The Master in Europe

Sat sandesh

the message of the Masters

July 1974

FRONT COVER: *Sant Kirpal Singh Ji greets disciples in Paris, France, during the first month of his 1972 world tour.*

BACK COVER: *The Master saying goodbye to his disciples outside the Dom Hotel, Cologne, West Germany, Aug. 28, 1972, on his way to board the plane for Berlin. A complete account of the Master's stay in Germany appears in* The Third World Tour of Kirpal Singh, *pp. 20-29.*

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THE MASTER'S TALK

Enter at the Strait Gate

THE WORLD is a panorama before us, and we, on the sense-level from the day of our birth, are absorbing impressions from it, perpetually increasing our subconscious reservoir. Approximately 80 per cent of these impressions come in through the eyes, and through the ears about 14 per cent. The rest enter via the other senses; by taste when eating rich foods and getting engrossed in their enjoyment, by the smell of various fragrances and odors, etc. The life we live therefore is a superficial one, and we have become the superficial image of it.

"Strait," as used in the King James Version of the Bible, has the meaning of "narrow" in modern English. This talk was given in Hindi by Sant Kirpal Singh Ji and translated into English by the Sat Sandesh staff.

Forgotten is the existence of an inner life, forgotten is the inner way to it.

In this panoramic world, all knowledge which is taught is directly connected with the mind, intellect and senses—including the scientific degrees. The spiritual Masters also come to the world, but they teach us: *O man, within you is another life, another world, a new world, which you can seek and find in this human form.* These Masters explain the difference between the two types of knowledge—called *apra vidya* and *para vidya*, exoteric and esoteric knowledge. The former is gained via the senses, the outgoing faculties, the mind and the intellect. The latter can only be realized by going above all these—an experience gained only within the human physical form.

There is a story which tells of a certain mendicant, who announced to the

people that the following day a special breeze would come, which would cause an insanity in everyone whom it touched, and that the wise ones should hide themselves from this breeze. A few, perhaps ten or twenty people, believed in the integrity of the holy man, and obediently hid themselves indoors on the following day. When the breeze had passed by, they came out of their houses and found that all the other people had gone mad. The mad people looked at them, and seeing some difference, accused the sane people of being mad. Similarly, whenever Masters come, the worldly people accuse them of all kinds of things, including a non-functioning of the intellect. People have no appreciation for the Master's worth, for they are deeply involved in all the superficial worldly knowledge, unaware that another life exists. When he saw this condition, Guru Nanak said: *If I utter a word, they say I am babbling, and if I do not speak they say I am dumb; if I sit peacefully, they say I am mourning the dead, and when I leave, they mutter against me; In this world one cannot win, O God protect us!* It describes the whole world's condition. The majority who are mad, are accusing the few who are sane.

This madness can be more aptly termed a forgetfulness, to which all Masters refer. Guru Arjan says: *Eyes are sleeping, but absorbing all illusory sights; Ears are sleeping, but absorbing the gossip of low thoughts.* Since birth we have been busily absorbing all the outer impressions, with the result that we actually lead a superficial life; for man, having forgotten his true Self, has become the very image of the impressions he has absorbed. All the worldly sounds, gossip, backbiting, idle chatter, enter his being through his ears, joining the impressions from the other worldly pleasures, and he enmeshes himself more and more into this web. With the mind so occupied and intoxicated with this changing panorama of worldly life, who can awaken him from this deep sleep, this illusion, this forgetfulness?

Awake, O beloved, why are you sleeping? The night has gone, but why lose the day also? The Vedas say, *Awake, arise, and stop not until the goal is reached.* Do not even take a breath until you have reached your goal! In the Gospel of Matthew it says, *Enter ye in at the strait gate . . .* That gate, through which we enter the beyond, is very narrow, but: *. . . wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*[1] Those who do not find that gate remain in darkness. Through all the nine doors of the body —eyes, ears, nostrils, mouth, and two below—we are going into dispersion, disseminating our attention in all directions instead of centralizing it. There is but one road, and it is very very narrow, and that way is the tenth way which is apart from all nine doors: a gate which is situated behind the eyes. On entering this gate, the soul is awakened into a new world. This is the meaning of the strait gate. The Path of the Masters is a narrow inner path, which many may try to approach, but few actually enter therein. Scriptures say the same thing in slightly different phrasing. St. Luke entreated, *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.*[2] Guru Nanak said, *Man is blind, he cannot find the way up.* He also said, *Close the nine doors, for in the tenth the true abode is*

[1] Matthew 7:13-14
[2] Luke 13:24

realized; There the Unstruck Sound rings day and night, and the words of the Guru's teaching are heard.

How can we withdraw our attention from all the nine open doors? He says that we should close them; so if for instance you close your eyes, you will shut out the entry of outer impressions. All senses remain below the eye-level, so center your attention there, and *Enter into the foxhole of the brain,* from whence the soul rises after withdrawing from all other parts of the body and centering at that point. If you have ever witnessed anyone's death, you will remember that the dying person does not hear if he is spoken to—his eyes may be open, but he does not see anyone. This is because his attention is withdrawn. There is a rattling sound, and the eyes turn upward as the final withdrawal takes place. The path of which the Masters speak starts at this very point. *Knock, and it shall be opened unto you.*[3] The Masters give hints and indications. Christ advised that one should take up the cross and die daily. This is the cross (the body with arms spread wide), and to die daily means to go up, rise above the body, ascend daily. There are two definite paths, outer and inner, but we have no knowledge of the inner one. The Masters come specially to give us that knowledge, but they are accused and derided. Christ said: *It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.*[4] What does this mean? It means that there is another eye situated behind the two physical eyes, and at this point lies the practical way into the beyond. If you continue seeing with two physical eyes alone all through life, you will go further and further into dispersion, and further into attachment therefore. *As you sow, so shall you reap.* You are unhappy here, and after death there will be unhappiness too. That is why Christ said that the single eye is better. And what is the single eye? *If thine eye be single, thy whole body shall be full of Light.* That single eye must be opened, and then the whole being fills with Light.You have a choice of two paths—to enter the inner way through the strait gate, which leads you to the kingdom of God, the Father's home, step by step—or to pass through the two eyes, ears, and outgoing faculties perpetually, which take you farther away from your true home, for you are pulled more and more into the world.

We were once in the Lord's lap, and have not returned there up to now. Had we done so, we would have been of a vastly different color. Instead, we became learned, intellectual, filled with all kinds of bookish knowledge, expert at exploring, and so on, but we in fact remained ignorant of and far from the Truth. You can get this outer knowledge anywhere, but as for the inner way, forgive me, but man does not even grasp the reference to it, which is given in all the scriptures.

Tulsi Sahib said: *In the iris is a black spot which is filled with the secret of creation; Perceive beyond this dark curtain.* Behind the iris of the eye there is darkness, and you have to go beyond this darkness to gain entry onto the inner path. Some people sit in this darkness for years on end, and declare they are in samadhi, but the door does not open, and the darkness does not disperse. The name *Guru* is justly given to him who breaks open the darkness, so that one can see the Light revealed within, whereupon one can testify that there *is* Light. If a lamp has many covers over

[3] Matthew 7:7
[4] Mark 9:47

it, naturally it would seem that there is no light at all. To remove our outer covers is a difficult task, and to rise above is even more difficult. Many yogis in the past have spent hundreds of years in attempting to rise above the body, but the truly enlightened person can teach one the ABC of the science on the very first day, and thereby the Light is seen within. With the same method, in due course of time, each cover is removed until all four are gone, and the Effulgent Light is experienced.

Light a small candle in a very big hall and it will seem very dim, but by placing a shade over it that small amount of light can be concentrated. We have scattered our attention far and wide, and it cannot see anything of the Truth, but the Master withdraws that attention and centralizes it, focuses it, with a little of *his* attention. The Masters have their attention in full control, and can do anything with it. When Christ said: *Take heed therefore that the Light which is in thee be not darkness,*[5] he spoke of the inner Light and the inner way, the meaning of which I think you can now understand a little.

The knowledge taught by Masters cannot be learned through reading, writing or thinking, because the God-into-expression Power itself is that knowledge, which is also known as *Naam*, "Word," and *Shabd*. When the Lord wished to become from one to many, there emitted a tremendous vibration, and that resulted in Light and Sound, and that Power sustains the whole of creation. To see that Light and hear that Sound is to experience the true knowledge. You will find many references from various religious scriptures in the book *Naam or Word.*

[5] Luke 12:35

You are standing on the fringe of a new horizon, and all glory and beauty lies before you—within. And you start to experience that when you rise above the body consciousness and the senses. Those who can bring their soul above the cage of the body at will can be termed *Rishi, Muni, Valli, Pegumber,* or Master; or *Maha Purush,* which means a great man (spiritually). All those who are imprisoned in this body, be they highly intellectual or not, are, in the eyes of the Masters, illiterate and untutored. Many intellectuals however will not consider the possibility of higher knowledge existing, and brush the subject aside as a fable. But the Avatars themselves have a deep respect for the Saints, for they also followed a Guru, they also traveled the one path.

God has given the beauty of the outer world, which may be appreciated; but the beauty of the inner sun of Maha Brahmand, in which that perpetual Sound is vibrating, surpasses all description. The secret teaching of this was given by Ingris Rishi to Krishna, the son of Devki. You will find reference to this teaching, and to whom it was given, in the *Ramayana,* in the chapter called "Bal Kand." References and inferences you will find, but without the help of a practical Master you cannot have the practical knowledge of what is written.

During the time of our Hazur there was a very well-known philosopher by the name of Kartar Singh Nabina, who attended Hazur's Satsang one day. After hearing the Master's talk he said, "Maharaj, I am a person who is not easily won over during discussions, and very few people can stand up to me. However, today I feel like a small child sitting before you to learn his alphabet." The path of the Masters then is something very different from philosophy. *In*

listening to the message by word, O friend, do not forget yourself; the Master's teaching is something different, and those who seek it will receive. The Masters who give knowledge of the inner way have been successful in the past, and still are today. The world is not without them.

When Pythagoras spoke of *Truth clothed in Light* it was an indication that the Truth is greater than the Light, but its expression is found within the Light. Socrates spoke of the *Music of All Harmonies,* adding, *I heard a Sound which dragged me into a new world.* Plato called it the *Music of the Spheres,* and Zoroaster described it as an *Unstruck Fire.* In those days fire was started by striking two flintstones together, so he described the inner fire as one which burns without being struck. He then named it *Sarosha* and in that Sarosha or Light is the Sound Principle. The Saints and the true devotees of God have all told of the Light and Sound. Whatever references I have found, by parallel study of religions, I have incorporated into the book *Naam or Word;* so if you are interested in the references you will find them there.

Masters want to take us into an entirely different world, and when you ascend above the body, you will yourself experience that audible Sound. A certain Saint says that the Sound, which is the God Power, the Christ Power, the Guru Power, is telling us to *Come children, He is awaiting us above.* It is there, awaiting us, and is apparent in the form of Light, audible in the form of Sound, and leads the soul to its Source, where all is a wordless state.

Those who have succeeded in rising out of the cage of the body tell us that there are no other means of achieving this. So what steps must be taken? They tell us furthermore, that to meet the Lord, the mind must come under control. *Put one foot on your mind, and the next step will reach to the Lord's door.* If anything lies between the soul and the Lord, it is the mind. *All nine doors are tasteless; the Nectar is at the tenth.* The Nectar, which can sweeten the mind, exists only at the tenth door—the strait gate—so enter therein, there is no other way. Guru Amardas searched for this secret way for more than seventy years of his life, until he finally received the gift at the feet of Guru Angad. Then he said: *When mind is dirty, everything is dirty, washing the body will not clean the mind; the world is an illusionary forgetfulness, few will unravel its enigma.* These few words are pregnant with meaning. The world is racing along in forgetfulness, busily engaged in cleaning the body etc., but without a single thought for cleaning the mind.

All this dirt has entered the mind via the senses, and for as long as man remains at the sense-level, the mind will absorb more and more impressions, and will therefore become dirtier. *Thrust into a room filled with mascara, no matter how careful, you* WILL *get spotted.* It means that you are imprisoned at sense-level, and you cannot stop these impressions from entering your being. One Saint entreated the Lord, *O God, you have placed us on a narrow plank and pushed it into the ocean; how can one keep dry under such circumstances?*

The Masters come to air-condition us so that we are affected by neither heat nor cold of the worldly influences. References are given out in relation to those points upon which people desire information. They want to know what the Masters teach, and what they give. If the inner knowledge is explained outwardly it can be understood intellectu-

ally, and that is a stepping-stone. However, that kind of understanding goes up to a certain point only, and not beyond that point. To go further: *The Guru puts the true Surma* (medicine) *of Knowledge into the eyes.* This is a simple way of describing the science of the Masters—but—you cannot get this knowledge until the attention withdraws —above the senses. Plutarch says: *Those who are initiated into the mysteries of the beyond, their souls have the same experience as the soul has when it leaves the body at death.*

If you want to meet the Lord, then learn to control your mind. *Repeat, O my mind, only one Naam; the Satguru has given me this wealth.* The mind can be cleansed only by ascending above the nine doors and entering in through the tenth, where there is a reunion with the God-into-expression Power, the two aspects of which are Light and Sound. No matter how many practices you may attempt, nor how much you may be able to control the body by force, nor how long you may learn to sit within: *The dirt of the mind will not go, nor the dirt of the ego.*

Many years ago, in Kanpur, I met a yogi who, through doing *kumbhak,* used to lie down on the ground and allow a road roller to stand on his chest. He would give a full talk in this position. He used to wind a thick rope around his neck and allow fifty people to pull on either side, tug-o-war style, but they could not make him move an inch. He could be buried for six days and nights on end underground, but remained unaffected by it. One day, I asked him, "Tell me, what is the condition of your mind?" He replied, "For as long as I remain in kumbhak, it is all right, but when I come out of that state it goes back to its usual condition again."

Why am I making all these comparisons? Because intellectual people have their own interpretations of everything. The samadhi which the Masters teach is not jar-samadhi nor kumbhak. It is a connection with the Naam within, with the God-in-expression Power, the Light and Sound, tasting the Nectar of which renders all other tastes insipid. *Renounce O friend this barren place of passion; drink the Nectar of Naam.* The world is full of passion and low morality, which to the discerning man is a tasteless fruit; whereas there is a delicious Nectar in the Naam, and that is food for the soul—it is the bread and water of life itself. By tasting this, a true and lasting satisfaction is enjoyed; by tasting this the mind comes under control. And how can you get it? *You cannot get this by arrogance, force, or command, but only through devotion to the Master.* Neither will you get it by the weight of your worldly learning. The Master will give a spark of his burning fire—on the very first day he will start you on the path, and make you see.

On my first tour of the United States, I was in Los Angeles for a few days, and there a blind doctor came for a meditation sitting. The blind people also have Light; it is but a matter of inversion. After the sitting, he admitted, "Yes, I see Light." So that Light is within all men. This is what Christ meant when he said, *Take heed that the Light which is within thee be not darkness.* Another Master said, *He is an Emperor, who concentrates his attention behind the eyes.* The machinery of the body works because *you* are in the body, just as a factory functions through the power from the powerhouse. It may have numerous departments, all of which are connected to the powerhouse independently, and which can be switched off separately at

any time. However, when the main switch is thrown all the machinery in the whole factory stops. Like a powerhouse, we are the controller of the body's machinery—although we are imprisoned in it, and cannot run out of any of its open doors of eyes, ears, nostrils, etc. If the attention is not with the ears, they do not work, and similarly with the eyes, and so on.

He is an Emperor, whose eye is open —the inner eye. Guru Ramdas says, *The Guru has taught me to control the house and I am now queen over it.* Furthermore, *Ten maidservants were put in my control.* Those ten maidservants are the five physical senses and the five senses of knowledge. As our condition stands, we are dictated to by all ten servants—what a grave difference! It is impossible to compare a Master with an ordinary man.

The eye is small, the iris smaller, and the pupil even more minute, but what a mighty secret lies hidden therein! The reason why very few people tread this path is that their attention is scattered everywhere, along that broad, open, consuming path that leads to destruction. The inner, secret Path is through the strait gate that leads to Light. How can a man who has fallen into a deep well get out of it by himself? No one can rise above body consciousness until he is pulled above it. Guru Arjan says that one needs such a Master who will open the Path here and now and will also show one the pathway in the Beyond, not one who promises all kinds of things after death. If you found one so recommended, would that person not capture your heart? *Open your eye, that you may see the Lord's radiance.*

That eye is closed, even though the physical eyes are open. Kabir Sahib made the tragic remark that the whole world was blind; had there been at least one or two, he could have made them understand. *The blind are not those who have no eyesight; Blind are they, O Nanak, who cannot see the Beloved.* In the opinion of the Masters, the blind people are those who cannot see through their inner eye. Another Master tells us to close the eyes and ears, and withdraw the attention from all outer things, and lo and behold the inner door will open. You *do* want to see the Lord, do you not? *Everything is in this house, nothing is outside; Those who seek outwardly go into illusionary forgetfulness.* He also says, *The Beloved is within you, but you roam aimlessly from door to door.* That requires another eye, with which one can see His beauty—not the eyes of the flesh, which when closed in death are finished forever. When that inner knowledge opens up, one can see the glory of the Lord. The Masters describe the same subject in many different ways.

The Koran says that God has sealed our eyes and ears, but comes Himself in the human form to break those seals. That same Godman then makes us see and hear, inwardly, and one bears witness to one's own experience. What a vast difference there is between esoteric and exoteric teaching. Many teachers can be found for the latter, but for the former, very few, although the world is not without them. It is a truly wonderful thing when the Master comes and turns the face of the child inward—toward God. If one stops chattering outwardly one will start talking inside. If you do not believe all this, why not try, and see if it is true? The seekers who came to Hazur also got the experience. It is not a new thing, but is the very ABC of Spirituality taught through the ages. All other practices are merely preparation of the ground for this one, and you will be

able to see for yourself the difference between the true Master and the others, and to which points they can take you.

Sit in the closet of the physical body. Shut your eyes, and go beyond. He who has already mastered the science can give another person a demonstration. *Make both eyes into one.* Concentrate at the focal point of the two pupils, and the inner eye will open. Kabir says, *Put your attention on that imperceptible place upon which Lord Shiva is meditating.* That is also called the Shiv Netra which lies behind the forehead, behind the point where the two optic nerves join. The practical demonstration is given at this location.

How can anyone at the sense level, who has become the very image of the senses, rise above them? The true Masters want to show us the true Path, but man starts analyzing and opposing their words with his limited knowledge and understanding. Can the soul leave the body at will? It is an imposing question; but the Masters tell us that it can, and if you do not believe this, then close your eyes and see. Tulsi Sahib says, *Just look beyond the curtain of darkness.* But people go on sitting in "samadhi" for years without breaking through this darkness, when following other methods. Tulsi Sahib then says, *To penetrate through this darkness, meet a Master of the Science.* With the Master's attention the darkness will be torn apart and the Light revealed. The company of such a Master is called Satsang. But in the profusion of public talks given by various speakers, these facts are not mentioned. Why? Because a certain seeker may demand, "Give me that of which you speak!" For this reason silence is kept about this great science. *The full force of attention from the Beyond only a certain Master possesses; O Tulsi, the world knows nothing of this, for the Beloved's Path is highly elevated.* It is a long and narrow way, which only the pure can travel.

A Gurumukh sees with his eye, for his eye is open. Do not believe until *your* eye is opened, and you can see for yourself. *I cannot believe even the Guru's words, unless I see with my own eye.* Up to the present day, this is the teaching which has been given by all Masters, for the science of the inner Way is one. Mira Bai said, *I heard about the soul leaving the body and traversing the heavens, but since I came to the feet of Ravidas, I now know it is true.* It is the true Path —a dealing in diamonds and jewels, and whoever practices it becomes a spiritual millionaire. Namdev Ji said once that his value was not more than four seashells, but that he had become a millionaire. Masters are known as the true Emperors.

Within you is a mine of Amrit.

Understand the science, and then practice it. If you continue with outer practices, your coming and going in creation will continue. Remember, since many aeons past, when we first left the Lord's lap, we have not up to now returned to that sublime state. Due to ignorance of the truth, we have spent all our time indulging in cunning, vanity, pride of knowledge, etc. In this respect, Christ said, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*[6] Why so difficult for the rich man? Because his attention is more scattered, more dispersed into the worldly things. The body comes with us into this worldly life, but does not accompany us when we leave. And neither does the accumulation of goods and chattels that we call our possessions. It is a very sad fact

[6] Matthew 19:24

that man spends all his thoughts throughout his life in dwelling on his own name and fame.

There is an incident which happened one day during the time of Guru Nanak, who gave one day a needle to a certain rich businessman by the name of Dhumi Chand, telling him, "Keep this needle for me, and give it to me in the next life." Naturally, Dhumi Chand was amazed, and replied, "But how can I take this needle into the next world?" With a smile Guru Nanak retorted, "True, and likewise then, how can you take your business and all possessions?"

If one gave really serious thought to these facts, all one's concern for personal name and fame would leave at once. *For what purpose did you come, and what are you doing?* It is a direct question—to bring you to the point. *Within you is a mine of Amrit.* The Nectar which gives you everlasting life is within your own being, and it is limitless. *In this cave* [body] *is a limitless treasure.* And what is that unending abundance? *In that resides God, the Imperceptible Infinite Lord.* The Koran says, *I, that invisible treasure, am hidden within you—seek Me out.* How do we seek Him? If you remember Him, He will remember you. God is ever aware of His children, but we, enraptured with the world, have long forgotten Him. What wisdom is there in this? We should bear in mind always that the only chance of realizing Him is during our life in the human form. Man is great; there are great possibilities in him. Even when one wishes to protect some article of worldly value, one hides it somewhere in the house, or even deep in the earth. So turn not your face outwards, but sit down and search within yourself, to find your true Self.

Swami Ram Tirath's grandson came to see me recently. His grandfather and the poet Iqbal were good friends; Iqbal taught the Persian language to Ram Tirath, while Ram Tirath taught Iqbal Sanskrit. When Ram Tirath's son passed his engineer's course for mining, Iqbal told him, "Your father died digging and digging the heavens—now you have started digging the earth!" Those who have some awakening give small hints—the words uttered to that young man held some meaning—after all, what else is mankind doing, but digging the earth? But the real treasure is within us. If you spent a night alone in a house, beneath which you knew a large amount of treasure was buried, would you sleep that night? I think you would not be able to sleep, but must dig it out. There is no one watching you now, so why not dig out the real treasure of life?

You call back those whom You sent, to return home joyfully, with ease. Go home, children—why remain unhappy? But who heeds the advice of Masters? That worldly breeze has touched the whole of mankind, which is in a state of "madness." Guru Nanak said similarly, *The Water for which you came here, that Amrit, can be gotten from the Guru.* He also said, *Leave off assumed appearance, deceit, doubt; For these will not bear fruit.* Remain in your religion by all means; that is a blessing, for without such bodies there would be corruption —but to die in the chains of hypocrisy and doubt means to die without realizing the true wealth. That wealth can only be had by the Guru's grace. Remain in your religion, but seek a Master who transcends—who traverses Creation—from within. He will push you within, and when you see, even a little, a true belief will be secured in you. On seeing a little of the Truth, one does get some intoxication, but even then one has no

desire to leave this world—so seek even deeper: tap inside.

Ignorant man knows not the secret,
Only the Master has the knowledge.

The secret of that deep mine of Amrit is known only by the Master, while the ignorant people who sit at the sense-level are lost on their erring path. But, as the refreshing water of the river flows in a bed of mud, so the holy water of Amrit flows within this physical form of clay. Bathe in that holy water of life—do so by the grace of the Guru, which will make that Light radiate within you—the Light of God's word, the Naam. The outer dust of the Master's feet is also holy, and wherever he sits that place becomes pure, but the goal does not end there. The seeker's aim is to contact that which flows in his own body of clay—and that Light is the Guru. When you reach Him within, your head will automatically bow itself in humility and respect. I again remember that famous philosopher who had triumphed everywhere with his philosophical arguments, and yet felt like a small child in front of Hazur.

O ignorant man, why search outside—meditate within.

Why drift around in this labyrinth? For how long will you wander? Go within —invert—tap inside. Maulana Rumi referred to the world as a prison, and we are the prisoners occupying it. It is an inducement to take action, to get out—but how can we escape? Metaphorically, we must escape through the roof. The way up is above—above the senses. Rise above. In the labyrinth of the outer world, there is nothing but wave upon wave of diffusion, dispersion of the attention—where will you go? The Master comes to expose this life of illusion, and to guide us out of it.

Why criticize others? You should try to know who you are.

We keep up vigilant scrutiny of others, and criticize them, but we should study our own lives, our own selves—who we are, and what we are. Maulana Rumi prayed: *O God, send a merciful person, to take us out of this bodily cage.* Swami Ji Maharaj advised: *Again and again pray to your Guru, to take you out of this cage.* You will be able to see the way out only when the Guru opens your eye. He who disperses the darkness is the Guru, for it is a work requiring competency, not force. He who has the Light can give it to others. *By his life impulse, he gives devotion.* What is his life impulse? That is the Shabd, the Word—he is the Word, made flesh. *Word was made flesh and dwelt among us.*[7] Christ told his disciples to eat him and drink him, and how is that possible? The Master is the Word within you—that is the bread and water of life which you must eat and drink for spiritual sustenance.

Guru Nanak once indicated a dead body to a group of his disciples, saying: "This is a dead body—eat it." It was enough to shock them all—all but Lehna, who calmly asked, "From which end should we start, Maharaj?" Masters give strange tests, which are usually beyond the world's understanding.

God is sitting within you, awaiting your arrival. *Everything is in the house, nothing is outside; those who seek outwardly go into illusionary forgetfulness.* If you put your attention more and more into anything outside yourself, you will

[7] John 1:14

travel farther and farther from the Truth. In Rabindranath Tagore's Nobel Prize-winning book *Gitanjali* there is a prayer which soliloquizes, *O Lord, we are going farther away from You.* One Master says: *O seekers of the Lord, you have lost Him in the folds of the mind.* All the learning connected with the mind is outer knowledge,—to see Him is the inner knowledge, achieved by rising above the mind and intellect. *He merges into the Guru, and distributes the Shabd.* The Guru's very body becomes the Shabd and this is the meaning of giving his life impulse.

Why wander aimlessly in forgetfulness, O naive man! But man, if acquainted with the correct information, protests that he has no time, and then wastes his whole life trying to preserve time! Brothers, this work can only be done while in the human form—do it now! Remember, wherever your attention is, there you are. I always advise that one should leave one hundred different jobs to attend Satsang, and leave one thousand other kinds of work to do your meditation. Where there is more than one person gathered in Satsang, in His remembrance, the radiation is present there through which one's yearning increases. Even a tiny ray of radiation can give a great deal of help, so work hard for whatever you are given.

Roaming on pilgrimage increases the doubt, and the entire truth is lost.

All holy places have become holy places because at some time or other some holy person stayed there. That which is in the holy man is also in you, so why not go within, where He is waiting? When Archimedes discovered that there existed a center of gravity, he was really in search of the center of the world, and declared that he would shake the whole world if he found it. The center of gravity or center of the world is within man himself—become strong within and you will be able to shake the world! When Masters come, a flood of Spirituality comes with them. While others die simply shouting and lecturing, a single word from a true Master has a wealth of potent impact. Kabir asks: *O Ram, settle one argument; is the holy place greater or the devotee of God?* You have got the power of differentiation, so judge the truth from the untruth. Hazrat Mohammed meditated upon the Light and Sound in Mecca, and it is said that one must make the pilgrimage to that city if one wishes to enter the kingdom of God. Survey the question with a little awareness, and you will realize that the enlightenment you seek is within you—why not invert?

I read once, in the Puranas, that two men agreed to journey all around the world. One man got his ticket and went; the other drew a circle—the shape of the world—and ran around it. If we board an airplane it would take several days to travel around the world, whereas within our own form we have the means of doing it in less than a second. The speed of the soul is much faster than the speed of the mind, and the speed of the mind is faster than electricity—so just consider it.

Within the human form there is no past or future, but only God Himself.

He is there, awaiting you within, and here you are busily playing instruments and singing, outside. Why not be able to talk to Him within, while you continue your outer life? Of what use is it to sing and play and start some enthusiasm to meet Him if it remains at that?

To sing His praise after seeing Him and talking to Him is a different matter. Guru Amardas put a price on his seventy long years of searching when he said, *To sing praise without seeing is a blind man's song; to see and then sing, bears forth fruit.* Blind faith crumbles before adversity, for true faith comes only when one can see and hear for oneself. When the trials and tribulations of making the new country of Pakistan were suffered, many well-known devotees started cursing God—"Where is He? Has He gone to sleep?" etc. It was blind faith speaking, through a lack of seeing the Lord. Those who have seen Him say, "I praise Thee now, and whatever the future brings, even then will I praise Thee."

If you desire to realize Him, then discard attachment and pride.

Attachment and pride keep us chained to the outer environments. Pride and the love of praise—"I am learned, I am great, I am powerful, there is no one like me!" And attachment stops you from going ahead. Real progress starts when you break all attachment and ego. Sit for a while at the feet of a realized soul, where the influence of his radiation will withdraw your thoughts. *Until the shadow of the Pir* (Saint) *falls upon you, the attention cannot be controlled.* Also, *In the company of a Saint the attention is stilled; the mind finds wisdom in that stillness.* And the soul comes forth in that stillness. This is a strong indication that you are in the presence of a true Master—it is a sign of his Mastership. There is a pin-drop silence, and the attention is controlled—the mind can then do nothing, for it takes its strength from the attention.

All the holy scriptures are within you, so why are you ignorant?

What is the origin of all the scriptures? When the Masters traversed inside they expressed their experiences, and these were recorded into our holy scriptures. You can observe from all these scriptures that the Masters have parallel thoughts. The language may be different, but the meaning is the same. I have just mentioned a reference from the Upanishads which states that this teaching was given to Lord Krishna, and that within is the sun of Maha Brahmand; Guru Nanak says: *Within is the Light and Perpetual Sound; contact with which develops the love for the True One.* Paltu Sahib says: *There is an inverted well in the void behind the eyes, in which the lamp is aflame without wick or oil; from that flame a voice emits.* True knowledge does not change, but outer knowledge can change by the minute. Matter, for instance, has been analyzed and described differently all through history.

If you go within you will find the source of all that is written in the scriptures, and that which puzzles you now will become clarified. When I went to Rishikesh in 1948, I met a yogi who used to leave his body by Patanjali Yoga. He was about one hundred years old, and welcomed me with all respect and told me, "I have spent all my life in learning this Yoga, and only after many many years was I able to leave the body. How did *you* get it?" I told him I learned at the Guru's feet, and explained how a demonstration is given, an inner experience, which is increased daily.

Dadu Sahib says: *Dadu sees and speaks, but others speak from hearsay.* Another Saint says that for those whose eye is not open, the outer temples and mosques are real. In these buildings you will find symbols of the Light and Sound, which serve to remind us of what exists

within man. Those who are academically knowledgeable can be completely ignorant of the inner knowledge, however. When I was in Lahore, there was a Christian superintendent under me in my office, and I suggested that he ask the Bishop of Lahore why the bells are rung in the church. He did so, and the reply was "They are only for the purpose of calling people together." That being so, what about the Hindu, who himself rings the bell as he enters the temple? This lacking in real knowledge comes from reading the subject only, and not seeing for one's own self.

Outer knowledge can indeed be like a garland of flowers adorning a spiritual Master, and he will use it to explain the subject in a variety of ways. If the Master is not educated in the worldly way, he will explain the same facts within his own vocabulary and education. For example, Bulleh Shah went to his Master, Shah Inayat, who was a farmer, and on this certain occasion the Master was transplanting some plants. Bulleh Shah asked him how one can realize the Lord, and Shah Inayat replied: *What is there to realizing the Beloved? Just uproot it from here, and plant it there.* He was referring to the attention, for everything is a play of the attention. I am looking ahead at this moment, and so cannot see what is behind me, but if I turn and direct my attention behind, I will see quite easily.

They say that God helps those who help themselves, and it is true also that God helps those who do not help themselves. It is a new motto. It means to give your whole being over to Him in surrender—body, soul, mind and intellect. And in meditation, just look into the pitch darkness and leave everything else to Him—in surrender—without making any effort yourself. The Light will be there. Without making any effort, you will withdraw from the world, the outgoing faculties, body, mind, intellect, and He will be there.

> *Without love no one has achieved realization, so drench your mind in love.*

Which is the easiest of all the easy ways to realize God? The Lord Himself has designed that natural gift into our being. God is love, and the soul is His entity. Kabir Sahib says: *It is a part of God.* Soul is a drop of the Ocean of All Consciousness, and therefore has love already innate in it. Love's natural habit is to attach itself to something, and the soul should have loved God, but instead became attached to the world. That love became an attachment, and that was a misfit. The Master however will teach you how to withdraw from the worldly environments and invert, and will connect you to the Lord within. If love for the Lord is developed, everything, even the world, will be like a swelling ocean of love. Outer love will only trap you and bring you back again and again to the world. Contrary to this, love for the Lord will free you from all shackles.

> *The Lord of Love is not recognized, but ghosts and spirits are respected.*

True love is not worshiped, but everyone runs around after ghosts and spirits. The greatest god is Love, and that Love will join you back to the Lord. Christ said that one should *Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.*[8] And, *Love thy neighbor as thyself.* Kabir says: *Love the Lord, O mind, love the Lord.* And, *without love, a man finds no place.* The tenth

[8] Luke 10:27

Guru, after exhorting everyone to open their ears and listen carefully, declared: *Hear ye all, I tell ye the truth; God is realized by one who loves.* Ravidas Ji was a cobbler, and under the caste system existent in those days, a cobbler was considered very low. Some people rudely accosted him one day, demanding, "How can you worship the Lord?" Ravidas calmly replied: *That Father is not the reserved right of anyone, only with devotion can you win Him.* One with sincere devotion and respect will realize the Lord—He is not owned by anyone.

Aware of the fact or not, the whole world is gambling, and if they win they are happy, if they lose they are miserable. One Master declares that he is gambling with God, with his life at stake. *If I win, He becomes mine, if I lose I become His.* Which is a better bargain? In the gamble with God, one wins either way. Increase your love for Him—and, as He is in every form, love all others. Anyone who can love a father should have love for his children also, and so *if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*[9]

The Nectar of Amrit is abandoned,
and dog-like he constantly seeks
the gore.

Man does not choose to seek the Water of Life—he would rather steep himself in the filth of immorality. The sweetest Nectar is within him, but he prefers the lowest tastes—just like a dog licking every place he passes. *Forsakes the treasure-house, the Knowledge of Amrit, for an illusion.* He has exchanged the priceless jewel for a worthless seashell, wandering aimlessly around the external world. Jesus Christ was sold for a few paltry coins—thirty pieces of silver. This sort of thing is thrashing empty husks to gain a non-existent grain. So Masters try to make us go within—withdraw from all outer things. For this they give a "starter"—a little experience, and if after getting this one still ignores this work, it is indeed a sorrowful state.

Indubitably, at the last breath, there
is only regret;
But when the Emperor sits within,
ignorance and doubt vanish.

The man who practices the daily habit of withdrawing and going into the inner realms will meet his last day on earth with joy. Others must leave struggling. And those who have wasted the precious gift will, at that time, remember the Guru and realize with regret what valuable wealth they have thrown away. Tulsi Sahib says: *There is but four days' play of this false world; he who gave no thought to the Beloved was swept away in the current.*

What value can anyone place on the body, which is constantly changing? The soul however is ever-existent, all wisdom and perfect bliss, due to which the body is kept alive and functioning. Unfortunately the ignorance of man prevents him from giving serious thought to the subject of the soul, which is a very deep subject; so Masters are necessary to bring the teaching of it to man, and to start him on the ABC of it, and that is when he rises above body consciousness. There he is re-born or twice born, and if he can do this for himself, I am very happy for him. If he cannot, then he requires a stronger attention than his own, to drag him up, and this is God's special

[9] I John 4:20

(*Continued on page 32*)

IN MEMORY OF

Baba Sawan Singh

1858-1948

Thy call hath brought to life the slumbering ages,
Thy song has gladdened the hearts of all;
All are dancing to the music of Thy soul—
Hail to Thee! O Lord of the tavern.

Thy Name gives comfort in all our woes,
For we all live by the life-breath of Thy giving;
Thou art a lode-star that leads us on and on—
Hail to Thee! O Lord of the tavern.

From the dust of Thy feet springs the Light of Life,
The breath of Thy being enlivens one and all;
Thy smile turns autumn into fragrant spring—
Hail to Thee! O Lord of the tavern.

O Lord! the world is at enmity with peace and good will,
And the structure of life is torn to shreds;
May Thou uplift the earth with Thy magic call of love—
Hail to Thee! O Lord of the tavern.

Thy greatness shines in the House of the Lord,
All Thy wonders we find in Thy Kirpal;
O wake us up to life in Thy living tavern—
Hail to Thee! O Lord of the tavern.

All the great sit in a loving congregation at Thy feet,
World-weary and tired they come seeking Thine aid;
For Thou alone art a Messiah for all their ills—
Hail to Thee! O Lord of the tavern.

From Thee we get the essence of all the Masters past,
At Thy door we see the world knit as one;
Friends and foes alike are losing all their discord—
Hail to Thee! O Lord of the tavern.

Remove the veil that hides Thy face divine,
And let us drink the Water of Life from Thy dazzling glance;
For a glimpse of that glance of love, I roam the world—
Hail to Thee! O Lord of the tavern.

DARSHAN

A Letter from Baba Sawan Singh to Kirpal Singh, dated June 11, 1939

May the compassion of the Lord of thy soul be with thee,
May the Lord of thy soul help thee forever and ever.

Dear Kirpal Singh Ji,

Radhaswami. I have received your loving letter and am happy to read its contents. My dear, saints inherit discomfort in life.

When the crown of love was placed on my head,
Sighs were given as cash grant and desert as property.

We are puppets in the Lord's hands,
We are dragged by our destiny;
We go wherever we are ordained to,
Nanak, how true it is!

We people have come to serve the Lord. You keep yourself engaged in meditation and complete the course of spirituality. But, the service of His creation is equally essential. Look at me. I remain engaged in the service of humanity from morn till night. Sometimes I do not get sufficient time to do meditation, but Hazur Maharaj [Baba Jaimal Singh] used to say that service is no less important than meditation. And, if you feel that people do not pay as much attention to our love as they should, we do not expect any compensation for our services to the Satsang. All sorts of people come in Satsang. There are some whose hearts are overflowing with love and are ready to sacrifice their all—body, mind and money. There are also some who indulge in tall talk and calumny; they are ever ready to slander. But our duty is to love all. If they do not give up their wicked ways, why should we leave our noble ways? My advice to you is that you should do Satsang while fulfilling your official duties honestly and also complete your course of Bhajan and Simran. I am greatly pleased with you. You are serving the Lord with all your resources—body, mind and money.

Convey my Radhaswami to Bibi Krishna and love to children.

Yours

Signed: SAWAN SINGH

11/6/39

This rare picture shows Baba Sawan Singh at a picnic

The Sweet Memory of Hazur

R. N. Bhatnagar

AT THE TIME of initiation, Hazur used to say, "When you get initiated you are contacted with the God-in-action Power. Then there is no need of outer worship, pilgrimage, fasting, etc. The people are wandering in search of the wordless Word . . . the Guru is always with you. He is inside as well as outside. He will do all the work. Whatever you are told by the Master you should perform it. Practice Shabd with all your heart and soul."

Generally people forget these things. There are only a few dear ones who remember. Others seek out some kind of excuse for not complying. Of course, simple and honest people get more benefit.

A simple minded girl once took initiation. She practiced daily and reached the Radiant Form of the Master, so much so that she could also see Him outside. After some time she was married. In her father-in-law's house the

This article was translated from the Urdu Sat Sandesh by T. S. Khanna.

family was very fond of going to places of pilgrimage; they did not have the technique of going within. At one Satsang, this girl stood up: "Maharaj Ji, I have a request." Hazur said, "What have you to say?" The girl replied, "Maharaj Ji, when I went to my father-in-law's home, the family was getting ready to take a bath in the Ganges. They invited me, but I declined. But they persisted, so I agreed."

Hazur: "Then?"

Girl: "Then I had to take a bath in the Ganges."

Hazur: "What happened then?"

Girl: "They gave me a paisa (penny) to offer to the Ganges. When I refused they were displeased. I also got mad, grabbed the paisa and skimmed it across the surface of Mother Ganges."

Hazur: "Then?"

Girl: "You disappeared, Master."

Hazur smiled and told her, "Whatever happened, happened; now touch your ears" (a sign of repenting).

The girl touched her ears and said, "Master, you should also touch your ears, that you will not disappear."

* * *

When Hazur initiated aspirants in Dera, the men and women would sit separately in two rooms. He would ask everyone when he/she had attended Satsang and whether they understood the Path of the Saints. Then he would send them to the respective rooms.

Once a young widow made her way, without permission, to the room for the women who had been selected for initiation. There she was sitting among the others when Hazur came in to start initiation. Before starting he got permission from his Satguru, Baba Jaimal Singh; only upon his approval would he conduct initiation.This is the glory of a perfect Master: notwithstanding being perfect and competent himself, still he keeps everything according to the will and pleasure of his Master.

The blessed Hazur opened his eyes and said there was one lady who was there without permission: "It is better that she get up herself and go away as she will not get initiation at present." Everyone heard, but that woman did not move. Hazur suggested that all of them go out and walk around the rooms three times and then return; the woman without permission could stay outside. (This was to save her embarrassment: this way she could slip away quietly and no one would know.)

They followed the Master's order, but when they returned the widow was still among them. Hazur said the same woman had come again, but she could still go out; but she would not. So the Master pointed towards her and asked her to stand up and go away. She was stunned but stood up and said, "Why is the Master asking me to get out, while He is giving Naam to others? Why should I not also receive?"

Hazur told her that it was not a matter to disclose. The lady insisted on knowing openly which fault she had committed and why she was deprived of initiation. Again Hazur told her that it was not proper to tell the reason; again she repeated her demand. Then the Master said, "May I tell you that you have committed many sins?" Still she kept her mood: "Tell me what kind of sins I have committed!" Hazur replied, "Then I have to tell how many babies you have killed—how many abortions you have caused."

The woman was stunned and terribly ashamed, but she realized that the Master knew everything. It softened her down and she spoke in a gentle voice: "That was not my fault. It was the fault of my brother-in-law." Hazur said, "You were also at fault. All right; go now."

She was exposed before everyone, disgraced and humiliated. There was no place to hide her face, and she started crying. Then she gathered her courage and said, "Maharaj Ji, I am the worst sinner of all. There is no doubt about it. I will go. I came to you because I heard that everyone is forgiven when he goes to the Master. Please have mercy upon me and tell me the place where I could go and be forgiven." After uttering these pathetic words, she started crying with great sobs and wept for several minutes. But the Master is the Ocean of Grace: "All right; sit down. But do no more!" She received initiation.

* * *

When the Great Master Sawan Singh retired from government service (in the year 1911), he settled at Dera Baba Jaimal Singh. There were comparatively few Satsangis in those days; yet quite a number visited the Dera for Hazur's Darshan and Satsang.

On the way to Dera, there was a rivulet called "Nala" which had run dry. It had been a canal in the time of the Moguls and is recorded by the government as Shah Canal. The devotees who crossed Nala found it difficult and sometimes hazardous, especially in darkness and rainy weather. Several times Hazur asked the residents of Dera and a nearby village to get together and fill in some part of the canal for a pathway. All said "yes"; but the work of filling up the canal was still not done. Hazur was touched to see the hardship of the people who had to cross Nala. Again and again he asked for a crossway but no heed was paid.

Then early one day, about three in the morning, Hazur took a basket and shovel on his shoulders and started out alone from Dera. The people of the neighborhood were fast asleep. Hazur was compelled but willing to do this work by himself.

But one farmer was awake and recognized Hazur by his walk. He was sure of Hazur's presence, and woke others so that they could see him too. Soon the satsangis of the entire village were awakened and the devotees were dispatched all over to run and bring baskets and shovels.

The farmer said, "Hazur asked us several times to make the walkway but we have kept putting it off. Shame on us." The news reached Dera and the neighboring villages. Soon there were about two hundred people gathered together, and work began. Hazur had filled only a few baskets with earth and stone when the others joined in. They asked him not to do anymore. The work went rapidly and did not stop until a safe pass was made.

Hazur had deep love in his heart for those who came to him for Darshan and Satsang. He always sacrificed his personal comfort for the sake of others. This was the living example of his love for his children.

* * *

It was midnight in Hazur's village and it was raining as if all the waters of the monsoon were pouring down that night. Around the mud houses of the village blew a wind so fierce that it seemed even the mountains would be swept away. In the midst of the wind and torrent, a house collapsed, and the Master heard the noise above the storm's screaming. Hazur rushed out without dressing and reached the site of the fallen house. There he removed debris with his own hands and hauled the injured family one by one to shelter. He didn't stop to consider whether they were Hindu or Muslim, friend or foe, native or foreign, satsangi or atheist. He simply took care

of them and didn't worry about his own safety. In the morning, the villagers were surprised to find out what had happened while they slept.

* * *

Hazur used to say in satsangs that if a disciple meditates regularly according to the instructions of the Master, then the Guru will do his work. Many heard this, but only a few put it to the test. The following is an eyewitness account by Ganga Ram of what happened one day at Dera:

"Once I stayed at Dera for about five days. The beautiful setting, seclusion, peace, and the attraction of Hazur's company were very satisfying. In later years, though, the setting changed; but in those days only a few people were coming to Hazur.

"Early one evening He asked us to finish some work around Dera, and then we would all sit in Bhajan. With these words He too set to work, trimming a thorny hedge with His bare hands. I started to help Him, but Hazur asked me to stop. So I stood aside and could only watch. Then Bibi came running to the Master: 'Maharaj Ji, what are you doing? Are the groundsmen and sweepers of Dera all dead?' Hazur answered, 'What can I do? The disciples do not give me a breathing spell,' and again He busied Himself with the thorns. We didn't understand; but it was finished in a little while. Then we all went into meditation."

According to Ganga Ram, this happened the day before I arrived at Dera along with several other disciples. We had come from Attari for Darshan. One of our party was anxious to tell of a strange thing he had witnessed just the day before:

"The other farmers and I were working in a field and it was getting late. Already the time for doing Bhajan was at hand, but we had not yet trimmed the thorn bushes. 'Let's sit in Bhajan,' said one brother. 'We should not delay it. We ought to do Bhajan first, and this work Hazur Himself will do.' We agreed, and went to a quiet secluded place for meditation. When we got up from Bhajan we were surprised to find that the thorn bushes had already been trimmed. We couldn't figure out who could have done all that work. We were wonderstruck."

When the disciple finished, Maharaj Ji smiled and said, "When the disciple has unflinching obedience and surrenders all his work to the Master, then Master Himself does the work."

Stories from the Sakayan

IN THE CITY of Amritsar, the mother of Sri Madan Singh had been seeking God from a very young age. She had met many saints and sages but had never been satisfied with any of them. One night Sri Gaja Singh came to Amritsar and stayed overnight with Madan Singh, a fellow devotee. That night when Madan Singh and Gaja Singh were talking about their Master, Madan Singh's mother heard them and said that she did not agree that their Master was a realized

These stories were translated from the SAKAYAN, *a book written in Hindi by Bibi Lajo, Baba Sawan Singh's housekeeper for many years.*

person. She said that though she had visited different places and had met many saints, she had never been satisfied. Sri Gaja Singh told her that if she really wanted to see a saint she should come and visit their Master. The old lady accepted the invitation, but unwillingly.

The next day they all went to the place where the Master was staying. Master was surrounded by devotees. The mother at first sat silently, but she could not resist the tremendous flow of love which was coming from the Master. She was overwhelmed by Master's love and took initiation from him.

In a very short time she became a very advanced soul. Hazur respected her for her achievements.

One day when she was visiting the Amritsar temple, Hazur appeared to her and gave her sweetmeats (a token of blessing). When she saw the Master, she thought that if she could bring her family, they also would be able to see the Master and receive his blessings. So she went home; but when she returned to the temple with her family, she found no one.

In the evening, she came to the Master's place. When Hazur saw her, he laughed and said to me, "Here comes the Mother. Let us hear what she has to say." He said to her, "Welcome, Mother. How are you doing? Are you doing your meditation well?" The mother touched Master's feet and started talking about her efforts at practicing his teachings. During the conversation she started accusing Master of being a thief and a cheat; but Master just laughed and laughed. I asked the Master if Mother did not know how to speak. The Master told me, "No, daughter, Mother is a very advanced soul. She is a great lover. Only lovers talk like this. Mother is in divine love."

Then he asked her, "When did I deceive you, Mother?" Mother told him about her experience at the temple, and how when she had returned with her family he had disappeared, and asked him if that behavior was not deceiving. Master said, "Listen, when you remembered me I came to you; when your mind went back to your family I left you. Why did you let your consciousness drop from divinity to the worldly level? If you hadn't left me, I wouldn't have left you. So whose fault is it—yours or mine?"

Mother folded her hands and told the Master that she would never let her consciousness drop to the worldly level again. Hail to the Master who fed grass to the lions! The lady who was so much against him once, by his blessing became a great devotee and lover of God. Hail to the Master whose glory is boundless!

* * *

Sardar Chanan Singh and Ganda Singh were the chief organizers of Master's work in Koite. All the people from Koite who came to receive initiation came through them. Once, in Koite, a person who was a drunkard and a meat eater came to receive initiation. When Master went to choose among all the people standing in line, this drunkard was also there, and he requested the Master to bless him with initiation. Master looked at Sardar Chanan Singh questioningly. Sardar Chanan Singh lowered his eyes; he could say nothing. He thought that if he recommended this man to the Master, he would not be able to keep his word, and consequently would bring blame on the Satsang. But if he did not recommend him, then he would be taking away his chance of receiving initiation. The Master looked at the person and asked, "What about meat and wine?" The man said that he wouldn't

use them anymore. The Master asked him to promise this and then initiated him.

After his initiation, the man tried to go straight, but after a while couldn't resist his old habits and began to indulge in them. One night Hazur came to him in a dream and slapped and kicked him for not keeping his promise. When he woke up, he found his whole face swollen and his body full of black and blue marks. He was still lying on his bed when he saw Sardar Chanan Singh passing by. He started calling his name, but Sardar Chanan Singh did not want to go near him because he had not kept his promise. He went there unwillingly, and the man told him about his dream. Sardar Chanan Singh explained to him that he had taken shelter in a true Master who had accepted responsibility for him, and he had better repent and reform.

Later this person renounced the world and became a Sadhu. Hail to the Master! who made renunciates out of evil persons.

* * *

One day when Master had returned from visiting his disciples and was sitting on the balcony, I went to see him. He said to me affectionately, "Daughter, I have received a letter. Let me read it to you."

The letter told of Ram Singh, who was a very devoted person and had been serving Master as an electrician. Then he went somewhere else, got a good-paying job and earned a lot of money. It is the nature of money to delude people.

One day Ram Singh had a desire to go to a prostitute. When he left his house to go to her, Master appeared to him; but he did not pay attention. When he entered her house, Master appeared to him again, but still he did not care; he expressed his desire to the prostitute and gave her five rupees. Then Master appeared a third time—right between Ram Singh and the prostitute. The Master slapped Ram Singh on the face so hard that he became unconscious. The prostitute could not see the Master, and she was very much afraid; she tried to make him conscious. When Ram Singh finally regained consciousness, he apologized to the girl for his wrong desire. He told her that his body, mind and wealth belonged to his Master, and he had committed a great sin by trying to misuse his Master's trust. He asked her to return his money, which she did, exclaiming that she would never let anybody like him in again.

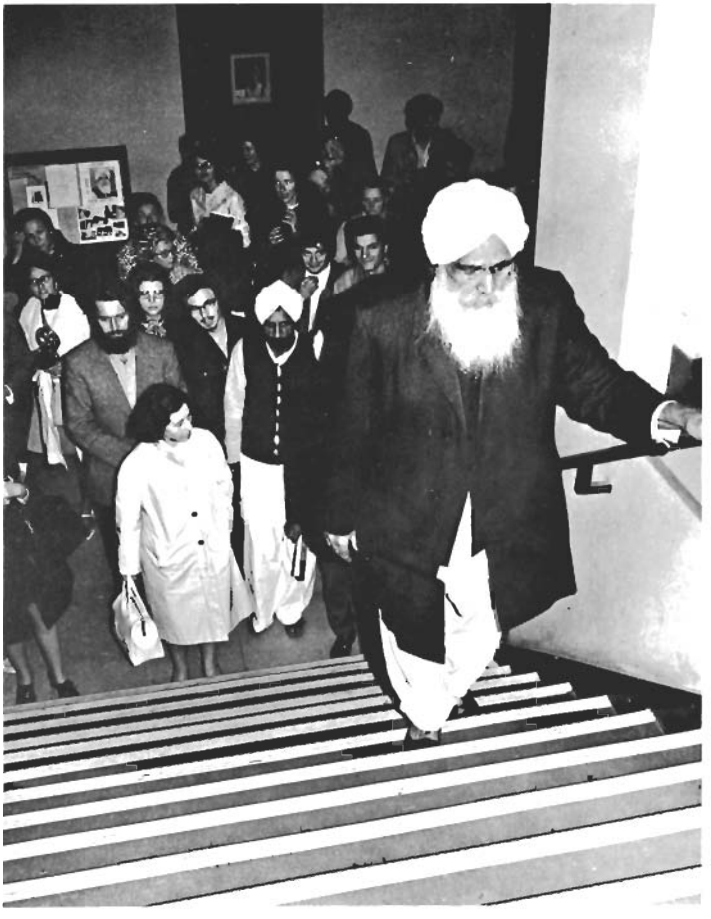
Ram Singh went home and wrote the whole incident to the Master, concluding that he did not leave anything out in his efforts to do wrong, and the Master did not leave anything out in his efforts to stop him from doing wrong.

Hail to the Master! who helped and protected his disciples from falling. People talk about miracles; Master performed them.

After reading the letter, Hazur said to me, "Daughter, Saints are blessing people a great deal in this age; they bless people even though they do not deserve it."

THE MASTER IN EUROPE

1972



A portfolio by Victor Ternes

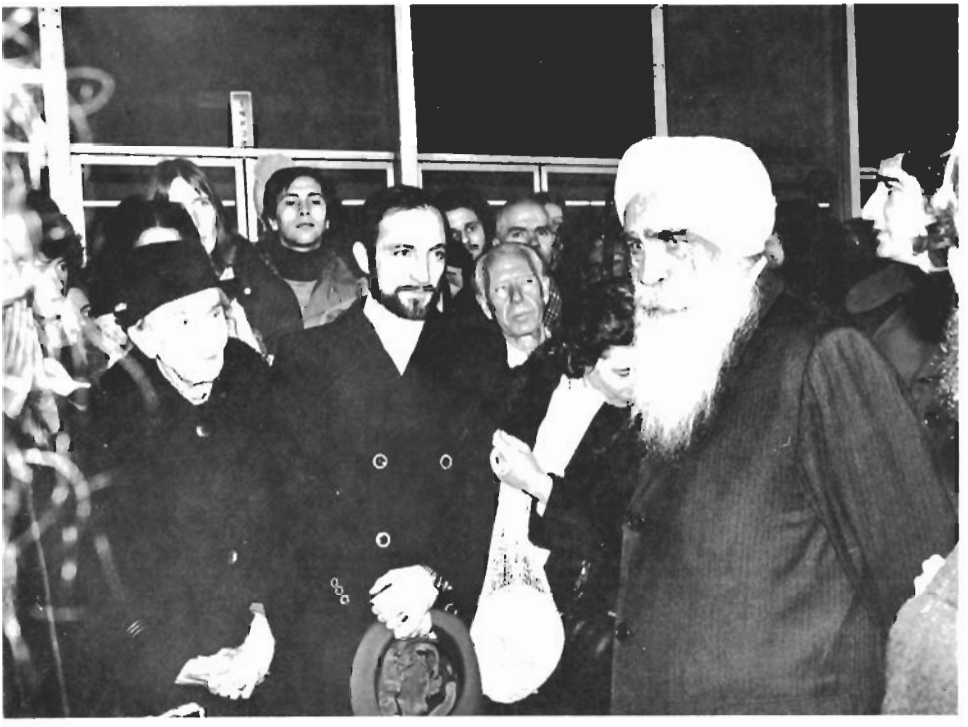
IN PARIS

ABOVE: *At the Mosque of Paris, where the Master was an honored guest and was invited to speak. Next to the Master (in white robes) is His Holiness H. Boubakeur, Director of the world-famous Mosque. Next to him is M. Betta Mohangue Joseph, the Ruhani Satsang Group Leader in Paris.* ABOVE OPPOSITE: *Outside the St. James Hotel, where Master stayed.* BELOW OPPOSITE: *Saying goodbye. A full description of Master's stay here can be found in* The Third World Tour of Kirpal Singh, *pp. 58-60.*

IN LONDON

ABOVE: *Master greets a visitor. In the center is Mrs. Bianca Fitting of Bonn, Germany, Master's Central European Representative; next to Master, smiling, is Mr. Sant Singh of London, his Representative in the British Isles.* ABOVE OPPOSITE: *A day's outing in Eastbourne gave many dear ones a chance to be near him.* BELOW OPPOSITE: *Leaving his devotee-crowded apartment. An account of the stay in England appears in* The Third World Tour of Kirpal Singh, *pp. 61-64.*

DEPARTURES



IN ROME

ABOVE AND ABOVE OPPOSITE: *Arrival at the Leonardo da Vinci Airport, Rome, en route back to India, Dec. 29. In the center of the picture above is Pier Franco Marcenaro, Master's Italian Representative. Devotees from all over Europe gathered to see the Master once more at this previously unscheduled stop.* BELOW OPPOSITE: *One of the public talks in Rome. Standing center is Mr. L. Gurney Parrott of Malta, author of* The Celestial Music: An Introduction to Kirpal Singh, *which, with a Foreword by the Master, is now being published by Ruhani Satsang.*

THE MASTER'S TALK

(*Continued from page 15*)

mercy and grace working in the Master. What a great blessing! You may know a little of the difference between outer and inner knowledge, but what are you doing about it? The Truth exists in everyone, and it is each person's hereditary right to experience it.

Come friend, having met the Satguru let us go across;
If you want to cross, meet the Boatman, why waste time in thinking?
When you cross over, you are released from the world;
Otherwise you will drown midst this frightful torrent of perpetual sins.

Guru Nanak was once walking alongside a flowing river, which at one point forked into two streams. The Masters usually use outer examples to express some profound fact, and seeing this fork in the river he said, "The river has separated here—when is it destined to rejoin itself?" It is a direct reference to man who is separated from God. We are going farther and farther from Him—when will we meet Him? His simple words convey the pathetic state we are in.

Whoever has not met the Boatman will drown in poison—what else can happen? *Come, those who want to cross, for the Satguru has made a ship.* The Satguru's ship is within you. Today's Satsang has described the inner way, the inner path, the strait gate, and that inner way is one—for all. Those who travel that path will gain salvation—emancipation from karmic cause and effect. Become pure, chaste and full of good living.

To travel the inner path, sit at the feet of a Master. There is no need to change your religion, nationality, customs, etc., for he will take you beyond all these—they will be left far behind. Those who have already received the wealth should respect and appreciate it, and should benefit from it. Do your work before that last change, called death, comes; for those who gain knowledge while in the world will also be wise after death.

CORRECTIONS

ON PAGE 29 of last month's issue, in the second column, appeared the statement that "Apart from the centers in India, there are two others throughout the world." This is an error, which we very much regret. For "two" read "two hundred and nine."

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On page 26 of the April 1974 issue, as part of the photo caption, the man presenting the scarves to the Master is identified as Frederick Aye of Ghana. This is incorrect. The gentleman is Yao Assare, also of Ghana, and we regret the error.

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Last month we said that *Morning Talks* "should be available by the time you're reading this." Well, that's right; it *should* be available—by the time you're reading this. Vacation time at the bindery caused the delay, but they will be ready soon.

R.P.

Saying Goodbye in Cologne