kurukshetra

The Master, accompanied by a number of visiting Satsangis from various countries, recently visited the Kurukshetra University by special invitation, the Master being guest of honor of the Vice-Chancellor.

Kurukshetra is the famed site of the great Mahabharata battle, the war of honor which was fought by the Pandavs and Kauravs during the time of Lord Krishna. The original battle area covers many miles, encompassing the present town and university campus, plus much of the surrounding countryside.

The Master gave a series of three well-attended talks in the university auditorium. At the students' request, a lively question period was informally set up with a group of students and some of the Satsangis from the Master's party.

The Story of Bachan Singh

Bachan Singh is a carpenter — a Satsangi — a disciple of Baba Sawan Singh Ji. He works in Sawan Ashram any time he is needed and accepts no payment. Sometimes he gets a strong urge or inner pull — in his own words "becomes helpless" — and makes his way to the Ashram, taking up any work required there. It appears that his son has taken over the business of cabinet making and earns enough to keep the family going, so Bachan Singh is happy to be able to serve the Ashram.

Here is his story — how he came to the feet of his Master and various incidents in his life — as told to the SAT SANDESH *staff.*

FROM childhood I had a strong desire to find God. As a small boy I promised myself that one day I would meet God and I would put my arms around Him, and He would also hold me tight and I would say, "Hello God, who are you?" Those were childlike thoughts, but the desire stayed with me and when I grew into manhood I was still searching for God. Being a Hindu I frequented the temples and, with unswerving constant faith and sincerity of heart, offered my devotions to the various images installed there. Many years went by without any experience of God, who it seemed did not choose to come to me. Finally I thought that perhaps God did not come to Hindus, so I joined the Sikh faith and started attending the *gurudwara* to listen to the sacred words of the ten Gurus, contained in the holy book — the Guru Granth Sahib. The words of this great book served to increase my devotion, and I would listen, enrapt in the chanting of the verses. However, as time wore on and I was no nearer to the Truth, or any real experience of God, I began to suspect that God was not to be found in buildings. Although the Sikh religion had given me added incentive to desire God-knowledge, and had been the means of increased devotion growing in my heart through the beautiful words of the great Gurus, the words were just words after all, and I was still far from God. Once again my mind filled with confusing thoughts, so I stopped frequenting all holy buildings, concluding that there was no God anywhere.

Life was frightening, having no God. I felt alone and very bewildered. With no God and no Truth in the world, what was the purpose of living? These thoughts went round and round in my mind for days, until at last I decided that the best thing was to commit suicide and finish my purposeless life. I made my way to a deep well outside the town. Before making the jump I suddenly remembered that I had read somewhere that one should sit down quietly with closed eyes and think deeply before starting any important task — so I sat down beside the well, deep in thought. While in this position, I saw a smoky haze come in front of me, through which a figure emerged — a thin-faced man with a turban and white beard. I thought that it must be Guru Nanak (the first Guru of the Sikhs). He smiled at me and told me not to worry. When I opened my eyes, there was no one there, but I felt strangely at peace, so I got up and went back to the city. Some days passed without seeing

any more of the beautiful figure, whose presence had given me a surge of hope within my heart, so I began to presume that it was not really a vision but a dream.

The thought of ending my life again arose and I resolved that the second time I would make the jump. As I reached the vicinity of the well once again, with my eyes open I saw the hazy mist coming and then the same figure of the bearded saint appeared. This time he comforted me, telling me not to worry — "You will get what you want," he said, and with this he left me. Such demonstration of power before me, without even closing my eyes and sitting quietly, impressed me greatly and I felt that God was telling me that He really did exist. So I turned around and went home.

Some years went by without any further experience, and although my faith in God had been somewhat restored, I kept away from religious places. My work as a carpenter took me once to a building in Daryaganj, Delhi, where I was working on the first floor. A fellow carpenter was also working there and one day he said to me, "My Guru has come to Delhi, and he is going to hold Satsang on the floor above." I told him that I had no desire to go, but due to the loudspeakers I could hear the talks from where I was working. The sound of the speaker's voice and the nature of his talks were very attractive and seemed to draw me from inside myself. My friend was missing from work for four or five days and when he finally turned up I was a little annoyed and asked him why he had left the work without any warning. He told me that his Guru had taken the train to return to Beas, and he had suddenly jumped aboard also, to spend some more time near his Guru, and had therefore been staying in Beas. I told him that it was very strange that a man could leave his work to run after a guru, but my friend assured me quite confidently that his Guru was God Himself in human form. "How can you be sure?" I asked. "Because he gives practical experience and shows you the Truth inside yourself," replied my friend. A peculiar feeling filled my heart and I quickly asked him to describe his Guru. He then described perfectly the same holy figure I had seen some years before. "You must take me to him!" I said, full of excitement. My poor friend explained that he had just returned from there and could not afford another trip immediately, but when I offered to pay all his expenses, he would not hear of it. "What, take another man's money to have the darshan of my Guru — never!" He said he would gladly take me and pay his own expenses.

When we arrived at Beas station it was very hot and we had to walk a considerable distance to the Dera (something like an ashram), and after a few minutes walking I began to feel sick with the heat. Just then a huge cloud came and obscured the sun's rays, and remained overhead until we reached the Dera. Satsang was going on, and there, seated on the dais, was the man whom by now had come to mean so much to my anxious hopes for the future. My desire to get near him was very strong. At that moment the rain started to fall in large drops. The Master stood up, saying that the Satsang would be postponed to enable the people to go to shelter. Everyone stood up, and I took the opportunity to push through the crowd until I was right at the front, very near the Master's feet. Suddenly the rain stopped, and the Master sat down again. All the people including myself sat down also, and the Satsang was resumed. Baba Sawan Singh Ji, the great Master who had appeared to

me at the most difficult moment of my life, looked directly at me and smiled — in that moment I knew that I belonged to him. That is how I met my Guru and was initiated there at Dera Baba Jaimal Singh, afterwards returning to Delhi a much happier man, having found that which I had been seeking for so long.

Regularly I would visit Beas to have the blessing of my Master's darshan. His private farm was at Sarsai, and the followers were delighted when they were allowed to visit there and help in whatever work was going on. We used to take one month's leave each year to spend there on occasions when the Master was in residence. This selfless service was done with great love in our hearts and an overflowing joy at being near him. During one visit I was spending my days doing some carpentry work, and in the night I would help with the building that was going on. One night we were building a high wall, and the Master was sitting in a chair nearby, watching the work. The kitchen bell rang suddenly and the Master advised us to go and have our evening meal. Everyone left, but I was anxious to complete the section I was working on, so I thought I would go in a few minutes time. However, I went on laying bricks, and forgot everything else, until I realized it had become dark. I was on the top of a ten-foot high wall and there was no ladder to climb down. My head started to spin — if I slipped I would fall on the stones and probably break my neck. Some yards along the wall the height was only about six feet, and if I could get to that place, perhaps I could jump to the ground from there. Slowly, feeling very frightened, I walked along the wall, looking only at my feet that I might not lose my balance. Being so deeply engrossed in all this, I had not noticed that the Master himself was standing some distance away, watching my movements. As I started to walk, he also walked toward me. When I finally jumped from the six-foot wall I jumped right into the Master's arms, which were extended to catch me. He held me, and I was so surprised I was speechless. He smiled and said, "Now you can ask me who I am." My thoughts flashed back to my childhood, and I knew, deep in my heart, that my Master had always been with me.

I remember once when I was walking along the street in Sarsai I saw the Master's car travelling toward me. Baba Sawan Singh Ji was sitting inside and I folded my hands, delighted to have his darshan. The car stopped and the Master put out his hand to beckon someone. Although he was looking in my direction, I never imagined that he wanted to speak to me, so I quietly stood there. Again he gestured, and wondering who the person could be I turned round, but there was no one in sight. The realization dawned upon me that the Master was calling myself — the life just left me and I trembled, thinking, "What have I done now?" The Master was waiting, so somehow I managed to push myself to the car. The Master said, "Bachan Singh, go to Delhi and settle down there. Do not live in your village any more." (I had been staying in the village where I was born, for some time.) "I am going to be in Delhi and there will be work for you there."

I left my village and went to Delhi. Not knowing anyone and having no money, I built a small temporary hut from mud to live in, and with my carpenter's tools I went from house to house looking for work. My efforts were successful and with my Master's grace I found plenty of work. Some people even trusted me with large sums of money to

purchase wood. I would ask them, "Why trust me with so much money — you do not know me, I might steal it," but they would insist that it was all right. So with all the blessings from my Master, I prospered. We should be grateful for material blessings, but they have little value compared to spiritual things. Great sorrow came upon me, when the news came from Beas that my Master had left the world. It was a blow that took the joy out of working and indeed from every phase of life. It was something that a person cannot describe.

Several months later I learned that Sant Kirpal Singh Ji, my Guru's most devoted disciple, had come to live in Delhi to carry on my Master's work. I went to Radio Colony where he was living to have his darshan. Naturally there were questions in my heart as I went — would that same Power be in him, as it was in my Master? Was he truly the appointed one to continue the great work of giving the holy gift of Naam to the seeking souls? From the first meeting I was given such strong assurance, that has never since been broken. While sitting at his feet, his face changed completely, and there appeared the face of my own Guru, Baba Sawan Singh Ji. I saw this not once, but many times.

Although I lived many miles from Radio Colony, I would go there every evening after my day's work, to sit for one or two hours with the Master. One evening, for some reason the Master was very stern with all the people present, telling them to go to their work, and not to while away so much time there. Pondering over the Master's words, I walked slowly to the gate, but on hearing my name I turned and saw the Master coming towards me. "Bachan Singh, come at 7:00 A.M. tomorrow, for there is some work for you." My mood changed at once to happy rejoicing, that the Master was not annoyed with me, but had actually called me for some work. The next day I arrived at his house sharp at 7:00 A.M. and the Master was waiting. He climbed on his bicycle, telling me to do the same, and I followed him, cycling for about four or five miles across a wilderness, which nowadays is fully built up. Eventually we came to a plot of wild land near a railway line. There waiting, were four or five other people and we all went around the plot to inspect it. There was an old well in one corner in a half-ruined condition, and a bucket and rope beside it, which presumably some people were using to draw water for washing clothes, etc. One of the disciples picked up the bucket, cleaned it with water and clay and drew some clear water from the well. After standing it on the side of the well he folded his hands to the Master and requested that the Master please quench our thirst. Straight from the bucket, the Master poured water into our cupped hands — and one can say that this was the very first blessing from the Master upon the future Sawan Ashram site — that very place where he would quench the thirst of ages for many thousands of souls.

The work began soon after that, clearing the plot, cutting unwanted bushes and trees. The willing devotees carried clay on their heads to level out the surface. I am reminded of one instance when the Master himself picked up an empty basket and put it in front of those who were filling up. But they all folded their hands in protest saying, "No, no, Maharaj Ji, not you." The Master asked, "Is there no one who will obey, and fill up this basket for me?" I was there, and I stepped forward, "Yes, I will obey," and I filled it up, pressing down the mud until it was overflowing. Then with difficulty I

lifted it up and placed it on the Master's head. Folding my hands together I said, "Maharaj Ji, you can take any burden." The Master laughed and walked away with the basket.

Many people came to serve, and the Master gathered them around and said, "I do not want people who are conscious of their wealth. I only want the poor and humble. Those who work will have to forget their homes, clothes and money and come in humility as a poor man. This is the kind of work I want." It was very beautiful to see men and women, sometimes coming in cars and wearing expensive clothing, but not caring at all, bending their backs to the muddy work. Everyone had smiling, soil-streaked faces as they blended the work with joyful singing of holy hymns. Those were very wonderful days, not easily forgotten. I worked there day and night. I had Rupees 100 when we started, which I spent gradually, on myself and others, so I borrowed 100 more, and that went too. The news reached me that my hut had blown down in a storm, so I had no home, little clothing and no money; but inside me there was a deep sense of happiness and well-being from the privilege of working near the Master.

In those days there was a small group of people who were against the Master starting an ashram and were trying to break the satsangis away through various means. They came to me frequently, and repeated many times that the Master was not Baba Sawan Singh's true follower, but was instead the negative power. After many attempts in vain, they almost convinced me one day, and I began to wonder about it. However, I thought that before making up my mind I should go to the Master once more. Arriving at the Ashram, the building of which was now basically complete, I saw the Master standing there as if awaiting me. He looked at me as I approached, and suddenly I could go no further, for there, standing behind him was my Master, Baba Sawan Singh, and behind him was Baba Jaimal Singh Ji. Baba Sawan Singh Ji looked at me significantly, and putting his hand on Kirpal Singh's shoulder he said to him, "This is all yours; you have to look after many souls." I saw Sant Kirpal Singh Ji fold his hands and bow down to his Master, saying, "Whatever you wish." With deep sadness I realized how foolish I had been to allow people to influence my thought, and faith in the Master. Many many times have I had this wonderful experience of seeing my Master appear with Sant Kirpal Singh Ji. I have never told these things to anyone, but today I feel there is some purpose in doing so. I pray that I will always be grateful to my Master and to the present Master, for the kindness, love and protection they have showered upon me.

Prayer of the Bell

Would that the sound of the bell might go beyond our earth,
And be heard even by all the denizens of the darkness outside the Iron Mountains!
Would that, their organ of hearing becoming pure, beings might attain perfect interfusion (of all the senses),
So that every one of them might come finally to the realization of supreme enlightenment!

ZEN BUDDHIST PRAYER

Circular Letter 1

Kirpal Singh

This is the first in the series of extraordinary circular letters which Master began issuing shortly after his 1955 tour of America and Europe, and which has continued until the present day. This first circular is dated May 1, 1956, and has been long out of print.

WITH the grace of my Master, my tour to the United States and Europe has been successful, with the loving cooperation and sacrifice of all over there, for whom I have great appreciation in my mind.

On my return from the tour, it has come to my notice that there exist misapprehensions, which if not guarded against or checked might prove harmful to many interested in the path. These are mostly concerned with the outer aspects of life. It is, therefore, considered advisable to clarify the position in this respect.

SPIRITUALITY — A CREED OF LOVING FAITH: The subject of the spirit is the most ancient and the most authentic of all subjects. Its history is coeval with that of man. It is based on two cardinal principles of love and service, or in other words selfless service. "By love, serve one another," has been the slogan of all sages through the ages. God is love and He loves those who love His creatures.

He prayeth best, who loveth best
For the Dear God, Who loveth us
All things both great and small;
He made and loveth all.

Again, it is said, "He prayeth well, who loveth well / Both man and bird and beast."

We may take any scripture we like, we find an exhortation in most emphatic terms on love. "Verily, verily, I say unto thee that God manifests Himself to one who knows how to love."

IMPORTANCE OF LOVE: Loving and selfless service to humanity is the cornerstone of all religious philosophies and no man can make any progress on the spiritual path without cultivating love within him. The seed of spirituality that the Master so lovingly sows in the arid soil of our hearts, has to be nurtured with the waters of love, if quick results are desired. We must so mould our life and conduct that all our acts bespeak His love. We must transform the desert of our heart into a veritable garden of love full of lovely blossoms and luscious fruits. From our heart should spring an eternal fountain of love, so that whosoever comes in contact with it is drenched with love to the very core of his heart.

SPIRITUALITY — A DIVINE CAUSE: The cause of the Master is the cause of God. It is no religion in the commonly accepted sense of the word and yet it is the highest religion based on love alone. We cannot keep the illimitable God in watertight limited compartments. God Himself has declared, "I neither live on

the high heavens nor on the earth below, yet the wonder of wonders is that I live in the heart of a *Momin* or Godman."

Again, spiritual teaching and training is a living and practical subject, quite different from secular and sectarian dogmas and so many creeds that we have today. Life, light and love coming from a living Master well out spontaneously from the heart and not from any books on theology. No doubt everything has its own value, but in a world of relativity, the values are all relative. A positive contact with the live principles of living God is something unique. It stands on a footing which is entirely different.

SPIRITUALITY AND THE COMMON MAN: In this vast creation, everyone is gifted with an individual perception. The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and they do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentient life. We must not therefore, on that account cross swords with them. Even if in their ignorance they, at times, may talk ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after Truth. We must be polite and gentle and even humble in our conduct. Bandying of words does not help. We may try to remove misunderstandings if any, sweetly and gently, but not in an antagonistic spirit. It is advised that individual persons (including representatives, group leaders and other old and new initiates) should not enter into any sort of discussions or disputes with any religious bodies, circles, faiths or sects, etc. If any such bodies do enter into such things, they may be directed to refer to the Master for an appropriate reply. It would be better to turn aside rather than to break your own head in an attempt and injure the great cause for which we stand. God knows His purpose well and has diverse ways to fulfill the same, without you and me. So it will not pay to quarrel with our neighbors. It is said that those who try to live by the sword, perish by the sword. The entire Christian philosophy is summed up in two memorable precepts of Jesus Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" "Thou shalt love thy neighbor as thyself." (Matthew 22:37, 40). And, "Love your enemies, bless them that curse you, do good to them that hate you and persecute you, that you may be the children of your Father which is in heaven: . . . Be ye therefore perfect even as your Father which is in heaven is perfect" (Matthew 5:44-45, 48), and so said all other Masters who came in the past. If we live up to these teachings, there could be no trouble at all. The royal monk, Ashoka, in one of his rock edicts tells us: "He who reveres his own sect but disparages the sects of others, does great injury to his own for he lacks the essentials of a religion."

SPIRIT OF SERVICE — INTER SE: The above remarks apply equally in your dealings with one another. You are all knit together by the loving grace of the Master in bonds of common fellowship. Honest differences of opinion may arise and at times do arise; but these must be resolved happily by friendly exchange of thought and mutual discussion free from bitterness and rancor. If in spite of this, these persist, a timely reference to the Master would be a welcome resort rather

than to indulge in widening the gulf between ourselves, by encouraging fissiporous tendencies.

HARVEST IS MUCH! LABORERS ARE WANTED: All those who help in the Master's cause in whatsoever way are the chosen ones. Whenever a Master spirit comes into the world, He brings His own staff with Him. Whoever puts in a stone in His edifice, does service to Him. It therefore behooves all the more that such selfless workers should present a true model of common brotherhood rather than to add another discord where there is already so much. Again, service is service and must be rendered in a true spirit of service. Service must come before self. All thoughts of self must be sacrificed at the altar of service. That service alone is acceptable to the Master as is voluntary, free and untarnished by even the least traces of self. It must not be rendered in an animal spirit, a fighting mood, just as a matter of right or routine, all of which tend to lower the true spirit and dignity of service. There is one more point that may not be lost sight of, in respect of service. Nobody can render service or even think of rendering it, unless he is so actuated by the Master Power, permeating in the very fibers of his being. So one should never think, with all that he does, that he has done any service. It is therefore said that one living in the house of the Master, and carrying out His behests, should never feel that he has done anything. And this in fact is the veritable truth, because all credit goes to the Motor Power or the Great Dynamo, working in and through each individual. One must, therefore, feel and see the Master Hand working behind the scene. All such service is glorious indeed, as it is free from all taints of the self.

The Master Power works regardless of all limitations of time, space and causation. Even when acting through certain authorized persons in distant lands, the sole responsibility remains with the Master. The agents are just mere instruments to arrange preliminaries, to fill in applications of persons desirous of initiation, to convey the instructions of the Master, and after due approval to arrange sittings and meetings, etc. The transmission of the life impulse, the coupling process and the like, all come from the Master directly and nobody has any hand in them. None can, therefore, claim any superiority over his colleagues, because of this. All from the highest to the lowest get their inspiration from the Master, and owe the good fortune of being helpful in one way or another. We must, therefore, work in a team spirit of brotherly love with no thoughts of high and low, for all service is one — the divine service, of which we all are the members. The arrangements, however, exist for the sake of discipline and maintaining order in the smooth running of the spiritual work. But as said above, none should feel elated or entertain feelings of superiority over others. All of us have to work shoulder to shoulder under the guiding inspiration of the Master. The persons selected as representatives are the elders and more experienced and should be respected. In case of any difference of opinion, the matter may be referred to the Master, and until then no one should go on strike or over-rule them but work in close cooperation with them. Such selected ones (representatives) should be in complete harmony with others working in that capacity as they are selected to carry on the work of the Master. When opportunity is afforded they should meet each other for consultation of any important points. This will

ensure uniformity and inculcate love in others and afford variety of talks to the groups situated in the various areas. The representatives should submit quarterly (April, July, October and January) a regular report on the working of the Master's Mission in their areas, with constructive suggestions, if any, touching all important points with names of group assistants carrying on work in different centers. I would also be glad to hear from those in charge of the various centers at regular intervals about any important events occurring at those places. I have a loving appreciation of all the work done by them.

SELF REFORMATION: Purity of life in thought, word and deed is of prime importance in the service of the Master. A divine cause can flourish and fructify in abundance on a pure soil. We must all learn to look within and not without. It is far easier to see a mote in another's eye than to see a beam in one's own. We must try to inculcate the habit of self-introspection, so as to weed out all infirmities one by one. The importance of maintaining and submitting of a diary by all for this purpose cannot be over-emphasized. All initiates should devote regular time to the spiritual practices with due regard to ethical life and abstinence of all meat, fish, fowl or eggs and maintain their diaries for submission to the Master after every three months. They should guard against the five deadly sins of desire, anger, greed, infatuation and vanity, and develop instead the virtues of truth, chastity, non-injury, universal love, and selfless service.

FINANCIAL CONTROL: The work of spiritual regeneration is carried on only with voluntary contributions from the *sangat* or the brotherhood. There are no hard and fast rules in this behalf. Everybody is free to contribute whatever he can easily do for the service of the sacred cause. There is no question of imposition or taxation in the matter. No financial aid from persons outside the brotherhood is accepted and there is a reason for this. We want funds from the earnings of those honest souls who earn their living by honest means and are touched by the love of God. It must be noted that Master does not accept any gifts or offerings from His disciples. All His personal needs He meets from His own pocket. All voluntary contributions are collected only for the work of the sangat. It is therefore necessary that proper account should be kept of all income and out-go, on regular and scientific lines so as to eliminate all chances of misapplication of the funds and to ensure its full utility on economic and efficient lines. It is necessary that suitable arrangements be made for periodical checking of the same, and every effort must be made to minimize the expenses to the bare needs and requirements of the time and occasion. All such things can be arranged by mutual consultation in a spirit of friendly good will. Selfless or honorary service with love in preference to paid work is advised except in rare cases where a sincere worker needs help which may be in the form of honorarium.

CORRESPONDENCE: The Master personally attends to the work of correspondence both foreign and local, in spite of heavy demands on His time, and has to sit till late hours in the night. Satisfactory arrangements are made to safeguard against any loss of correspondence received in the Ashram. At times He goes out of the station in answer to pressing calls from different places; then too letters are issued on His personal

instance in each case and the replies are delayed on account of absence on tour. To save heavy postage on account of the abnormal receipt of letters (over one thousand from India and abroad monthly) it has been started as trial measure to send off replies in closed covers weekly or so (except in urgent cases) to a central station where they could be sent by post, duly stamped, to different stations in foreign countries.

TOUR PROGRAM: All invitations for spiritual discourses from foreign or local places are most welcome to the Master. But the sponsors of such meetings have to make suitable arrangements for temporary stay, halls or open spaces for meetings or talks and for visitors coming from long distances so that nobody is inconvenienced in any way. The Master while appreciating the loving warmth of His disciples, does not like fanfares and display of material show at such meetings.

GENERAL: The Master is a Master for all humanity. All are equally entitled to the spiritual heritage of God like all the gifts of nature: light, air, water, etc. He distributes freely amongst all. For Him there is no East and no West.

The dictum of Rudyard Kipling, "O East is East and West is West, and never the twain shall meet," no longer stands with Him. In fact all points of the compass converge in the Master and equally draw their inspiration from Him. The different countries of the world are but so many rooms in the mansion of His Father. All nationalities, all religions, all creeds, and all philosophies are His, and they all end at the highest sensory plane from where the spiritual path just begins. His is an unwritten law and unspoken language and the eloquent silence that guides from plane to plane.

Book Review

EYE OPENER, by the Rev. Emil J. Christesen. New York: Carlton Press, 1969. 59 pp., $2.50.

THIS is a well-written, concise, meaningful little book, presenting the teachings of the living Master Kirpal Singh mostly from a Biblical perspective. The author, the first American initiate of the present Master, is also a Bishop in the Church of God, and has obviously devoted a great deal of thought and study to the relationship between Biblical Christianity and the Path of the Masters; he demonstrates calmly, intelligently and convincingly that in essence they are one.

Initiates of the Master will be most interested, perhaps, in the chapter devoted to excerpts from Master's personal letters to the author. Here Mr. Christesen has done all of us a great service by sharing with us these selections, many of which are of exquisite beauty, from what he calls (and he is right) his "most valuable possessions." An example will show what I mean:

"If we are students of psychology or metaphysics and are versed in the laws of mind, and lack love and compassion for our fellow men, we are outside the Kingdom of God. It is what we are that opens the door of our Soul to God and makes us His channel of blessing to help others. The dog near your feet, or the baby in your lap does not care about your knowledge or opinion, but give them your love and they respond to you and what you are. . . ."

This is a book that should be of interest not only to initiates, but also to those who are approaching the Master by way of the love and teachings of Jesus.

Russell Perkins

God, Godway and Godman

Bhadra Sena

MAN has, ever through the ages, been the teacher of man, in all spheres of life. Homogeneity is the law of nature. Like attracts like. And it is more so in matters spiritual than in anything else. In this respect even the angels cannot be of any avail since man is better placed than angels themselves.

Men of God have appeared in all times and in all places. They talk of God. They demonstrate God, in life and in spirit. God-filled in themselves, they come to reveal God to those who hunger and thirst for God. Theirs is the path of God and of nothing else.

The Path Godward is God-made. It is eternally the same, from the beginning of time. It knows no variableness. It is God Himself who comes in the garb of man to reveal His Path to the aspiring souls; no matter to what region they belong and to what church they owe their affiliation. The East and West make no difference to them, nor castes and creeds, nor faiths and beliefs. The Path of the Masters has been, is still, and shall ever be the same for all who wish to tread it.

God made man in His own image and His life-breath is surging through and through the very fibres of the tabernacle of the flesh in which he dwells. By the law of similarity, man unwittingly lives, moves and has his very being in Him. As above, so below. A part cannot by its very nature be different from the whole, the parent-stock, no matter how different it may seem.

God-in-Abstract is a mere abstraction. Nobody has ever seen God-in-Absolute nor can anybody see Him as such. He is unique in Himself, Imageless and hence Nameless. How can the lesser the greater comprehend, when He is attributeless, indefinable and ineffable?

But being and becoming are two phases of the God-power. As pure existence, consciousness and bliss *(Sat-Chit-Anand),* this power cannot be conceived of, much less comprehended, on the human level. But the God-into-Expression Power of the Godhead, the cosmic soul of the universe, can be realized by the spirit of God in man — the *atman* or the human soul — because they are of the same essence.

In spite of the variety in nomenclature due to linguistic differences, all are at one, so far as the essence or essential nature of the life-giving, life-sustaining and life-saving grace of God is concerned. All the religions agree that this Divine Grace is characterized by Light and Sound. The entire manifestation of the Unmanifest is the result of the interplay of this primordial twin-principle of sounding flame or flaming sound, which is one and the same thing.

As we come from God, we can go back to Him the same way. The Godway is an inner path. It can be traversed by the spirit alone when freed from all limiting adjuncts of the body and the bodily senses, the mind and the intellect. Even the *pranas* (vital airs) can be of little avail in this context. "When man bursts his mortal bounds, the Boundless stands revealed."

There is a regular practical process of self-analysis and inversion whereby one, while still in the body, can rise above bodily consciousness. This is called *transcendence,* or slipping from the material

world without into the non-material world within through the Saving Life-lines provided by God for those who would like to reach Him.

He whom I worship lies beyond the bounds of comprehension,
To the seeing eye the temple of worship is only a symbol of the real temple.

The human body is verily the temple of God and God truly dwells therein. God is ever present within each one of us. He can be approached and experienced directly by anyone who seeks Him sincerely. He is as close as breathing and as near as our own limbs — nearer than our jugular vein. All that one needs is a "baptism of the spirit" and a "holy communion in silent spiritual union with Him." This is *Dwijas* or the second birth, birth of the spirit as distinguished from the birth of water. This momentous and wholesale transformation is brought about by a Godman, in the cave in the mount of transfiguration within. The human life-principle needs a living contact through a living Adept, for life comes from life alone. No man has, so far, been able to save himself by himself. The Godman is the prime factor in the whole process.

God's Light may burst forth anywhere in the world. It may do so in the mountainous terrain of the Himalayas, on Mount Sinai, on the shores of Galilee, in the burning sands of the Arabian desert or in the plains of the Punjab. But one thing is certain: that the radiance of a Godman spreads throughout the world and it is hailed and acclaimed by humanity at large with one voice for His message is to all mankind and not confined to the people of the place where he is born and brought up.

A Godman then is God's elect. He is the *Hadi* or the Guide with a divine mandate to save the *jivas* or the mind-ridden embodied souls piteously yearning for God and raising their hands in prayer for their deliverance. He is like a light-house which helps save all ships regardless of the national flags they may be flying.

Coming to the present times, we trace the growth of *Sant Mat* or the Path of the Masters, from Kabir and Nanak to Tulsi Sahib, Swamiji Maharaj, Baba Jaimal Singh Ji and Hazur Sawan Singh Ji Maharaj. After the passing away of the great Master Sawan Singh in 1948, the mantles changed and the work of regeneration and reintegration undertaken by Hazur is now being carried on by Maharaj Kirpal Singh Ji, who has his headquarters in the metropolitan town of Delhi. In the name of his spiritual mentor, he is freely distributing his spiritual largesse to the people all the world over through many branches in the East and in the West.

His is a mission of *Vishva Dharma* (World Fellowship of Religions), based on universal love born of the Light of Life kindled in the heart of man. Dedicated to the cause of spiritual upliftment of mankind, he has founded a common forum at Sawan Ashram, Delhi, from where leaders of all religious faiths and beliefs place before huge audiences the one basic Truth clothed in so many religious garbs. His loving humaneness has won him the esteem of all the religious-minded people all over the world for they find in him an echo of their own heartbeat. He believes in the supremacy of soul-force as the sole panacea for all the ills of the world in this atomic age when nations are precariously pitched against each other on a promontory, playing antics in a deadly race of total annihilation.

Time and Eternity

The Master's 1960 Birthday Message

TIME is an interminable eternity with no beginning and no end except as man has for his own convenience, in his own limitations, tried to limit it and make separate divisions out of it. With all these ruthless vivisections, eternity remains ever in love with the products of time and is willing to unfold the secrets of heaven and earth to him who reposes his trust and faith in her benignity.

Birthdays are but arbitrary milestones of life's journey on earth but they do serve a very useful purpose, all the same. As one crosses each division of time and steps into the other, he is reminded of a stage left behind and finds himself a step nearer to the journey's end. Each birthday, therefore, offers a splendid opportunity to the traveller to know where he stands, how he has fared on the path of life, what progress he has made and what he intends to do next with new hopes, new aspirations and new resolutions for the new year that lies ahead of him. It is an occasion for taking a comprehensive view of the stock-in-life gathered already to be garnered thereafter and it can as such be profitably made use of to the best advantage.

On a day like this, I can only ask you, who have been put on the Path Godwards, to turn within and see, each one for himself or herself as to the measure of advance made in the spiritual field. Blessed indeed are those who have done so and to them my message is that they should persevere in full faith and confidence in the Master-Power overhead and work hard to regain all the inheritance which is theirs and of which they have a foretaste. To those who are yet standing still for one reason or another, I would commend some sort of active striving with a will and a purpose. After all, each one has to make an experiment on his own and no one can vicariously do it for another. Again, there is no ill without a remedy and this sovereign and potent remedy is to be applied, whether we will it or not, by oneself if we desire a cure or else the disease of ignorance shall continue to persist and persist endlessly as it has done through ages upon ages.

Last but not least, the door of Salvation is open to all. It is not a prerogative for any one sect, caste or creed or even a religious order. Whosoever may run, can reach it. "Knock and it shall be opened unto thee" has been the message of saints and seers since the beginning of time. God is the God of all mankind and His Grace shines equally on all, but they alone who turn towards Him derive the greatest benefit. "Love" is the master key that unlocks the door leading to the Kingdom of Light. "Love and all things shall be added unto thee" is an axiomatic truth that has stood the test of time. It is, therefore, said — "Love God with all thy mind, with all thy heart, with all thy strength and with all thy soul."

My message today is none other than that of Love. Learn ye, therefore to love all creatures as yourself. Live in and for the love of all and the Lord of Love shall reward you manifold in return for the sake of His own Divine Love. That is His Law, eternal and immutable. Try to cultivate a loving and a living faith in His Goodness and nothing shall stand in your way on the Path.

This is the only message that you can have from me on this occasion. I extend to you all my loving greetings with a Soulful Love and Benediction. May you all arise and awaken in His Consciousness.

How to Develop Receptivity to the Master Power within You

(Continued from Page 1B)

thought of me as being many miles away from you, so it took some time for me to come to your help. But if you had realized that I am always with you, am in fact your constant companion, I would have appeared instantaneously." The diary forms on which you record your spiritual progress should of course continue to be sent to me, so that I can give further guidance on inner, spiritual progress. If any initiate feels that he must have some outer guidance on the Teachings, he should discuss his questions and/or problems with the Group Leader or Representative of his area. In this regard, Group Leaders and Representatives should be thoroughly familiar with the Teachings. They will greatly reduce their own workload if they read out at Satsang the Circular Letters already referred to in addition to selections from the books written by me. The new book "Morning Talks" will provide them with invaluable material for this purpose. But most of all, they should set an example to others in their actions. Example is better than precept. If they carry out their responsibilities in a loving and humble manner, they will become more receptive channels for the Master Power to work through. Their very radiation will benefit others without them uttering one word.

However, there is one very important point that must be borne in mind by all, whether initiates, group leaders or representatives. This is, that group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together for Satsang. Group leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for any purpose but to help them in understanding the Teachings. In other words, initiates should not look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly if a group leader or representative allows himself to be used in this way, he too stands to lose. So to summarize, group leaders and representatives are there only to help others to have right understanding of the

Teachings (which they can only do if they are thoroughly conversant with them), and to provide a healthy example of the life to be led. It should be remembered that the Master Power is within each initiate and that each one should be an inspiration to his fellow, whether initiate or non-initiate. Those who have developed more receptivity than others can by their very example and radiation give a boost to their less developed brothers, without exerting any sort of superiority over them. I always used to pray to my Master that if any goodness went out of me to the benefit of my fellow man, then I should not know about it.

With all love and best wishes,

Yours affectionately,

KIRPAL SINGH

The Master's latest book

Morning Talks

will soon be available.

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