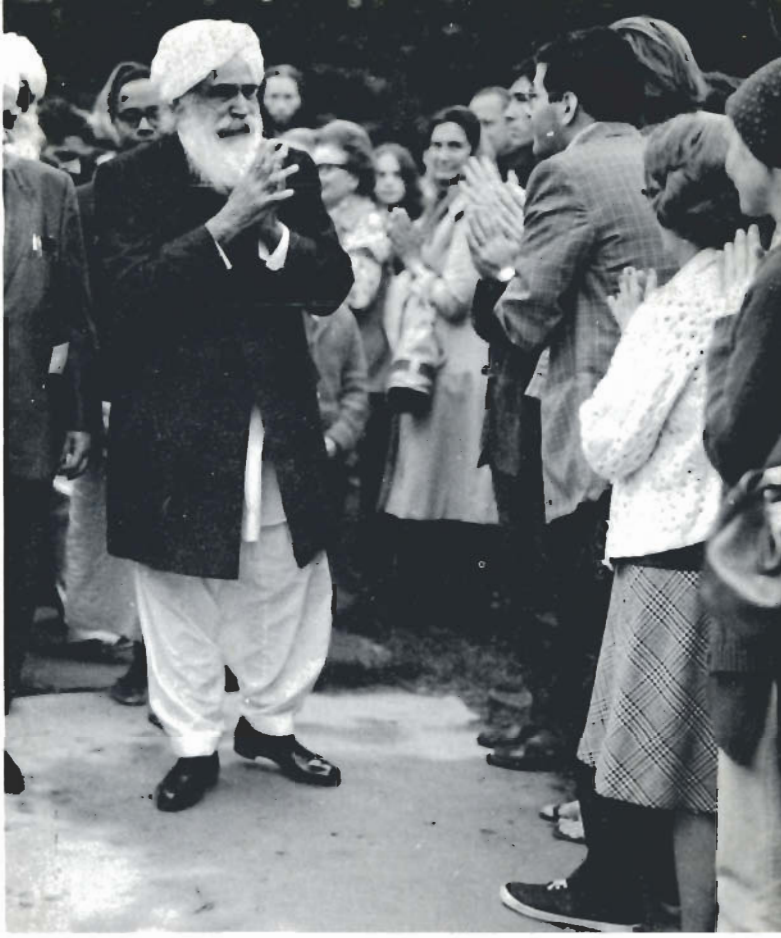
The Master Is Here!



Sat Sandesh

the message of the Masters

October 1972

FRONT COVER *The Master greets His American children as He leaves the American Legion Hall, Fairfax, Virginia, on the first full day of His stay in the United States.*

BACK COVER *A partial view of the thousand or so devotees who greeted the Master as He arrived at Dulles Airport on September 19.*

A Circular Letter from the Master

Oakton, Virginia
September 26, 1972

Dear Brothers and Sisters,

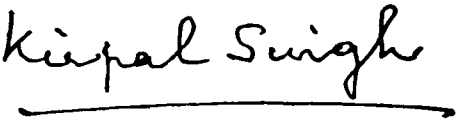
My Master's wish has been granted by His Grace.

We begin this third world tour in unity. Mr. Khanna and Mr. Sirrine have agreed to join forces under the corporation now in operation, Ruhani Satsang, Divine Science of the Soul.

Please give your loving support to both of them.

In addition to the offices they will hold in the corporation, they will be known as co-representatives working as one unit for the Master in the United States.

Lovingly,



KIRPAL SINGH

An accompanying letter from Mr. Khanna and Mr. Sirrine

September 26, 1972

To all Group Leaders, Initiates, and Friends of Master Kirpal Singh:

Through the Grace and Love of the Master, this is an important day for all of us.

Since all initiates belong to Master only, it was decided in Master's presence today that all mundane matters would be joined under the direction of Ruhani Satsang, Divine Science of the Soul; thus dissolving the District of Columbia Corporation and instating it as a part of the national corporation in California.

When the annual board meeting is convened in Anaheim on the afternoon of the 29th of November, 1972, at 1:30 p.m. there will be six additional board members appointed that are to be suggested by Mr. Khanna and approved by Master. Mr. Khanna will then be elected Chairman of the Board of Directors and continue to be Master's general representative to take care of overseas centers with the same duties he now has. Mr. Sirrine will remain as Vice President of the Corporation and member of the Board of Directors.

All board members will serve until they resign, they pass on to a Higher Board, or they are asked to resign by Master.

All the present board members can look forward to a board meeting on the east coast at a location designated by Mr. Khanna in 1973, as it is our intention to alternate board meetings yearly from east to west.

All of Mr. Khanna's groups will receive Charters as Satsang Classes or Satsang Centers in accordance with Mr. Khanna's request. These Charters are signed by the secretary of the Board of Directors and Master Kirpal Singh.

Mr. Khanna will instruct all of his groups in the United States to file reports directly to the Corporation in California with a copy to Mr. Khanna. Reports are to comply with State and Federal Laws and Master's request. Mr. Khanna and Mr. Sirrine will exchange copies of all important correspondence.

If a group leader or initiate has any questions, please discuss them with Mr. Khanna or Mr. Sirrine.

This action is a result of the loving effort and prayers of many people and Master has answered them as usual.

Your full cooperation is anticipated. We look forward to seeing all of you very soon.

Cordially in Master's Name,

T. S. KHANNA

Cordially in Master's Name,

RENO H. SIRRINE

Sat sandesh

October 1972 volume five number nine

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SAT SANDESH is published monthly in English, Hindi, Punjabi and Urdu by Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7, India, for the purpose of disseminating the teachings of the great living Master, Kirpal Singh Ji Maharaj, and the Masters who preceded him. The English edition is published in the United States of America at Sant Bani Ashram, Franklin, New Hampshire 03235. Editor Emeritus: Bhadra Sena; Editor: Russell Perkins.

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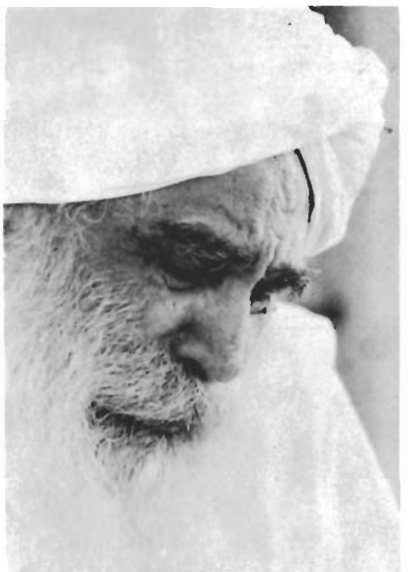


THE MASTER'S TALK

All the World's a Play

THE MASTERS SEE the world in its true colors. We have yet to develop that eye which enables us to see the correct posture of the world and its affairs. They see from the level of the soul. We see everything from the physical level, for we are one with the body. This is the principal difference between Masters and other human beings.

The worldly people think that the body and its connections are all permanent, but in fact the whole world is changing. Truth is that which is permanent, imperishable, and unchangeable —always constant. Most people see the world as something permanent, and declare, "The world is sweet—who has seen beyond it?" and, "This is the only heaven that exists." But those who see from a more accurate level—the level of soul—say, "O world, what are you doing? What tragedy!" Masters do not give out any philosophy, but rather they state the simple, common-sense facts. They do not speak by inference; they are clear observers who see exactly the world's condition. They repeatedly proclaim the real truth of the matter, but no one hears, or cares to hear. The world is in a very tragic condition.

The soul has got a body. The body does not possess the soul. With great blessing from God, the body was given to fulfil a high purpose, and what is that purpose? It is to unravel the mystery of life. There is a Creator of all things—One through Whom the whole of creation came into being—and we must know that Creator. Preceding this ultimate goal, man must come to know him-

self; this can be done in the company of another who already knows himself, and has solved the mystery of life.

Life is two-part. There is outer life and inner life. Those who live only in the outer aspect accept the world as being the truth, even while going through the daily experiences of its ups and downs, even though it is obvious that no person is really happy here. Kabir Sahib says, *I have not seen one indweller of this body who is happy; Whosoever I saw was unhappy*. Those who think always at the body's level and become the very image of the body can never be happy. *O Nanak, the whole world is unhappy*. Can anyone then be happy in this world? Only he who has solved the mystery of life, and those who through keeping his company gain right understanding.

Why do we all suffer so? And how can we become truly happy? *Only the Saint's disciple can be happy*. The Saint enjoys true happiness while all others are in deep misery. *Union with the Gurumukh, company of a Sadh, color of the Naam; This is the true association through which Thy Name is remembered*. It is a prayer uttered by awakened souls. God should guide our intellect—God, or he in whom God has manifested, for only with right guidance can the intellect work unerringly in the way it is directed. Further, the mind should follow the intellect, and the senses should follow the direction of the mind. Each sense should be in perfect control and work according to the person's will. You can see that at present the machinery of our being is all working upside down. Outer enjoyments draw the senses, senses draw the mind, mind carries away the intellect, and this is the reason for all the misery.

We are soul. We are conscious entities. *Kabir says, this is God's child*. He also tells us, *Your caste was of Sat Naam*. The Masters appeal to our better instincts. O soul, you are a part of the All-Consciousness, but by connecting yourself with the low-caste mind, you have forgotten your true and noble identity in the sense-enjoyments, and have become the body's image and the image of the world. You are so steeped in this forgetfulness that even the Sustainer is not remembered. This is what is at the root of all unhappiness. Our intellect works with fingertip function, so if only the mind would listen and obey the intellect it would be guided into right action. The intellect will give clear warning for a few times, but if the mind does not listen, then the intellect remains quiet. This is what is often termed the voice of conscience speaking, which gives us the right guidance. If you act wrongly, it will tell you, and if you listen and then act upon the guidance you are saved from wrong action. Otherwise, if the imperial wall is infringed upon, then the intellect or conscience remains silent. Even the very worst type of human being has a conscience. If only the mind would act on the suggestions from the intellect, the whole being would be in perfect control and the person would enjoy the happy situation. Why is the Saint's disciple happy? He has got one thing set: his horse is pulling the cart—the cart is not before the horse.

All the world is intoxicated by outer enchantments, and yet when Masters come, whom do they address? Not the greater population, but themselves—their own companion which is the physical form. Is not the body the first companion we have when we come to the world? It is accompanied also by the senses, and Masters address the body and its senses, *O body of mine, what*

kind of karmas have you earned since you came to this world? What have you done with your physical life? It was thy turn to meet God, but have you done so? He cannot be realized by the senses, the intellect, or the pranas [vital airs]. He can be experienced only by the soul, which is a conscious entity that gives guidance to the body through the intellect.

One Master gives a simple example: There was a monkey and a goat, and one day, after milking the goat, the housewife left the milk standing nearby. Although the monkey was tied to a tree, yet he could reach the milk, and promptly drank it. He cleverly splashed a little milk on the goat's mouth, and when the housewife returned she jumped to the conclusion that the goat had drunk it, and gave it a beating. The Master then likens our mind to this monkey which plays havoc, but the body gets the blame and the punishment for the mind's bad deeds.

The human form is the highest of all species; it is the form in which the Lord can be realized; it is the form which is received by the soul through great good fortune. Even the gods and goddesses yearn to be born into the physical form of the human being. Instead of gaining realization the poor body is made miserable just like the goat, through the mind's misleading influence which overpowers the intellect and forces it to fulfill its wishes. Can you not analyze clearly the reason for all your unhappiness? *O body of mine, what kind of karmas have you earned since you came to this world?* You never gave a single sincere thought to your Maker. Is there some machinery which forms the body in the mother's womb? A dog's offspring is born in the dog's image, and the human offspring is born in the image of man. So who makes all these features? O body, you make no effort to know your Maker! Masters do not preach to people, but they advise them—*O body, you came to this world, but for what purpose?* You came with a golden opportunity—it is thy turn to meet God. He can be known in this form, but you have yet to do this work. The Master also addresses the senses—*O eyes of mine, the Lord put light in you; See nothing but the Lord.* With that God-given sight, see Him in all things. *O ears of mine, the Lord attached you to this body; Listen to the Sat Bani,* the Music of the Spheres.

This music hath resounded in all four yugas; The True One made it audible. You can hear this delightful music with the grace of the Guru. *The Guru's Bani is vibrating in all; He Himself created it, and He Himself manifests it.* We have also, *Those who repeated the Naam became immortal and reached Infinity.* Instead of all this wonderful experience, what did the senses do with the golden opportunity? *O tongue, you taster of tasteless things, your thirst will never go.* You should have tasted the Nectar of Immortality, but you are pinioned to the lesser tastes of the world.

So right understanding can be had only through a Master-soul who looks at everything from the level of soul. There are two sides to a picture. On one side you may see beautiful forms or scenery, but on the reverse there is nothing. Masters stand on the edge and survey the worldly scene. Those with a constantly outward view, who live only the outer aspect of life, continue to fill the heart's reservoir with impressions of the world and its events, to the point of overflowing. It is a very superficial life, in which people even dream of these happenings and speak aloud of them in

their sleep. They have never "tapped inside" to find out who they are, for the body's beauty and attraction exists only because of the true being within it. The body is honored and greeted with pleasure while the soul remains within. *While the Friend (Lord) resides within, the companion (soul) remains; When the companion leaves, only ashes are left.* Even the world's attractiveness depends on you, for if you die the worldly pleasures mean nothing. We spend all our lives eating and drinking, but we have no awareness.

So there are two ways to view life and to live life. You have been born into some religion, that is all right, stay there. But unfortunately, no matter to what religion one belongs, one still remains at the level of mind and senses. And where do such people go? *Wherever the attention is, there will you reside.* Brothers, what are we doing? Man knows much about the body—to cure it, to destroy it. Through the intellect many achievements have been accomplished: through radio and television one can see and hear people across thousands of miles; one can traverse the earth in a matter of hours. But with all this advancement, is a man happy? One Master asks, *What is the foundation of all knowledge? It is to know who one is.* He says also that although mankind has acquired excessive knowledge of the physical and intellectual sides of man, all at one sense-level, yet with all this, man is a fool. One *is* but a fool without right understanding. A life everlasting can be lived by sitting in the circle of a realized soul, which cannot be got from the learned, the intellectuals, readers of scriptures, or propagandists. If a realized soul is also learned academically, he will explain the subject in a variety of ways. If he is illiterate and without worldly learning, he will give out the Truth in a simple and common-sense manner, in the form of parables and examples.

When Bulleh Shah went to Shah Inayat, he asked how one can realize God. Shah Inayat replied, "What is there to it? Simply withdraw from here and attach there." It is a matter of directing the attention; of withdrawing from the body and its environments, from the sense-level. Awareness will then come of itself, and so will the awareness of the Sustainer of all life. To realize God is not difficult like acquiring worldly knowledge, for worldly knowledge requires some hypothesis; but to realize God is a straightforward method of self-analysis. It is really very clear and simple, but because of our superficial life and our deep forgetfulness, the whole position is topsy-turvy. You should have gotten to know the Creator during your lifetime, you should have gained knowledge of all creation, of *Pind, And, Brahmand,* and *Par Brahmand.* Instead of this, the spinning wheel is reversed.

We will take a hymn of Guru Nanak, who was the first Sikh Guru. The Masters come to cry out the truth to the people. Those who listen gain some benefit. What is the use of playing a penny whistle amid the sound of a dozen kettle drums? Those who hear the single voice are few and fortunate. After preaching the whole of Gita, Lord Krishna said, "O Arjuna, did you listen?" Many may listen, but it is a matter of digesting the words. You have all been listening to my voice, but have the words gone home? Will you take any action after hearing them? Having listened to the advice, we must develop awareness.

The body is thought to be immortal, but the world is just a play.

This world is like a magician's act. He fascinates his audience with his magic, but in the end, what is in it? It is all deception—a grand delusion. *The body is the beginning of delusion.* We see the whole of life from the body's level, and that is how the illusion starts. Through the mind and the senses, we make the body work—we, the controller. If the controller withdraws, then awareness comes. Kabir Sahib also says, *The Magician performed his play, and all came to see the show.* But it is all an illusion, and through lack of the right understanding, people are drifting farther and farther away. Some cry, some groan, some laugh and some dance—it is a strange scene to those who can survey it clearly. When a man is born, he enters a closely guarded prison; but the people around the child rejoice. The poor soul has entered a prison and everyone is happy about it! If only the soul, while living in this human form, would learn to rise above its prison of illusion, it would gain awareness and see the whole picture in its true perspective.

Everything is the Lord's play. Many have asked, "But why did He start this play?" This is a question that should be asked of Him alone. When we search the words of the Masters, we find they tell us that when the Lord wished to become from one to many, the whole of creation came into being. You will find only this much information on the subject. *From one Source, millions of rivers flowed forth.* As long as a person remains under the influence of mind and senses, this question continues to arise. When one rises above, it is no longer imperative. It is similar to the proverbial riddle: did the tree come first, or the seed? Did the chicken come first, or the egg? Is there any answer to these questions at the intellectual level? We cannot understand the functions of all these laws until we rise above the body and its environments.

We never stop to realize that the body will not last forever. A man went to a Fakir and informed him that a certain man was dying. The Fakir asked the dying man's age, and was told that he was 72. The Fakir promptly said, "He has been dying for 72 years now—this is merely his last breath." A mother considers that her child is growing, but is he? If he is destined to live for fifty years, then when he is ten only forty are left. When he reaches twenty years of age, only thirty years are left. We can never escape this paradoxical illusion without rising above the body by self-analysis. Can you free yourselves? If you have got as far as realizing that you cannot, you should furthermore learn why you cannot. It is because the attachments drag your senses, and the senses drag your mind, and the mind drags your intellect. For this problem right guidance is most necessary.

The human birth is the grand opportunity wherein you can solve the mystery—in the company of him who has already found the answer, and who will demonstrate this practical self-analysis by giving you inner experience. That experience must then be increased daily. If you did a thousand varieties of practices, you would not get Light within but remain at the sense-level. Good actions will bring good reward, but will not release the soul from its prison. With our own eyes we see the impermanence around us daily, and yet we do nothing to get out of the futile situation. *Nanak says without knowing thyself, this illusion cannot be shattered.* We must come to know our true self through analyzing soul from mind and senses. We should

be so much in control of our being that we hear whenever we wish to hear and see whenever we wish to see. Just like a factory, the machinery is switched on in whichever department is required to do the work. We should be able to work through whichever sense we so choose, but we are dragged around by our senses and blindly think that if the body is comfortable, we will be happy. Even if the body is comfortable for a while, how can that be a permanent position? The Vedas tell us that the world is untrue and the soul is the truth. It is also written, *O Lord, take me from untruth to the Truth.*

The world is made of matter, and the body is also made of matter; both are constantly changing, and this is where the delusion started. Whatever the seed, so will the fruit be. According to the karmas, the pen wrote our relationships, and some became this and some became that. When the Lord's flowing pen has written your life, why not accept it and live through it with love in your heart? All give and take should be experienced cheerfully and with gratitude. Try to get free from all entanglement, and when you reach God you can ask Him why He made everything so.

We should try to understand that the few days of existence here are but a play within the great play. When that Power withdraws from our being, all is finished here—even the body is finished. Those who possess millions will leave them behind, and likewise the possessors of mansions, palaces, and other property. What then will remain with us? Just the reactions to those actions which were done by squeezing the blood of others and grasping that which we have not earned, etc. You received the pattern of this life according to your past actions, and daily you are now sowing new seeds. The past *sanchit* karmas [those which have accumulated in store] are already upon your head, and you are daily adding to that load. The Masters ask, *You have got the human birth, so how much lighter have you become?* One can reduce the weight of karma by becoming the conscious coworker of the Divine plan, and this is the only way.

We attach too much importance to the well-being of the body—hence the misery. This place has no permanent happiness for us. We eat, we drink—in the end the food eats us. Excessive enjoyment through the senses will result in the senses enjoying us! We will become incapable of enjoying—satiated. It is easily apparent that those who overeat get bad livers, stomachs, etc. The ancient Rishis related that the food god went to Lord Vishnu with the complaint that people were eating him mercilessly. Lord Vishnu solved his problem by advising, "Those who eat you unnecessarily—you eat them!" So enjoyment in excess loses its power of enjoyment.

The body is thought to be immortal, but the world is just a play;
We overburdened ourselves with greed, desire, and all things low.

Our misery is due to greed and numerous other desires. Desire is the root cause of everything—anger, greed, attachment, ego, enjoyment—all five are frequently condemned, but desire is the root cause of all. If you place a rock in a fast-flowing stream, what will result? The water will hit the rock, and two things will occur: noise and foam. If anything obstructs our desire we become angry and the angry person cannot speak softly—he rants and raves, and then begins to foam at the mouth. Obstructions to his wishes increase his de-

sire, and if the object of his desire is within reach he will do anything to gain possession of it: cheat, lie, and resort to hypocrisy. If he does achieve his object of desire, he will not want to leave it, and this is called attachment. Sometimes he becomes intoxicated with the thought of his achievements, and this is pride or ego. It is ironical that man does not realize that his desires can never be really satisfied, for intellect works up to a certain point and along with the mind and senses is an instrument only of the soul's outer expressions. Only the soul's experiences can be truly satisfying.

They say that the monkey, who is known to have a strong love and attachment for its children, will actually stand on its child in order to save its own life if a flood occurs. Man is no different—when his life is threatened, he will sacrifice all his finer aspirations. You will find that all his actions have a single motive: his own comfort in one way or another. Marriage for instance offers comfort, pleasure, and a sense of well-being, and if we do not get these things out of it then quickly we turn to divorce. Why do we want children? They give us pleasure when they are young and the hope of assistance when we are old. Why do we strive to earn more and more money? For houses, cars, and many other things for the body's comfort. We go from bad to worse.

There is brevity in the words of the Masters. Clearly and concisely they place the truth before us. But we have been hoodwinked by the play of the world, and so: *We overburden ourselves with greed, desire, and all things low.* There are three types of karmas: *prarabdh, kriyaman,* and *sanchit,** and we are subject to the laws of all three. If a man comes to know himself and realizes God during his lifetime, he then sees all creation from a higher level and thereby gains a true view of things. Having become a co-worker of the Divine plan, the past karmas no longer apply to him.

When King Dhritarashtra was asked in which birth he had committed an action to warrant his present blindness, he replied that he knew his past history for one hundred births back, and there had been nothing to cause such impediment. Then Lord Krishna gave the King special grace, and he was able to see back farther than one hundred births, and there he found the cause of his blindness. So if one comes to know the great Controller of all things and sees how He controls everything, he will no longer be affected by any action for he knows that he is no longer involved himself. He who does something must pay or receive for the action, but he who does nothing and by spiritual growth renders his past karmas ineffective, like roasting so many seeds over the fire, finds that the seeds of his past actions will no longer have the power to take root and grow. Lord Buddha said, *Be desireless.* The basic teachings of all true Masters are the same. They may express them somewhat differently, and in a variety of languages, but the essence remains constant. Guru Gobind Singh said, *Be above desire.*

For example, during the life of King Akbar, his chief minister Wali Ram was well known for being utterly devoted to the King. As a gesture of respect, all courtiers would stand erect when the King entered the court, and remained so until the King was seated. On one occasion a scorpion had found its way into Wali Ram's clothes, and when he stood

* For a complete discussion of this point, see *Man! Know Thyself.*

up for the King's entrance, the scorpion stung him, first once, then twice, then again a third time. The pain from the stings became excruciating, but out of his great respect for the King, he resisted the instinct to remove the scorpion. He afterwards thought deeply about this incident and related it to the King, adding that if such respect came from serving an earthly emperor, would it not be better to serve the Great Giver of all things? Something strange awakened in Wali Ram, and he left the King's court and ran into the wilderness. King Akbar valued his worth highly, and sent other ministers to call him back to the court, but Wali Ram refused, pointing out that while he had served the King he had obeyed his orders implicitly, but he was now serving a greater Emperor. When all efforts had failed to induce Wali Ram back to the palace, the King himself went to plead his cause, and spoke of the great esteem and love he held for Wali Ram, begging him to return to his court. Wali Ram again explained that he was now serving another King. Finally King Akbar granted any boon he chose, and Wali Ram replied, "Then kindly remove yourself from my presence, and leave me in peace."

I have seen you (body) deteriorating from fine clay into mud.

Those who see from lofty levels ask man what he is so proud of, when his body will end up under the earth and will disintegrate into dust? The body is respected, but only as long as the soul remains within.

Listen, listen to my teaching:
Do good in this life, it may not come again.

This life is a golden opportunity for a great and noble purpose. *When this opportunity leaves, it may not return, and the valuable birth is wasted.* Also, *This time you have got is very beautiful; Become serene and escape from the heat.* Make the most of it—do this important work. There are many definitions of what comprises good actions, but the Masters teach that the very best actions are those which take one nearer to God. It follows that the bad actions are those which take one farther from the Lord. Kabir Sahib advises, *Do good actions, repeat the Naam, for no one knows about tomorrow.* He goes even further and states, *No one knows of the next minute.*

What are good actions? Inherit true living. Always speak the truth, refrain from stealing, cheating and hypocrisy. People often complain that nowadays it is difficult to keep up these commandments and run their business life. "How can we do business? The customers will not come and the business will fail." But I always reassure them that the customers may be few in the beginning, but they *will* come, and they will grow to rely on the honest businessman and be regular dependable customers. It is said of Father Abraham that he never told a lie, but was known to speak "half-truths." By this it means that one need only give as much information as is necessary. If by telling the whole story some person will suffer, then why tell all? These things are difficult to explain in fine detail, but I will give an example. While you are standing in the street, a cow passes you, running fast. A few minutes later she is followed by a butcher, knife in hand, running to catch up with the cow. If he asks you which way the cow went, knowing his intentions are to kill the cow, you can reply in an indirect way rather than help him toward his bad actions. Additionally, those

actions which do not increase your selfishness are good; it is good to consider the welfare of others always. *Those who keep the Guru overhead and live in His commands—Kabir says for such there is no fear in all three worlds.*

Inherit the Truth, and many sins will be washed away. Any kind of work done through lies or performed surreptitiously is plainly committing sin. Even in thought one should be pure. Remember, chastity is life, and sexuality is death. Those who live their lives according to the scriptures are living correctly, but whosoever gives his life over to sexuality is living the wrong kind of life. Become *brahmchari* or pure in mind, speech, and action, and furthermore have no hatred for any man, for each being has a soul and is the entity of the Lord and Sustainer of all life. Some men are employers and some are employees—this is due to reactions of the past karmas—but God is in each being, so each one should be served selflessly. All these are great *dharmas* or tenets of righteous living, but non-violence or non-injury is the supreme dharma. God is in every being, so if you are cutting His child's throat, how can you realize Him? *Repeat the Naam* without delay, for no one knows what will happen in the next minute.

What is Naam? *Naam sustains Khand and Brahmand.* The Supreme Lord is Nameless, but when He came into expression that expression was termed Naam or Name. Only He knows why this whole play was created. In the game of blind man's buff, only the courageous child will approach fearlessly and challenge the blindfolded one to catch him. He who realizes God within his own physical form will no longer be snared by illusion or the Negative Power, for he is above the illusion; his eye is developed, so he never falls. Guru Nanak advises one to live up to the teachings of such a personality: *Do good in this life, it may not come again.* Those actions will remain with you when you leave. Become one—absorb it into your life. Do those things which bring you nearer to God; and what is the biggest helping factor? Keep the company of one who has realized God. *He who obeys the Guru's words, will one hundred per cent realize the Lord.* A true Master will never give the wrong advice, for he is here to lead the people along the right path.

I tell you, physical form, listen to my teaching:
You have lost faith, falsely condemning and defaming others.

Why defame others by enlarging upon their faults and failings? To do this is to criticize—even if you minimize their faults, it is criticizing. If you must say something, then speak of what is correct, or speak of a person's good points. Our Hazur used to say that there is some kind of taste in eating, drinking, etc., but what taste is there in belittling others? Is it sweet, sour, salty, or what? But everyone suffers from this disease—just sit down and try an experiment: listen quietly and you will hear, "so and so is bad, so and so is good, so and so is doing this and that," and so on. Or you will hear gossip about women, finance, etc. Through indulging in such empty and useless talk every day, man has lost his faith in humanity. Having come to the world for a special task, he became involved in inferior activities. If a certain person sets a good example and you want to copy him, then become good. If he does more meditation, then you also do more. Do not envy him, but improve your own life. Humanity is los-

ing all its expressions of good character. Do not worry over the past, that cannot be helped now, but live righteously in the present, and build your spiritual future.

Your eye covets, you steal and backbite;
The soul will go, and leave you like a forsaken woman.

We have an envious eye for the possessions of others, and constantly speak in terms of passion, anger, wealth, but very rarely talk of God. When the soul leaves what will the body's condition be? When a woman's husband forsakes her, she is no longer respected in the community. Likewise, there is no value in the body alone, but we, the soul, are its value. A man is welcome everywhere, as long as there is life in his body. We spend our precious time caring for it but Guru Nanak tells us that the body's glory is due to the soul, to which we hardly give a second's thought.

You, O body, remained in a dream and what karmas have you earned?
Whatever my mind desired, I even stole for it.

We spend all our life in a dream, wasting our time and ignoring the true purpose of life—what can be put to our credit? *If this time goes fruitless, you will have wasted the valuable birth.* We receive but the rewards of our actions, but all our deeds are motivated by desire for our own pleasure. Had man received right understanding, would he have acted in this way? But he repeats his mistakes again and again, and goes on paying for them. These misdeeds may appear attractive from the body's level, but not from the level of the soul.

Your actions hold no glory, you have not earned the Naam but have wasted your life . . .

You could not hold down either this birth or the next by your actions. Had you done something toward the true life, your name would have been respected. Whose names are remembered in this world? Only the true Masters, who had right understanding. How many such Masters have there been? Not more than two or three hundred in all. For instance, the name of Nanak is today upon the lips of everyone. Very few people know the names of his parents, as similarly the names of Kabir's parents are not remembered. But the Masters themselves are glorified in this world and in all other worlds. The people whose expression of life remains at the level of the body will earn no fame in either this world or the hereafter. One may look after the body carefully, for God resides therein and He can be realized therein. Feed it, protect it from the weather, and do your give and take with pleasure. But if you do not do that work which was intended for the human life, then *Curse be on eating, curse be on sleep; Curse on the clothes that cover the body, curse on family and acquaintances; If God is not realized with all these, the time that is gone will not return, and the precious birth is wasted.* One can see how one's angle of vision can change, just by listening to these words. But what is the use of them entering through one ear and leaving by the other? or if they are remembered only long enough to repeat to others? These teachings should be imbibed in our very lives; this is why it is said, "Wanted, reformers—not of others, but of themselves." And what will be achieved? The Godhead.

O Baba Nanak, I am standing all alone;

No one has a thought for me.

The body now explains to Guru Nanak that no one cares what happens, so it never recognized the true value of the soul. When the soul is not enlivening the body, who is interested? The body was given to enable us to know the Maker. Who is it that forms the child in the mother's womb? Can any human being make even one eye? But no matter at what time a person dies, the relatives rush anxiously to cremate that body which once was a source of pride to some individual.

Arabian and Turkish horses, gold and finery, surrounded me.

Our lives are filled with items for the body's comfort. In the past they had fine horses to ride; today people drive around in luxurious motor cars, and adorn their bodies with fine clothes. There should be a reasonable limit to the usefulness of such things. If one can buy cloth at some reasonable price, then why pay extravagantly? The more expensive the purchases, the more worry about the household budget, so why not live within one's means? This is really the woman's responsibility, for if simple clothing and simple living were adopted, the man would not need to exceed the limits of honesty in order to keep up unnecessarily high standards. I am telling you simple words of truth. Man is helpless; he has turned himself into a slave and must do what is demanded of him, even if it means resorting to lies and worse. This demand for more and more luxury is merely for the body's comfort, and when we leave, can we take it with us? Even the body itself must remain here—what to speak of the goods we go on accumulating, like misers.

Nothing goes with you, O Nanak;
The foolish again and again deceive themselves.

We leave this world free from all material possessions, and yet we go on striving to obtain more and more; so much so that it has become almost impossible for a man to earn his living honestly, for either openly or secretively all the dishonest means are used to gain more money. We deceive ourselves this way. Money is piled up in the banks, in houses, buried under the ground, and after fighting all his life to accumulate his hoard, others will go on fighting over it when the man dies. To earn one's living is essential, it is imperative, but it must be done by honest means. If a man actually earns two hundred, but spends a thousand, where does the extra eight hundred come from? Such actions are followed by court cases—and *then* he runs to the temples and churches. Only the value of your actions will accompany you when you leave this world —so share your honest earnings with others.

Sweetened fruits, all have I tasted;
But only the Naam Nectar of Immortality is food.

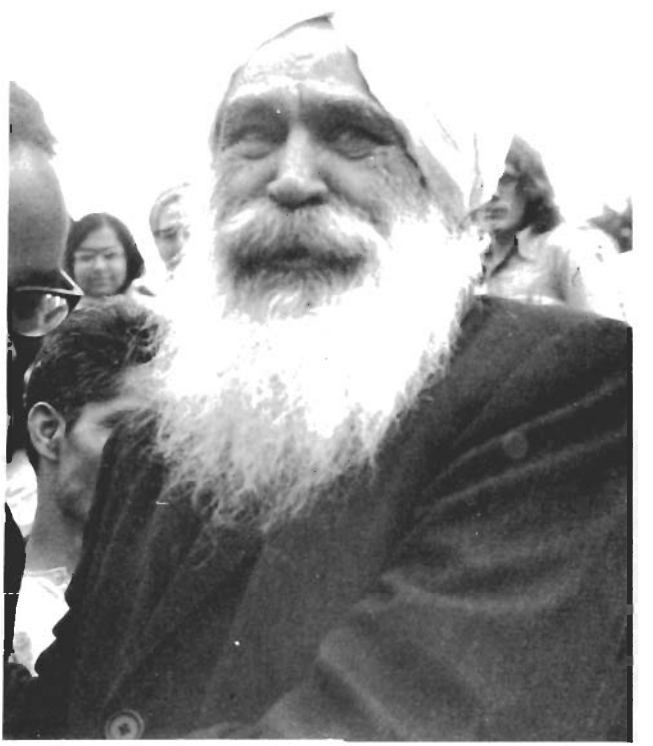
Everything has its own place. *Sugar, honey, butter, milk, all are sweet; but the inner sweetness beggars all description.* Naam is the food of the soul. The Ever-Existent Lord is all Light, and our soul which is His entity is also Light. The soul can only realize true bliss when it rejoins the All-Conscious Lord, but unfortunately it has attached itself to the outer attractions; so how can it realize itself and the Lord? The Masters say that the rider is only secure in the saddle if his feet are both firmly entrenched in

(Continued on page 30)

THE FIRST FEW DAYS

Glimpses of the Master in America

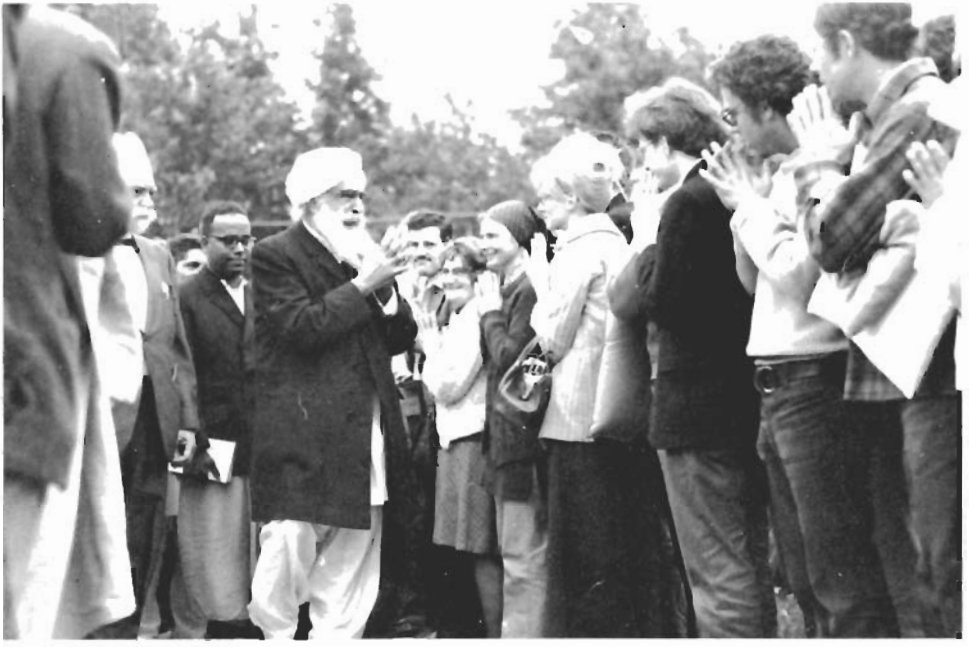
Sept. 19-21, 1972



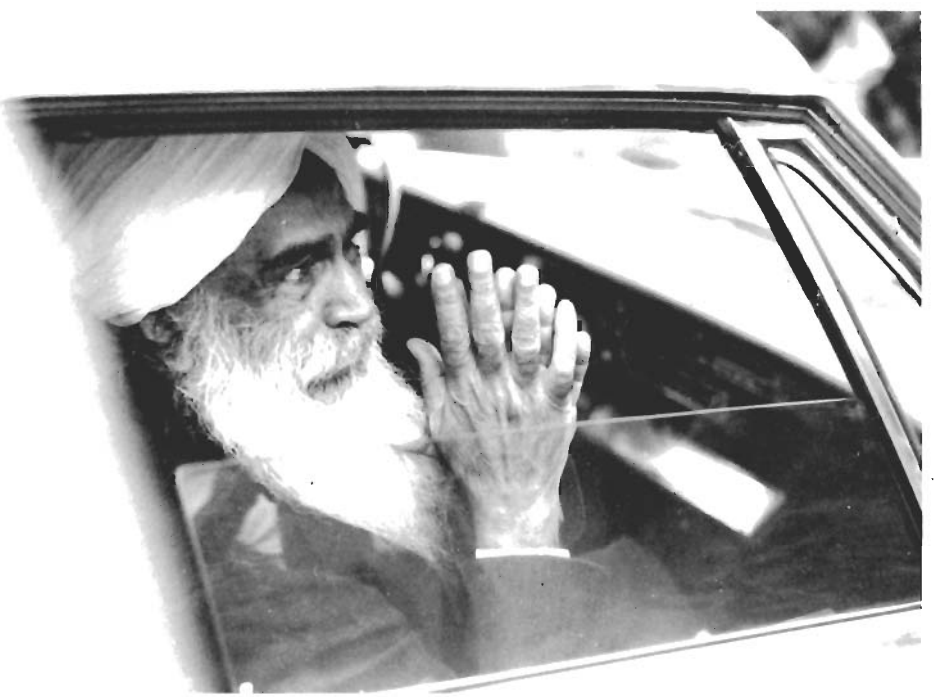
ABOVE: *At the Vienna Community Center, Vienna, Va., on the first night. Master is with Mr. T. S. Khanna, Mrs. Helen McDaniel, Mr. Reno Sirrine, and Mrs. Khanna.* BELOW: *At the American University, Washington, D.C.*

Darshan was given . . .

ABOVE AND BELOW: *Outside the American Legion Hall, Fairfax, Va.*



Then, into the car . . .



So hard to let him go!

The Third World Tour, Part I

With Master in Germany

This detailed account of the first part of Master's historic journey was prepared by B. S. Gyani Ji.

THE LONG-AWAITED TOUR of His Holiness Sant Kirpal Singh Ji Maharaj began on August 26, 1972, at 2 a.m. (after a two-and-a-half hour delay) from Palam Airport, New Delhi. The dear ones started assembling at the airport from 8 p.m. on. Many chartered buses were used to transport Master's children from Sawan Ashram and other localities, and a large number of people reached the airport on their own. By 11 p.m. many thousands had gathered to have a glimpse of their Beloved and hear his parting words. The Master arrived at 11:30 p.m. and went to the dais, where he spoke to his anxious children. He said that he was not going abroad because of his own wish, but in obedience to orders from the Higher Power for a specific purpose—*there are many sheep to be looked after.* He consoled his dear ones, and told them that during his physical absence from India, they should try to put in more time to holy meditations and advance spiritually within. Most of the dear ones were weeping at the thought of the coming long separation. At 1:30 a.m. the Master said a final goodbye and was escorted to the waiting airplane in a car. After brief stopovers at Kuwait and Rome, the plane landed at Frankfurt, West Germany (the Master's first stop) at 1 a.m., local time. During the flight, a man came up to the Master and told him that he had seen the Master's picture when he was a little boy, had longed to meet him ever since, and was extremely happy to see him now, quite unexpectedly.

Frankfurt Airport is very big, with two stories, and the baggage and customs procedures took a long time. Mrs. Bianca Fitting (the Master's Representative in Germany) was waiting on the top floor for the Master; when he did not come, she went downstairs. Not finding him there either, she came back up. But in the meantime the Master had gone down! She was frantically trying to locate him, when at last they met. She thanked the Master very much for coming to Germany, and her eyes were moist—a child meeting the Father after a long wait of many years.

KOLN

Master's first program was set up at Koln (Cologne), where about a hundred brothers and sisters were waiting at the airport in tears of joy. The Master met each one of them individually and asked about their welfare. All of them followed him to the Dom Hotel, where he was to stay. A little later he had personal meetings with a few of them before addressing them jointly at 5 p.m. in the conference hall of the hotel, which was packed to capacity. Pin drop silence prevailed as the Master answered questions from the floor on a wide range of subjects.

Regarding meditation, he explained that out of the many sounds that can be heard inside, those that are stronger and clearer should be attentively listened to. When concentrating, no attention should

be paid to the body below, nor to the eyeballs which should not move, nor to the breathing going on.

Regarding selfless service, the Master explained that we should serve others selflessly without any desire for any reward, and added that even animals and birds serve themselves and their own children.

In reply to a question about a doctor putting to sleep a dog who was in agony, the Master commented that the questioner had love for his dog and could not bear to see him in pain, so he submitted to the doctor's decision. When asked whether giving food to a wild animal could be regarded as service, the Master explained that animals are our younger dumb brothers in the family of God. He related the very sweet story of Rabia Basri, a Muslim lady Saint, who was making a pilgrimage to Mecca. On her way there she saw a dog dying of thirst. Leaving the caravan, she went to a nearby well but found there was no rope for the bucket. She made a rope out of her clothes, but it was not long enough. Finally, she tied her long hair to the rope and was able to reach the water, bring up the bucket, and save the dog. By this time her caravan was far away; but the Voice of God told her that she had fulfilled her pilgrimage right there.

Explaining the potency of thought, the Master said that even poisonous snakes respond to loving thoughts and will not bite. They attack because of the reaction of the person they are confronting, full of fear and hate. But there are instances of young innocent children playing with them and not being bitten.

Someone asked about touching others. The Master said, You love your daughter, son, sister, and pat them with a clean and innocent mind. No harm, if it is done with pure thoughts in time of need for sympathy or service.

In response to a question about karmic debt, the Master explained that man was in the highest rung of all creation and had been endowed with the power to discriminate between right and wrong. He should do right actions, pay off his karmic debts cheerfully, and along with that, work for reaching his True Home. He suggested that the questioner might like to read *The Wheel of Life.*

In connection with inner spiritual development, the Master stressed that the dear initiates who have already been put on the way must be regular in their meditations and maintain the self-introspection diary and weed out their failures day by day if they wish to have progress within. He further explained that physical association with the Master cannot be underrated, as the initiates are benefited by his direct presence —one-third by word of mouth and two-thirds through His Radiant Eyes. Yet those who are living far away are not deprived of Master's Grace if they develop receptivity—just as a radio message can be heard from a vast distance.

Finally, the Master explained that we must not drift around; we should decide what we want and then work for it whole-heartedly. We have to rise above body consciousness to have inner progress, and we should do that daily if we wish to reach our True Home. This can only be done with the help and grace of a competent Master, who are few. We should take full benefit from them. You have been put on the Way: now work whole-heartedly and regularly, and progress within.

At the end of the talk, everyone was sitting quietly gazing at the Master and imbibing His Grace, and no one wanted to leave. After a while the Master said,

"You are feasting in me and I am feasting in you."

That night many people came to meet the Master and seek guidance for their personal problems. He cheerfully satisfied them all.

The next morning (Aug. 27) the dear ones assembled in the Conference Hall of the hotel for meditation. The Master gave a thorough explanation of the theory of the Light and Sound Principle and instructed them very carefully in the correct way to meditate. About 110 people, the vast majority of those sitting, had wonderful inner experience. Many saw the Radiant Form of the Master within. The Master emphasized the importance of putting in regular time and told them to be earnest in their practices, as this was the way spiritual experiences can be increased with His Grace.

An initiate brought her old mother, who had never met the Master. She asked him for grace. The Master touched her forehead and told her to look very minutely between the two eyebrows. She was overjoyed to see divine Light within. The Master advised her to concentrate regularly so as to make progress.

Some people asked about initiation, and the Master was willing to give it to them; but it was not possible, as the extremely crowded schedule in this city left no single three-hour period of time available.

A wonderful meeting was held in the afternoon, at which many people had to stand as the seats were filled. When the talk and questions were over, again no one was in a mood to leave! They just sat on, looking at their Beloved's charming face and getting radiation to quench their thirst. Sometimes the Master broke the silence with remarks going deep into their hearts. At last, the meeting came to an end about 6 p.m., as another public meeting was scheduled for 8:15 p.m. in the Cultural Hall of Koln.

There, to a capacity audience, the Master spoke on the mystery of life, telling them that we are all brothers and sisters in God, with no high and no low. Outwardly and inwardly both, we all have the same organs, and God has given us equal privileges. We must therefore love one another, since we are all His children. We may have joined different social bodies, but all the same we are men—ensouled bodies—and we have to transcend the body and contact the God-into-Expression Power within; but we are identified with the body so much so that we have forgotten ourselves. We are helpless, and need the help and guidance of a competent Master Saint, who will help us solve the mystery of life and take us to the True Home of our Father. This talk had a profound impact on everyone. The Master advised everyone to give serious thought to the subject and act accordingly, in the interest of their spiritual welfare.

After the talk, a few people asked the Master for private interviews. Despite his incredibly full day and the lateness of the hour (it was now 10:30 p.m.), he readily agreed, and many people derived benefit.

BERLIN

The following morning (Aug. 28) the Master flew from Koln to Berlin. Many dear ones followed him to the airport and wept at the time of parting. About thirty devotees flew with him on the same plane and obtained rooms at the same hotel in Berlin, just to be near him as long as possible.

One of the Conference Halls in the

hotel was booked for Master's talks, and Master met the initiates there twice that day—from 4 to 6 p.m., and from 8 to 10 p.m. The Master told them he was glad to be amongst them once again, and stressed that the true purpose of life on earth could only be achieved if the dear ones live the life enjoined by him.

Meditation was scheduled for the following morning (Aug. 29) at 9 a.m. The Master asked them whether they wanted to put questions first, or sit in meditation. They wanted to meditate. The Master was pleased, and explained that this was the Bread of Life and the Water of Life. We are fortunate to have both the man-body and the inner contact from a practical living Master. This is the golden opportunity, and we must make the best use of it. Then he gave detailed instructions for meditating correctly. After the sitting, 102 persons (the vast majority) were found to have had experience of Light in various degrees. The Master told them they must develop these experiences, and he urged them to maintain the self-introspection diary in the larger interest of their spiritual welfare.

A lady initiate came from East Germany and told the Master that Government restrictions there prevented them from sending even letters on spiritual subjects and diaries to the Master. She said, how lucky are those who have the privilege to be with him and correspond with him freely! The Master consoled her and her husband so sweetly, and assured them the Master Power would be extending help wherever they were.

That afternoon the Master answered questions in the Conference Hall. Someone asked about the difference between self-surrender and self-discipline. The Master said that self-surrender is very difficult, and that it is reached by leading an ethical and pure life of self-discipline. He gave an example of Hazrat Ibrahim, who purchased a slave. When he asked the slave, where will you sit?, he replied, where would you like me to sit? When he asked him, what will you eat?, he said what would you like me to eat? He said, What will you wear? What would you like me to wear? Finally the slave added, You see, I am your slave: I have no choice of my own. Hearing this, Hazrat Ibrahim wept and said, O God, he is greater than me; I have not become Your slave as yet. This is an example of self-surrender, which is very difficult. But one can achieve proficiency in self-discipline by taking care in our living from day to day, and this will eventually result in self-surrender.

One of the initiates said that since they were deprived of the Master's physical presence, they liked to keep his pictures. The Master explained that the pictures are for remembrance only, not for worship or visualization. If you see a photograph of your parents, you do not think of the paper but of your parents. In the same way, a photograph of the Master will bring you his sweet memory.

Someone asked about Jesus Christ dying for the sins of others, and Master said that was according to the Law of Sympathy. Those who had had the good fortune to meet him and seek his grace while he was on earth had been benefited, and he quoted Christ's own words (in John 9:5) *As long as I am in the world, I am the light of the world.*

Then the question was asked, how can people benefit now?, and Master explained that the Christ Power or God Power is always working on some chosen human pole; the world is never without it. Those people who lived before

Jesus Christ and came to the human pole through which the Christ Power was working at that time got benefit, and so are the loving seeking souls of the present day.

One lady said that she couldn't stand it when people thought bad thoughts about her. The Master said that she should radiate loving thoughts for all. If abuses are returned, they multiply and become even more harmful. He told a wonderful story about Lord Buddha and a man who came to abuse him. All day long the man abused him, until the sun set. As he got up to leave, Lord Buddha asked him, Well, dear friend, if someone brings you a present, and you do not accept it, to whom does that present belong? And the man said, Why, to the one who brought it. And Lord Buddha said, Well, dear friend, I do not accept this present you have brought. And then he gave him a lantern so he could find his way home.

A mother said that sometimes she had to be unkind to her children, and wondered if this was a failure in non-violence. The Master made it very clear: it is the duty of parents to make their children understand properly by loving and firm persuasion, not by beating, which will not have positive results.

To another question, the Master said that sleep during meditation should be avoided. You should meditate when you are fresh after rest, or take a bath or light exercise to avoid sleep. It is very important to remain wide awake during spiritual exercises.

Closing the meeting, the Master said that there had been a lot of questions answered during the past two days. It is now up to you to act on what you have learned.

At 8 p.m. the Master spoke to another packed hall at Urania House, Berlin. He said that the main purpose of our life is to know ourselves and then to know God, Who is controlling the universe. We have been given this golden opportunity and we must make the best use of it. We find two statements in the holy books: one, that no man has seen God at any time, and two, various references to the fact that He can be seen. The first statement refers to the Absolute God, and the second to the God-into-Expression Power. In order to dip inside and have experience of this Power, we have to seek the guidance of some competent Master of our own time, who opens our third eye or single eye. Christ, Kabir, Guru Nanak, and others have said that one cannot see God with outer eyes. *Those eyes are different with which we can bear testimony.* When the living Master gives a demonstration, we see the Light of God and hear the divine melody, both of which are already within us; but we have not been able to experience them as yet. He emphasized the necessity and importance of spiritual discipline under the guidance of a competent living Master. The audience listened very attentively.

NUREMBERG

On Aug. 30, the Master left Berlin for Nuremberg. About 35 initiates traveled in the Master's plane just to be with him a little longer. When Master arrived, it was discovered that many more initiates had arrived from Berlin, either by car or train. A large, eager, but well-disciplined crowd greeted him at the airport. Everyone followed him into the Grand Hotel, where he was to stay.

The Master gave a talk and answered questions at 4 p.m. at the hotel. Many non-initiates were present, and some of them asked for Initiation. The Master

told them to first grasp the theory and observe the dietary regulations and their applications would be considered.

He told the people that many of them were put on the Path many years back, and asked them if they were progressing from day to day. He said that we must take stock, see where we stand, and take all necessary steps for improvement.

One person said that he had difficulty observing chastity. The Master explained that marriage means selecting a companion in life for weal and woe, and both should help each other in life and help each other to know God. They should learn to control their passions and live a sober life. Self-introspection is very necessary. He emphasized that chastity is life and sexuality is death. One who lives a chaste life does not require any "tonics," etc., and lives a healthy life. He cautioned that we should not look into the eyes of others, especially of the opposite sex, as such passion flares up from the eyes.

Someone wanted to know how receptivity can be developed. The Master explained that it required constant effort by the initiate. True living, chastity, implicit obedience of Master's commandments both in word and spirit, are prerequisites. He said that the Master is constantly watching the endeavors of His children. If we develop love for Him, He will radiate more loving thoughts to us, and we will become receptive.

Before concluding, the Master said, For a few minutes I will look at you and you keep on looking at me. He then gazed at each one individually and radiated loving life impulses to everyone.

After the meeting, a few people discussed their problems with the Master privately.

Later on the same night, Master gave a heart-to-heart talk to a large audience, including many newcomers, at the hotel. He said that we are all men first and then Hindus, Muslims, Christians, etc. We are not only body but something more—conscious entity. Man body is a wonderful house we live in. In spite of the nine apertures in the body, we cannot run away from it as some hidden power is controlling us in the body. This power is called God, the contact with which can be had in the body. Thus we have to take a dip inside, which is not an easy task; to do it, we have to take help from someone who has found God and can guide us. The scriptures contain personal experiences of the Saints of the past, which inspire us to want the same experiences. Like all other arts, spirituality can also be taught by a competent guide who is well-versed in the subject. The Master has a body like us, but he is competent to guide us in the Beyond. Just as wrestlers put in long hours in physical exercises, seekers after Truth also have to put in strenuous effort under the competent guidance of a living Master.

The Master explained that God is love and love is God. The way back to God is also love, and we have to develop love for all as God lives in every heart.

That same night at 8:30 p.m. the Master gave still another talk. This time he told how, when he was in Lahore, he used to go to the riverside for meditation and stay there all night long. Another man would also come there and do physical exercises all night, while Master was doing spiritual ones. His name was Gunga, and he later became a famous wrestler. So in any field of endeavor, sincere and earnest efforts are necessary. The Master knows the way and He can

guide us on the Path. He has controlled the outgoing faculties and traverses into the Beyond. So long as we have not done it, we have to work for it, under the guidance of Him who has done it.

While going to churches, temples, etc., is a good thing, we must remember that the human body is the real temple which God made in the womb of the mother, and by delving deep into it we can have first-hand experience of God. The outer temples and churches are made in the image of the human body, and the symbols of light and sound are kept in them to remind us that the Light of God and Music of the Spheres or Naam is within the human body. The Master said that while he was in service, there was a Christian working under him. During a religious discussion, the Master asked him to find out from the Bishop of Lahore why they ring the bells in churches. The Bishop said that it was only to call men together! The Master pointed out that in other faiths, the bell is rung by the worshiper himself after entering the temple; and that in all religions the bell is symbolic of the Audible Life Stream. But for want of people who have gone inside and heard the Bell Sound within, we have forgotten this. The Master said that in earlier times, even children of five, seven and nine years were made twice born and given the Gayatri Mantra as well as contacted with the Inner Light referred to in that Mantra.

Master explained that sickness, poverty, etc., come up as a result of reaction of our past karma. We should happily accept them, as we are thereby liquidating our give and take. But if we are put on the Way back to God, and our soul feeds on the Bread of Life by contacting the Light and Sound inside, then we become strong and the bad karma does not bother us.

The next day, Aug. 31, the Master gave a meditation sitting at 9 a.m. in the same hall. He explained that the ultimate goal of our life is to reach our true Home, and for this we have to knock on the door which, as the scriptures say, will be opened. We now have to take a step in the right direction.

Then followed the sitting, in which 250 people had inner experiences.

After the sitting, the Master mentioned that we should work hard, stand on our own legs, and help others, physically as well as intellectually, who are in need, as this will invoke more grace and bring in humility. He added that the Masters send out their best wishes for peace to all the world over.

At 4 p.m. the dear ones gathered in large numbers in the same hall to hear the Master answer questions. A newcomer who had had inner experience in the meditation that morning thanked the Master for the gift, and asked him how she should proceed further. The Master told her to look intently and minutely into the Light and absorb her whole attention into the hearing of the Sound.

An initiate said that he had pain in his spine during meditation. Master told him to adopt any pose that was comfortable for him, and not to pay attention to the body.

One man said that he was frightened of snakes. Master commented that sometimes children play lovingly with snakes and are not bitten, because they have no ill will. Thoughts are very potent. He told a story of King Akbar the Great, who was taking a walk with his minister, Birbal. Birbal told the King that every thought had a definite reaction, and suggested that he think something specific about a man who was approaching them. The King thought, that man

should be killed. When the man came near, they asked him to have no fear, but tell them honestly what thought had come to him when he first saw the King. The man said that the King's head had looked like a watermelon to him, and he wanted to break it with his fist.

Another initiate asked how Master takes on the karma of His children. Master replied that it was in accordance with the Law of Sympathy. He said that when the first Mogul Emperor Babar's son, Humayun, was very sick, he prayed to God that he should be sick instead of his son. History tells us that Babar's request was granted. So, if the sickness of Humayun could be taken over by his father, why shouldn't a competent Master take over the karma of His dear ones?

A newcomer asked, if someone sees the Master within before initiation, is that the same as initiation? The Master said No, it is not. Some people have a background, and the Master's Form manifests to them to show them that they are to be guided further by Him.

Someone told the Master that he gets frightened for some reason whenever he was alone. The Master very lovingly told him that no one is ever alone; God is with every one. But, he added, sometimes these things have physical causes; if so, it may be treated, preferably by homeopathy.

A questioner said that he had heard that everybody had to pay karmic debts. The Master said that when one rises above body consciousness, the effect of the karmic reaction is considerably toned down, by Master's grace, and the pinch is not felt. But it is necessary for the initiate to have faith and loving devotion for the Master, and there should be perseverance. The maintenance of the self-introspection diary is also very important.

The dear ones asked Master if they could sit in silence for a few minutes and just bask in His loving radiation. The Master kindly agreed, saying that silence speaks more than words.

A public meeting was arranged that night at 8 p.m. in the Meistersinger Halle, Nuremberg, a large hall accommodating 1200. The audience listened attentively as Master touched every aspect of life with the yardstick of spiritual advancement and pointed out how miserable we are in the earth life. He explained that the suffering can be overcome and the mystery of life solved, if we learn to die while living under the guidance of a living Master. Frequently he quoted from Christ, Kabir, and Guru Nanak to bring home to his listeners that the Surat Shabd Yoga is an age-old science taught by Masters in the past, which he had come to revive again under instructions from his Beloved Master, Baba Sawan Singh Ji.

At the conclusion of the talk, the audience spontaneously burst into applause. Master asked them to stop; he said it was not necessary to applaud, he had not given them a lecture but had spoken to them from his heart.

THE TRAIN TO STUTTGART

Early in the morning of the next day, Sept. 1, the Master left for Stuttgart by train. The railway station was near the hotel, and the Master walked there, accompanied by many of His devoted children. It was a very sweet sight; many people took pictures, and people passing by on the road stopped and asked what was happening. When the train left at 9:30, many devotees burst into tears. Others went right along with Him in the same train, as they could not bring

themselves to say goodbye. A separate compartment was reserved for the Master and His party, but the initiates stood outside in the corridor to be as near Him as possible. After a while, the Master asked them to go to their seats and rest. But they preferred to remain standing in the corridor. On seeing this, the Master humorously remarked that since they had paid first-class fare but were standing in the corridor, they should ask for a refund. This made everyone laugh. Then the Master told of an incident of a third-class ticket holder who couldn't find any room in the third-class compartment, so he went into the first-class section and sat on the floor. When the conductor came, he wanted to charge him for traveling first-class; but the man said that he was not using the first-class facilities, he was only sitting on the floor. The Master remarked that the devotion of these dear ones was similar to that shown by the dear ones who had worked so hard at Manav Kendra, and meditated there. He also said that those who long to derive benefit from the Master and want to progress spiritually are really fortunate. "I wish all of them to tread on the Path."

The Master spoke about inconvenience while traveling, and said that very few Saints had traveled very far, Guru Nanak being the main exception with his four long journeys in all directions. Generally, he said, Saints gave out Spirituality in their own territories, and traveled very little. He was undertaking his third long tour as a puppet in the hands of his Beloved Master. He said this very humbly, and it had a tremendous impact on his listeners.

Further, the Master said that once God asked a Saint what gift he would like. The Saint replied that he was a drop of the ocean of all consciousness. If the drop merges in the ocean, the ocean derives no benefit; therefore, he prayed to remain outside the ocean and asked for strength to spread God's message of love to suffering humanity. As Master said this, we all became aware that He is taking upon Himself the hardships of such arduous journeys for the sake of humanity—for the sake of all of us.

AT STUTTGART

After a few stops, the train reached Stuttgart at noon. The Master was taken to the Park Hotel, where he stayed in the same suite used by the President of Germany. It was explained that it was meant for VIP's. . . .

At 4 p.m. in the conference hall of the hotel, the Master spoke on the true value and purpose of our life on earth. He said that the whole world was in a grand delusion, and that there is a dire need for right understanding. Every word was full of meaning and force.

Later that afternoon, the Master gave a brief meditation sitting in the same hall. The following morning he gave another sitting, and later that day, in response to urgent requests, he initiated 19 persons who were observing the vegetarian diet and other requirements. They all had experience of the Light and Sound and were overjoyed at getting the rare gift of Naam.

That afternoon (Sept. 2) the Master met with all the European group leaders. He said that he appreciated the efforts they were putting in for the Holy Cause which enabled many a sincere struggling dear one to come on the Way, God willing. He stressed the need of living an honest, chaste and humble life, so as to set an example for others. He urged them to cooperate with each other and find a solution to any problem by mu-

tual discussion. But He said to feel free to refer any important issue to Him for guidance where necessary. They were asked to treat themselves as soldiers of the front line to carry the message of peace and spirituality to the maximum number of people. When the Master asked them if they were sending diaries, they all said they were and expressed their gratitude for the inner help and guidance that Master had given them. He suggested they study the sacred literature relating to the Science of the Soul thoroughly, so that they could reply to all possible questions, and told them they were all on His mind and they should remain in contact for feasible guidance.

At 7:30 p.m. the Master spoke at the Gustavsiegle Haus to about 500 persons. He told them all are children of Light and are brothers and sisters in God. Speaking of the competency and work of the Master, He gave an example: There is a certain prisonhouse, where conditions are bad and the prisoners suffer terribly. One man visited there, had compassion on them, and arranged for the construction of good and airy rooms. Another man visited there and saw to it that the quality of the food was improved. Still another brought good clothing. All of these things were helpful, *but the prisoners were still prisoners.* A fourth man visited the prisonhouse with the key to its door and the power to use it. He let the prisoners out. Such is the work of the Godman. Fortunate are those who take advantage of Him and benefit from His guidance; they will reach their true Home some day.

Before leaving Stuttgart (and Germany) on Sept. 3, many people came to the Master's hotel for darshan. He met with each one individually and advised them to be regular in meditation and to enjoy the divine radiation of the Master Power.

(The Master left Stuttgart for Zurich, Switzerland, on Sept. 3. The story of His stay there, and the rest of the European tour, will appear in next month's magazine.)

i've seen Him i've
felt His tug at my whole being

when i looked at His massive face
so very dark
an implosion crushed the body
and i stood dead as He passed

no emotion, but all emotions
. . . and i gasped at the Cosmos
but two feet away

the body was spent
and breathed in tears
but i (awed in human wonder)
picked up the broken parts
and left the airport

Sean Sieglen

THE MASTER'S TALK

(Continued from page 14)

the stirrups. It means that a person should be perfectly balanced—both in the worldly expression of life and in one's spiritual existence also. Unless one can at will get above all worldly and home affairs, is there any true freedom? Sri Ramakrishna would sometimes ask those who came to him the question, "Are you married?" If they replied in the affirmative, he would say, "The condition of those who are free from worldly ties is very bad; but for the fish that is caught in the net, it is most difficult to regain his freedom." Spirituality can only be learned while one is living an ordinary family life with ordinary worldly duties; but be careful—the boat should be in the water, the water should not be in the boat!

This physical "boat" which was given us to enable the soul to realize God, has many holes. If one is not fortunate enough to sit with a realized soul, then Spirituality is most difficult for the renunciate and the householder, both. I say this for I have had some experience in living in the forests, and can tell you with authority that those who have renounced worldly life are in very bad condition. It is true that the householder must of necessity be in contact with others, but those who renounce become dependent on other people like beggars going from house to house. Furthermore, they resort to lying and cheating and sometimes more. It amounts to this, that a man leaves his one home to renounce, and promptly adopts hundreds of homes to assist him with food, shelter, and so on. And what type of person renounces his home? The type which is afflicted by poverty or some worldly woe or other. To put on yellow robes—to renounce—to call oneself a sadhu—spiritually speaking, of what use is it all to the soul? To live in contact with the world or not is more a question of attachment and detachment. Wherever you are, whatever you do, try to remain detached. If one renounces, and then gets attached to a hut, the natural surroundings, animals in the forest, etc.—what is the use of that? As long as a man has no right understanding, he cannot succeed spiritually. Moreover, without the help of one who not only has right understanding but can demonstrate the subject by giving a practical experience, one cannot achieve salvation. Without a true Guru, there *is* no salvation. It is a written law which applies to all, and this includes the renunciates. *In this world of illusion, do not forget: Without the Guru, no one has crossed over.* It is not necessary to leave one's home and environments, and it is necessary for a householder to have a Guru who has also led a householder's life; otherwise the disciple will feel that his Guru, being a renouncer, knows nothing of the mundane life. He who has lived the worldly life, and while living in that worldly life has gained freedom from it, can genuinely show that there is hope for others, with his help. Right understanding and right guidance from a realized person is vital, for spiritual knowledge cannot be got from lecturers

and scholars. True guidance is required both here and hereafter.

You make the foundation stronger and stronger;
But this house will crumble to dust.

Even when building a material house, people make the foundations strong enough that their house may stand erect and beautify it that it may outshine others, but why, and for how long? The world is but a travelers' inn, where men stay for but a few nights.

A certain Fakir entered a beautiful palace, and sat down inside. After some time, the King passed by, and seeing the simple Fakir, challenged him, "Do you realize where you are sitting?" The Fakir replied, "I am sitting in a travelers' inn." The King, rather annoyed, said, "Can you not see the difference between an inn and a royal palace?" The Fakir then asked who had lived there before the King, and the King told him that his father had lived there, and before that his grandfather. "Then," the Fakir pointed out, "what else is this place, but a travelers' inn?"

Christ taught that it is more difficult for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. So spiritual help is not a task for mere talkers, who have no real knowledge of the subject. We are like the poor overburdened donkey that got stuck in the mire, with the load of karmas from birth upon birth on our heads. How would that poor donkey have released himself from the bog? If some competent person does not take pity on us and unload some of our karmic burden and pull us out of the tenacious mire of senses by giving a boost to rise up, then how will we get started on the true path? One Master puts it this way: *What attributes has the Guru of the world, if he removes not the karmas? Why take a lion's protection if the jackals continue to threaten?* What is the use of accepting the guidance of one who has no competency for the work? Anyone can give a fine talk with a little practice, but how many people can you find who will give an experience of the Beyond? This is the crucial point. *Through the Guru's blessing, one unravels it.* When? When one is free of senses; when, with the Guru's mercy one rises above the body and sees that one's true self is not the body but is the controller of the body. Only then is one on the way to God-realization.

Hoarding and grabbing, the blind man claims possession, thinking all is his.

Steeped in ignorance, man claws at the goods of the world with ardent possessiveness. In the end his ill-gotten gains will remain behind, but the fruit of the sinful actions will be reaped. On the subject of illusion, Lord Rama said that whenever the question of "mine" and "yours" comes, that is illusion. Man is blind, and thinks the whole world belongs to him, but the one whose eye is open knows better.

Gold, property, money, nothing will leave this world with you.

Man should make a home here—that is necessary—but he should always be grateful to God and content with what He has given. *The blessing resides in a peaceful temple, where the dhyan is perpetually focused inwardly.* All earnings should come in a righteous way—no one should squeeze the blood of others for his own benefit. It is said, *Ill-gotten, ill-spent.* See for yourself—can those who earn dishonestly live righteously? Their lives are steeped in all the world's

vices. But a good man's honest earnings can be of true help to others. Even the name of God and what is termed Spirituality is more of a business today than the material business. Kabir Sahib says, *All have forgotten themselves in the stomach's business.* The minister or priest will advise a person to say so many prayers and give so much in alms, to solve his environmental problems, and is this not business? You can stand aside and survey what is happening. Preaching was once the right of those who had actually realized the Truth, but now it is mostly a business, and appears to be a very easy way of earning money. With a few paid workers to extol the virtues of these preacher-businessmen, and with a pomp of ceremony of bowing and scraping, the money is collected in. The world's eye is closed, and so it dances to anyone's tune.

Listen, foolish innocent mind, your actions will reap their own rewards.

The mind must awaken and realize that whatever actions he performs must be fully paid for. That Great Pen's writing can never be erased. *As you sow, so shall you reap.* How can we escape what is written by the pen of the Lord Himself? We can escape, if we meet the Maker of all things. First, Guru Nanak spoke to the body, and now he speaks to the mind, telling it how entangled it is in outer things. *Mind, you are the image of the Light—realize your value.* Instead of this it is stuck fast in the passions and enjoyments of the senses, making futile attempts to bring permanency to the body and the world. He should have more thought for himself and his future, but without becoming a conscious co-worker of the Divine plan, one cannot get free from this condition.

Our Emperor is the greatest of all, and We are His Emissaries.

There is only one true Emperor, and Masters are His chosen emissaries. They come to the world upon His orders—they come to awaken man. *He who sent you is calling you back; Return with peace and joy.* You have got a golden opportunity, so return home and enjoy perpetual bliss. You can say we are all business representatives—but what kind of business? The true business through which the Lord is realized—through which the Truth can be bought. *Do Satsang, seek the Truth.* And love the Guru. What kind of love is this? It is obedience. Your actions should all be good. Remember, those actions which bring you closer to God are right actions. It is clear and simple. Know yourself and know God.

The soul and the physical are His; Life and death are subject to His will.

You will never truly succeed unless you make something worthwhile of your life. Each and every man comes to the world crying, and goes on crying all through life. When he leaves finally, he is crying still. With love, Guru Nanak reminds us that life and death are in the Lord's hands. Surrender to Him and gain right understanding—only then will you get the full benefit from your life. If you have understood what I have been saying, then live up to it all. Merely listening to the words will not be of real benefit. Whatever food is digested will give strength.

At the airport, waiting . . .