The Message of Christmas Day

Sat Sandesh

the message of the Masters

We Must Return to Nature

Florida Journal

An Appeal to All Initiates

December 1974

PHOTO CREDITS AND CAPTIONS The pictures on pages 1, 3, and (I think) 11 are by Loi Fager, and were taken during the last weeks of Master's life; the beautiful portraits on pages 12 and 17 were taken by Michael Behring during Master's stay in Florida in December 1972; the shot of Master at Sant Bani Ashram on page 29 is courtesy of Ruth Seader (to whom we are very grateful) and appears on the back cover of Volume I of THE TEACHINGS OF KIRPAL SINGH.

THE MASTER'S MESSAGE
for Christmas and the New Year
1967

December 5, 1966

DEAR ONES: This year is going out and the New Year will soon be ushered in. The present year is gone old. Let it depart. You need not worry. It had been kind to you—not so kind as it should have been. But God willed it so.

However, you must strive to be different from what you are during the present year. Strive to reach Him, be a true devotee, crave for blessings from the Almighty. Pray for His mercy. Promise unto Him that you will go up the Divine Path at any cost and nothing shall deter you from achieving this object.

The New Year will be happy for you if you do not waver in the Divine Path or slacken your pace therein. Remain firm and go ahead, caring for none and heeding none except the One—the Master. Follow your Master with full faith embedded in your heart. If the faith in the Guru dims, the disciple falters and falls. Faith carries him forward in the regions which are otherwise impossible of traversing.

This New Year means a new life to me and those who are attached to me in the noble cause of God. In this period we have to make sacrifices which alone lead to *Bhakti*. These sacrifices will be of one's low desires, hatred, ill-will, malice, name and fame, pride and egoistic life. Unless we are ourselves symbols of sacrifices, we cannot advance any further in the Divine Path. Without sacrificing all that we have, how can we reach His *Bhakti?*

New Year has come. Be new; leave the sloth of the old. Implicitly follow what is required of you. You failed to do so this year and you suffered. The mistakes are not to be repeated.

A central place of worship should be established in the East and West of U.S.A. and everywhere, where the refreshing waters of *Naam* may rain forth to soothe the lacerated hearts of thousands and thousands of the grief-stricken human beings. They are unhappy because they are drifting away from Him ever more. Blessed are they who are chosen in the set-up of Master's work.

The Christmas and New Year is starting with happy congratulations. May your life be devoted to the service of the Lord and the *Guru*. May your body and mind get imbued with intense love for the Beloved.

The teachings of the Masters have been:

(*i*) "He who loveth not his brother abideth in death;

(*ii*) "My children; let us not love in word, neither in tongue but in deed and in truth.

(*iii*) "Beloved; let us love one another (especially who are linked with the silken bonds of love of true brotherhood at the feet of the Master) for love is God and everyone that loveth is born of God and knoweth God.

(*iv*) "He that loveth not knoweth not God, for God is love.

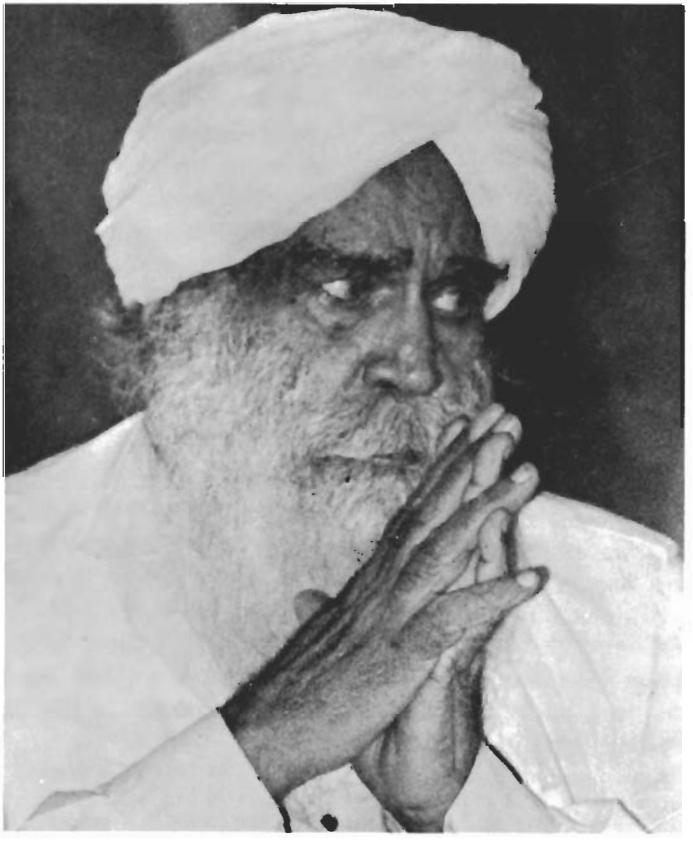
(*v*) "God is love. And he that dwelleth in love, dwelleth in God and God in him."

The law of the Kingdom is love. The entire code of conduct of one who belongs to the Kingdom may be summed up in two thoughts: (i) Love of God, and (ii) Love of man. Let us live a new life of peace, harmony and love. The essence of religion is love, peace, humility, service and sympathy. Love all—not merely your relatives and friends. Pray like Guru Nanak:

"Peace be unto all the world over under Thy Will, O God."

Kirpal Singh

KIRPAL SINGH



An Appeal to All Initiates

A Guest Editorial by Sant Singh, Master's Representative in the British Isles

A LARGE AMOUNT of correspondence has been received here in connection with the choice of a successor to our Beloved Master who left His physical body this August. Would you very kindly consider the following and convey this appeal also to other brother and sister initiates with whom you may come in contact:

1. *Our business* with our Beloved Master is God realization. For this he exhorts us to keep His Commandments fully—namely, proper meditations and purity of life in every sense according to His instructions. This is also the best way to serve our Beloved Benefactor. In His own words, "The greatest service that a disciple can render to the Master is to become a fit receptacle so that he can be attuned to the Naam Power to which he has been connected."

2. *Our Master* is and will continue to be His Holiness Sant Kirpal Singh Ji Maharaj. For His initiates there is no obligation to search for His successor. For His own words on this subject please see the following extracts from the book *Spiritual Elixir*. It is for Him to decide as to who His successor is; *that is not our job.* It is sufficient for us to be able to do our duty which is humbly indicated in item No. 1 above.

In fact, as we all know, it is very difficult for a human being to judge a true Master without the kind Grace of the latter. Our attempts to judge somebody for being His successor are not only outside "our business," but also bound to be dangerously inadequate—because we are limited, while a true Master is One with the Infinite. Our Great Master taught, "Judge not others, lest you should be judged."

3. *The contents of the above mentioned correspondence are a cause for concern to any sincere devotee.* The whole world will judge us from our actions. If we lack the brotherly love that should characterize fellow initiates, what impression of the High Teachings of our Great Beloved would that convey to outsiders? What would the outsiders who so profusely honored Him when He was in the physical body now think? *We should really think over this calmly, and not allow any lack of love amongst us.* Such argumentation and lack of love does not measure up to the high standards which our Beloved Master set for us. Will He be pleased with our behavior? He used to warn the disciples of Baba Sawan Singh Ji Maharaj, saying, "When He looks down at you, will He be proud of you and claim you as His disciples? I do not think so!" Can we afford to forget that the Beloved One is constantly watching our actions, and eagerly waiting for us within?

The lofty ideals of inner spiritual development and of perfectly harmonious outer living tend to be belittled by some of the correspondence mentioned above. We should not waste precious time and energy in things outside "our business" —especially if these things depart from the ideals for which our Beloved One worked so hard. *In His Circular 17 He*

(Continued on Page 24)

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THE MASTER'S TALK

The Message of Christmas Day

QUESTION: *Which does the Master feel is the most important birthday, December 25 or February 6?*

THE MASTER: Every day is a birthday, every day is the greatest birthday. You are blessed, you are seeing your Master in the physical body. I am not so blessed. There is a vast difference between the Physical Master in the physical body and the Master who has transcended into the Beyond. At the human level He is at the same level as you—it is all joy and ecstasy. The Master does not leave the initiate until the end of the world, but if we are on the same plane both together . . .

This darshan session took place on Christmas Day, 1971.

So happy we are of course when we are in the physical body with our Master; we can never forget it. When we remember those days, tears are shed, the heart bursts. He is not away from us. I know my Master is with me. Yet with all that, the physical presence cannot be underrated. That is why, I tell you, you are happy of course—I am not; it does not mean that my Master is not with me—He is never away from me even for a moment. But to be on the same plane together, that is blessedness.

So those who have a Master should enjoy every day as Christmas. It is only His Will to enjoy that. To enjoy only eating and drinking, that is no enjoyment. We should enjoy being on the Way; if we are progressing on the Way, we should enjoy Him inside as well as outside. When my Master left physically

I used to tell people who asked me, "Look here, when an officer, that soul, withdraws inside his own room, he just engages a boy to run, to carry on his work." So somebody is carrying on His teachings, His work.

You are blessed, you see, but make the best use of it. May there never be a day when you forget your Master. Remain in contact with the Master—you have a great boon—in that case you don't fall away in lower pursuits. If you see your Master is seeing you every moment of life, how can you do anything wrong? So blessed you are, I would say, on this Happy Christmas.

The Christ Power is the same working at different poles whether it is in Jesus or one of the other Masters, that makes no difference; Christ never dies. We have to become *conscious* of that, you see. Truly to commemorate, to celebrate the birthday of one Master is to live up to it. But we should celebrate daily. This is the one thing you forget when you are sitting—if you remember Him daily with an anguished heart, how blessed you become! We should celebrate the Master's birth daily, at every moment of breath. Guru Amar Das said, "If I forget Him with one twinkling of an eye—so much time—it passes like a million years." So Master is the very life of the initiate: don't forget Him. Do nothing more, you'll become the mouthpiece of the Master. Sweet remembrance of the Master is the sum total of all practices. We do them only to show that He may not be forgotten in weal or woe. As you think so you become.

Celebrate your Master's birthday daily. He is not the physical body, He is working through the physical body, and those are very fortunate who see Him at that level. Every moment spent with Him is very precious because you have got the teachings both ways—one third by word of mouth, and two thirds by receptivity. I think that is what I would enjoin on you—become Masters yourselves. *It is I, not now I, but Christ liveth in me.* You follow me? After all, for what purpose do you do all these practices? To see Him inside, to see Him everywhere, wherever your attention has gone. He is not a son of man, He is God in man. Once He initiates you He can never leave you till the end of the world. The attitude of mind of the Masters cannot be appreciated by those who are groveling in the physical body. So Happy Christmas to you every moment of life! You people are more fortunate than me, you see. I'm talking of the physical plane, don't misunderstand me.

Yes? Any questions?

QUESTION: *Why have You come for us? Why?*

THE MASTER: I'm a friend.

QUESTION: *Why don't you stay with your Master?*

THE MASTER: I'm under orders. I was not prepared to live even one moment after Him. I prayed to Him all through life. I was initiated physically in 1924, but I was with Him seven years before I met Him, on the inner planes. In 1927 I had a vision, I saw Master was leaving us—twenty-one years before He really left the physical body. I never had a moment of joy afterwards in His lifetime because I always had that sting, I tell you. I knew that was the very thorn of separation which was awaiting me. So I always prayed, "Master, let me go before You." He said, "No—you are to continue." Why, why, why do I have to? Orders cannot be questioned.

Gurmat Sidhant is a book written by me—through my hands I would say, not

by me, by the Master within me. I used to write it down and take it to the Master to read it to Him, so that He may give the final *yes*. Once I wrote what happened to an initiate who is left behind after the Master has left the physical plane. That was a very practical statement, description given. There was a Master, Dadu by name, who had an initiate who was not at the place when His Master left the body; when he came to His tomb he lay down on the tomb and passed away. And he repeated this couplet: "Oh Master, without You I could not live for a moment. It is not bearable." So he passed away. The second Guru of the Sikhs, when his Master left the body, became a recluse never to show his face to anybody. To live without the Master is very difficult, unbearable. We know when the Master leaves He is never away from the initiate, but the initiate as a son of man has great suffering. Even now when I remember my Master I shed tears. But He left His orders. Why? There is no question why.

When I read out that part of the *Gurmat Sidhant* to Him He said, "That's all right; Kirpal Singh, read it again!" I had just quoted two or three sentences like that. Then again I read it to Him. Again He said, "Will you read it again?" Again I read it. Perhaps He was telling me, "You, poor fellow, will have the same fate awaiting you."

These are so many sweet remembrances of the Master, you see; this is everything. One poet says, "To live in paradise without the Master is a hell for me. And to live in hell with my Master is a paradise for me." But these words can be appreciated only by those who are really devoted to the Master.

If your son passes away, your mother passes away, how grieved you feel! I never felt any grief, thank God. That's a great suffering you usually feel for the physical relations. What about the relation which is spiritual? Anyhow, to be with the Master is a great joy. That God Power never leaves you. But make the best use of the time you have here on the physical plane.

Once it so happened that my Master was photographed for the first time; I was there. He moved from one station to another; I followed Him wherever He went. At one place a man who was a big landlord was just entering the room, standing by Him, and I was sitting by the door outside. He requested the Master, "Well, Master, will You give me a copy of Your photograph?" The Master's ways are very mysterious. He told him, "Look here, even Kirpal Singh wants it, but I won't give it to him." I was sitting outside, you see. Mysterious are His ways. Later I said, "Well, dear Master, I know Your love for Your Master is the richest. You cannot scale it, how much love You have for Him! But still with the little love You have given me, won't You give me a copy of Your photograph?" "No, no . . . Surely I will give you one." That was the first time He got Himself photographed. If you have love it is the panacea for everything. Love is God and God is Love. But if you want to have this marriage you are having now . . . So the Master always tries to quicken the love of the disciple for His Master. He knows what it was like with His own Master.

The Tenth Guru, whose birthday was celebrated yesterday, played the role of a Saint as well as an Avatar. Once he was found in sweet remembrance of God repeating, "It is You, it is You alone, it is You." *Tum hai* means it is You alone, nobody else but You, all the world is You personified. He was meditating, "*Tum hai, tum hai*: You are all, every-

thing You are." He got intoxicated and went on repeating this for three days, day and night, *"Tum hai, tum hai*—it is all You, Thou Oh Lord, It is all God." How can you imagine, appreciate these words of those Masters? If you have love like that for the Master that will give you blessedness as if you had done penances for a hundred years.

If you take the Master as a son of man, what will you get? Sonship—physical relationship. If you take Him as a rich man, you'll have the same thing. If you take Him as God, then you become God. There are different angles from which hundreds come to Him—only very few really have that attitude. Guru Ramdas says go and gather together all the riches of the world, from the plains and the ocean, gold and precious stones, and put them all together at one place, then ask a devoted initiate of the Master, "Would you like the wealth of the whole world—or the Master?" Master is All-Wise—yet when we do things do we put the Master first, or the world first?

If you learn this message of Christmas Day I think you'll become Lords yourselves. Why do you delay? He simply wants you to obey His Commandments. You obey the commandments of your mind as compared with the commandments of the Master. We give preference to the commandments of the world—there we lack badly. That is why we have got very little progress. Well, this is the message for today; take it to your heart and live up to it. If you die in that sweet remembrance of the Master you are not to return to the world. Even Yama cannot look at you—he will run away when you repeat the Names of God. What are the charged words? They are charged by the Master. The Master is not the physical body, mind that, but the *presence* of God. I have written this—but to hear it is more real. One is from the intellectual level, but this is from God direct.

Yesterday I went for the sweet remembrance of the Tenth Guru. When we went there we read from Sikh scriptures. I offered my heart to them. Who knows what I was and what He was there. The Guru was always the same—one or two living there. They're all One, you see, all Masters are One. Masters never become two. One bulb is fused and another is put on, when that is fused a further third one is put on— that's all. The Light is One.

So we'll have a feast today in sweet remembrance of Christ.

QUESTION: *Will we have a Satsang during the day also?*

THE MASTER: This is more than hundreds and thousands of Satsangs what you have got now. Is it not? It is the very gist, the very soul of all preachings of all scriptures. What I have told you—would you like anything more once you get That?

QUESTION: *Someday maybe You'll give us a feast of Satsang all day long? Just for one day?*

THE MASTER: Pity it is, the feast is given every day by radiation, you people don't enjoy it. His very moving on earth is a regular feast. An actor acts in whatever he's doing—even when he's eating, he is acting. The Master is radiating Love. Even if He is harsh, still that Love is radiating. Once it happened that a lady came up to my Master when He was very busy. He does not become angry, but . . . This lady came up and bowed down to His feet. He said, "Get away! What is it? I'm busy! Wait!" And this lady said, "That's all I want, Your

radiation." You see? His whole attention was there: "Wait! Wait! Get away!" Is it not the whole attention? "That's all I wanted. Thank you." So He radiates Love who has got Life in Him. Very few people really appreciate this because they have no love for the Master.

Hafiz, a great Saint of Persia, referred to the Master as a lady with red lips. He said, "The very harsh words coming out through those red lips are the sweetest in the world." The blessed Fifth Guru says, "Even when You chastise us it becomes very soothing to me, on account of love." Why is it sometimes He is strict like that? He wants to give you a lesson in love; He wishes you to become like Himself. And you delay because you have no love for Him. So take this to your heart—don't forget it *or* Him—then you'll progress like anything.

QUESTION: *How come, Master, we're so privileged to be with You when thousands of initiates would like to be with You?*

THE MASTER: This is the Grace of God, not me as son of man. It is all His Grace—He affords the opportunity. You have come from a foreign land, spent thousands of money with love and anguish to come here and stay a month or two. The people living here don't appreciate it like that—there are some who do, but many do not. Some may say the Power of God is there. So this appreciation arises out of a grateful heart. It is His Grace of course.

Manbody is the highest in all creation. Every moment is worth millions, trillions, I would say, billions of trillions of money. Direct every moment to Him, if we are to make the best use of every moment of life. Kabir said, "The time taken in taking one breath is worth more than the three worlds, physical, astral, and causal." You see? This appreciation arises only out of a grateful heart. But how many are there who really go to the Master for *Master's* sake? Very few.

QUESTION: *What is Master's sake?*

THE MASTER: The reason you come to Him is to meet God. This is a room, it has four corners. There is a man in one corner who has millions of dollars; whoever goes there, he gives him money. The second corner is only for diseases; those who come sick to him, he heals them. The third is for supernatural powers. And in the fourth corner God is sitting Himself. How many will go to God? Very few. People come only for worldly things, here and hereafter, or for healing, or for supernatural powers. How many are there who come to God for God's sake? Very few. People come to the Master only for these three things —most of them! The man who comes to Him for His sake gets put on the right Way. So you're blessed, you see. God has directed you from within to meet you somewhere where you can have your true chance of Life, which is never, like the world's relations, frittered away, never ruined, never lost.

Those who have got the manbody have the hereditary right to meet God. Those who think of the Master, who come in contact with All Consciousness, will become more conscious. If you think of the material things where there is less consciousness, your consciousness will be decreased—after death you will go to the lower level of creation. So that is why it is most important to think of God —All Consciousness—so that you may not come back in the lower forms of life. If at all you are sent back, that's another thing.

So those who are celebrating today do not appreciate what Christ did. Did not

Christ say, "Whoever loves Me will love My commandments, and my Father who has sent Me will love him. When he will love Him, I and my Father both will manifest to him in his vision." Do you remember? Read your scriptures and see what they say. All Masters say the same thing: Those who keep My commandments are loved by Me and My Father Who has sent Me. When My Father loves him, I and My Father both manifest to him an experience. You see? I'm not telling you anything new, only quoting from Christ.

QUESTION: *Could you explain to me what the meaning of Kirpal Singh is?*

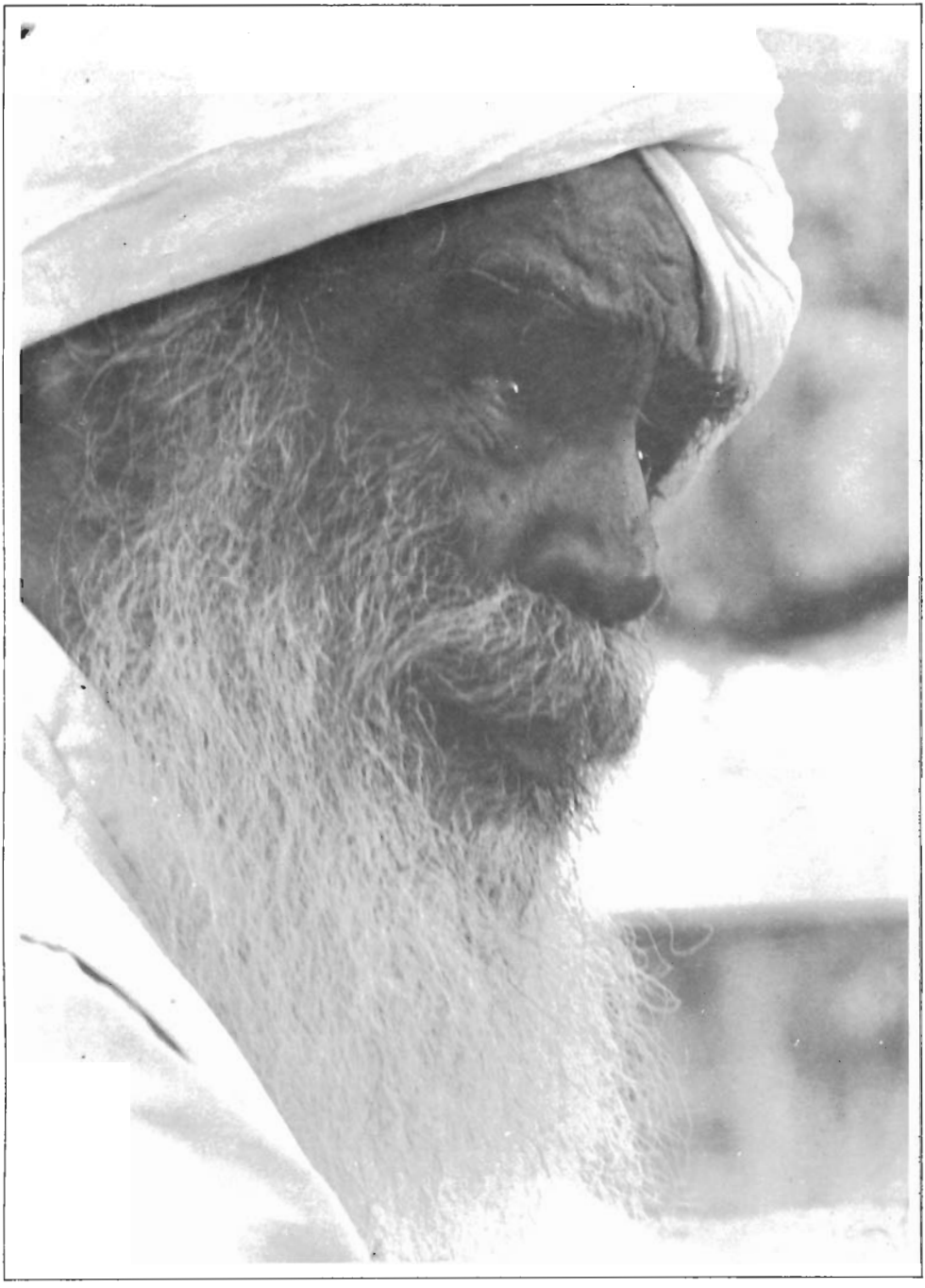
THE MASTER: Names are names.

QUESTION: *But does it not have a meaning? Singh means something and Kirpal means . . .?*

THE MASTER: Kirpal means Merciful.

QUESTION: *And Singh?*

THE MASTER: Singh means lion. When the two are put together: Lion of Mercy. So His ways are full of mercy. He's very strict, mind that. He has got an iron hand—but His gloves are very smooth-like.



FLORIDA JOURNAL

Impressions of a 17-Year Old

Suzanne Tassencourt describes Master's visit to Florida in December 1972

SATURDAY, DECEMBER 2: In 21 hours we drove from frost to 4 a.m. truck stops to spanish moss to white sands and purple moons. It was a balmy twilight when we arrived in Florida. We quickly put our luggage in the motel room, then ran immediately to the beach. We were all loud and giddy from the long drive, but as soon as we hit the beach a sudden unexpected calm came over us. The beach was vacant and was glowing with rose and charcoal skies. The impressiveness of the sweeping tropical beach cast us into silence. It finally hit us—what we were really there for: Master was coming! And the trees were shivering with anticipation.

We paced the beach, talking in hushed tones. Slowly we all wandered back to the motel room and getting news that Master was arriving we dashed down the street to His motel. It was a long intense wait—waiting and welling up with deeper-than-happiness. The Master stepped out of His car and brushed by us, walking between time and space. The elevator door opened and shut and opened and shut and each time there was a flash of His massive face and sparkles of His eyes No darshan till morning. A long night is ahead, I'm afraid.

I sit now in a dimly lit room; (around me scattered bodies of men learning how to be men), feeling my life being pulled together; wondering about the forces that are wending my path through the palm-tree jungle that I will follow like a rain drop on a water-logged day trickling down a maze of crevices in an old stone wall, having no other possible way to reach the earth from whence it came. There are four sweethearts beside me. We are raindrops caught in the same crevices in a stone wall. All traveling back to our source. They are rushing me off to bed now, trying to shorten the darkness of night—quickening the coming of the MORNING LIGHT.

SUNDAY, DECEMBER 3: This morning Master put us in Meditation. The instructions are very simple—so simple that it takes immense concentration to really focus on exactly what they're saying. It is amazing how quickly one's meditation progresses in the presence of the physical Master. After meditation He asked how many had seen Master's radiant form within—a few. Who had seen strong red light, pink or purple light, has the Master spoken to anyone within, who has seen strong sunlight, blue or grey light, stars, big star, big moon or small moon, has big star burst for anyone and they passed through it, pale or golden light, flashes of any color light? Just about everyone in the room (500 people) had seen something. All of the lights are inner lights seen with outer eyes shut and single inner eye open.

This afternoon there was a *langar* (free kitchen). After excitedly passing orange, coconut, banana and grapefruit trees, we arrived at the place where the langar was held. Master came out for a moment before the food was served and said, "Remember to eat without bending your elbows—do you know what I'm talking about?" He was referring to a story He often tells about some people who were about to begin eating when the God Vishnu came to them and told them, "Do not bend your elbows when you eat." They said, "But we will starve!" They were puzzled but then they realized that the only way to eat without bending their elbows was to feed each other. So, we must all feed each other. We should never be selfish. If everyone were this way, we would all be fed; no one would starve.

Tonight Master (Satguru Kirpal Singh Ji Maharaj) spoke in a Unitarian church. We arrived late and there was no place to sit. Soon it was announced that directly under the dais on the floor in front there was a little bit of room. Into that smidgen of space about 25 people moved. I happened to be one of them. We were really close so that we could see Master's eyes well. His eyes are impossible to describe. They don't seem to be any color—only LIGHT. His eyes passed over me a few times tonight and each time it was as if I was shot with love and attention (the manifestation of God on the physical plane). It was so crowded that we were jammed together with our knees folded up to our chests—but it didn't matter; we were where we wanted to be.

Lately I have been feeling as though if I only live through this week in Florida, nothing else matters. I was just saying to André yesterday (yesterday seems like years ago), that I can barely remember ever having been this happy. It is all perfect. All life is perfect. Master is leading me through His Master plan and however it turns out is only perfect.

MONDAY, DECEMBER 4: This morning seven cozy people left their little cozy room to go to a 7:00 a.m. darshan. We walked softly up the beach. Nothing was stirring. It was about 5:30 a.m. We really wanted to get good seats this time 'cause it was supposed to be a 5 hour meditation and discourse. When we got to the hall, it was pitch dark inside and out. We all sat down on the little sunporch outside to wait for the doors to be unlocked. A wild wind came up. A wind that swayed the palms around us and later brought the dawn. It was as if we were in a surrealistic movie. The big resort motel, the seven of us in baggy clothes before dawn with palm trees and pinking skies. And soon the Master would come through the wrought iron gate walking in a humble but stately manner (striking in His white cottons and towering turban) and the picture would be completed. But no Master came and no other meditators came. By now it was 10 minutes of seven. Master, we thought, was coming at seven o'clock. We figured we must have the wrong place because there are *always* people around long before Master arrives anywhere. Finally someone opened the door and the lights were turned on. It was private meditation from 7 to 9. Master wouldn't be here 'til 9 a.m. Another long lesson in patience.

I was just remembering something Master said yesterday. He had just explained the practical aspect of the teachings and of the practice of Surat Shabd Yoga. The beautiful thing about it was that afterwards He said, "I am not forcing this upon you, am I? Is it not self-

evident—what I am saying? Does it not appeal to you?" It is so sobering to see a Saint, God manifest in the physical form, a man who is self-supporting and respected by so many, being so humble —asking *us* if this did not appeal to us.

There has been a time lapse between writing this and the last paragraph. We have been telling each other sweet little Master stories, about our experiences with Him. I have never had so much energy. I could go on forever.

We've all (the seven of us) been calling each other sweet little things all day. We're all so happy and in love with each other and God. When we came home from afternoon darshan, Joan and Robbie had made a delicious hot supper for us all—a rare thing these rushed evenings. It's so nice the way we all work together.

All day people in the streets and in the stores and on campuses have been coming up to us out of the blue (how do they recognize us as disciples of Master?) and asking us about the Path. It is as if everyone in town has received Master's radiation—the whole place is vibrating with God-power. We were being sent all these seekers. We are all searching for God in some way or another and eventually (maybe hundreds of lifetimes from now), everyone will rejoin God in His Pure Form. But for this . . . we need a Sat Guru!

TUESDAY, DECEMBER 5: Today André got initiated. Today is André's real birthday as well as Mom's physical birthday. After initiation he seemed very calm. He told me later that he really felt relieved that he had finally found The Way Home. We had a nice little birthday party for Mom and André tonight. But Amy and Anthony had disappeared somewhere. We had the get-together without them. Later, they came ecstatically back—they had gone up to Master's room and gotten a special darshan because of certain coincidental circumstances.

We walked home in quiet. The gentle lapping of the waves made me think of Master saying "God bless you all" in that special way that fills you with blessings on the spot. I am beginning to understand why Russell Ji (head of Sant Bani Ashram) says he would fly to India just to see Master for one minute. I feel different than ever before—abounding with positiveness. Tonight He chuckled in His Santa Claus glee and thanked us all for coming. *Him* thanking *us*. I don't know what to say.

WEDNESDAY, DECEMBER 6: Today we are driving from St. Petersburg to Fort Lauderdale. We got up later than expected and went to the motel down the street to return a key. Just as we pulled up we saw that the Master was coming out. We jumped out of the car and ran down to the entrance. We got a few minutes of darshan and then as Master stepped into the car we dashed back to our car which was sitting with open doors in the middle of the parking lot and followed Him all the way (45 minute drive) to the airport where we also had to drop off some people.

We then continued our journey southward which led us for the most part through the Everglades. The vastness of it all was really impressive. Miles of flat lands dappled with palms and snowy egrets. At first it seemed very quiet with only five of us (instead of the usual seven), but by the end of the trip we were as giddy as ever. We finally reached the motel where we were to be staying and from then on was chaos. There was a short meditation but I was in an un-

comfortable position on the floor so I had a hard time meditating. We then found out that we couldn't stay at that motel ('cause they wouldn't let people sleep on the floor as we had planned). All seven of us now had to find somewhere else to stay so we spent the next two hours trying to find places to stay (which each of us had our own ideas about), running off to find someone who was lost and then losing the one who ran off, trying to find the person who had the car keys, or waiting for this or that person to call this or that motel, or cancel these or those reservations. I think I went up and down that elevator in an hour as many times as I had done previously in my entire life.

Finally, four of us, including me, ended up in a little, seemingly nice motel room down the street. Two others stayed in some free dormitory for girls, and one moved about sleeping on various people's floors. By the time we had settled in and eaten dinner, we were late for Master's evening talk. It was the most horrible feeling to walk in late for a talk by the Master. For the first time in my life I didn't want Him to look at me—and it seemed as though His eyes followed us all the way across the room.

After the talk was a little more confusion—trying to get everyone to their various sleeping places with only one car, but finally at about midnight we got to sleep.

THURSDAY, DECEMBER 7: This morning the Master put us into meditation. It was just about the best meditation in my life. I honestly felt that I would never want to do anything but meditate for the rest of my life after that. It was such a state of calm that hearing anyone speak (except of course the Master whose words are spoken with 100 per cent attention and no superfluity) was like an unbearable misuse of energy. When one gets into a subtle state like that, one realizes how much of our speech and actions are superfluous and energy wasting. Like the old Zen masters say (referring to speaking) "Is it kind, is it truthful, is it necessary?" I felt as if I would die if someone spoke to me in an unattentive, unnecessary manner—as if some beautiful thin, clear, placid, sheet of ice inside my head would shatter. I felt so whole—my whole being was one—one attention—one energy.

When meditation was over, we went home and of course the routine matters of living shattered the ice but at least I knew that that state was possible. At afternoon darshan there was a question and answer period. The way the Master answers questions is really different than with anyone else. His answers are oftentimes vague—it is as if *you* have to be fully attentive to fully understand what He is saying. If you are, it is very clear and useful, if not, His answers seem very vague. I also noticed that He doesn't like making a lot of rules and regulations. There are certain principles to follow, of course, and certain basic rules (such as being vegetarian) that are necessary if one is to progress at all, but He says Himself that he is not out to make a lot of rules and regulations. When people would ask Him picky little questions like "Should we wear leather?" He always seemed to leave it up to the questioner in the end. If He said we definitely shouldn't, then everyone would get all uptight and it would be getting like a regular religion with all sorts of rites and rituals. The Master implies (actually states) that He is not here to start another religion, to form another sect with rituals and codes to follow. He is just here to take us back to Our Source

which is the true aim of every religion. Whenever people start doing any ritualistic type of thing (such as Americans wearing Indian clothes), He will usually say something about it or say to them personally "Are you from India?" We are to remain in our own society, culture, and religion. This is a practice which anyone can do regardless of race, creed, color, culture or religion. There are a number of priests and reverends who are initiates who still preach. This Path goes along with *every* religion because it is the *Essence* of Religion.

André was staying to meditate so I walked home alone. I walked out of the hotel right onto the deserted beach. It was the hour when all the vacationers have gone up to their rooms to get dressed for dinner and the beach is left alone and wild for people like me. I walked very, very slowly, filling my pockets with shells and my eyes with the soft impressive beauty of sundown. It was very quiet and only an occasional gentleman standing by a motel pool waiting for his wife—stealing a moment with nature—disturbed the emptiness. I kept humming a little tune, sweet and gentle, by dear Donovan with his lilting British voice, that goes "Could it be you that I see coming home to me, Could it be you that I see pocket full of shells—from your day by the sea." It was a little piece of tropical magic that evening by the sea.

When I got home it was dark and everyone was wondering where I had been. We had a quiet supper and then rushed off to the evening lecture. As we came out the door after the talk, Melanie and Andi rushed up to us to say that our bunch was going to try to go up to see Master in His room as a group tonight. We were all elated and ran home to get cleaned up. After changing clothes and tidying up things, we ran back to the hotel and went up to the fifth floor (where Master was) to get darshan. Master was eating supper, so we waited in the hall. By about a half hour after we arrived, approximately 150 people had also gathered in the hall. Then, MASTER CAME OUT! He was in a very loving, informal mood. When He gives informal darshans to small groups, He gets very jocular and swings from side to side as He walks, like a perfect, living Santa Claus. He walked slowly down the hall lined with people, looking at almost each one of us directly in the eyes. When He got to me, He looked at me quickly. Someone suddenly flashed a picture with a flash bulb and Master turned around to say, chuckling, "Don't do that, I can't see, I want to see you," and then turned back around and stared at me eyes-to-eyes, heart-to-heart. I can't even begin to describe that moment at all. I felt so joyful that I wanted to weep. But it was beyond weeping, beyond joy. I stood there in awe with my eyes and mouth wide open. I felt my eyes starting to shake and realized that they were open about two inches wide. Master stopped at the other end of the hall, and we all filed past Him to say goodnight. All the way home, I only saw His eyes, every where, on everything, in the sky. I wanted to tell André about it, but there were no words at all. Like they say in an old Indian scripture—"If all the mountains were pounded into pens and all the oceans made into ink—even then I could not write all the glory of my Master."

Spiritually, December 7, 1972 was really jam-packed. I'll never forget it.

FRIDAY, DECEMBER 8: Today is my birthday. There isn't much better of a birthday present than to spend the day

with Master, which is what we did. There was meditation, lunch, and afternoon talk all in a beautiful, exotic, jungle-like park. The Master sat under two huge, gnarled, tropical trees while we fanned out around him. It was sunny and beautiful and I got lots of birthday hugs and kisses and kind faces were everywhere. After lunch, two of us went for a walk into a swampy tropical forest and sat down under some strange trees that looked like evergreen trees covered with mist. There is something very misty and sweeping about the trees down there.

The evening talk was held in a huge church. People were coming and going and moving the whole time. It was very noisy and I, very sleepy, so I must admit I didn't get too much out of that talk, though the physical presence of a Master must never be underestimated. When we got home, we were all very tired but none of us could seem to go to sleep. So, we stayed up till about 1:00 a.m. It was quite silly to stay up so late knowing we had to get up so early, but sometimes those things have to be done. Just as I settled into bed, I found a little package under my pillow. It was a birthday present. It was very sweet. Goodnite.

SATURDAY, DECEMBER 9: Today was the day to pay the rent and get packed—tomorrow we leave. We looked for a ride to afternoon darshan. We finally found one with a guy who wasn't leaving till the last minute. We were a bit disappointed since we probably wouldn't get good seats but it turned out to be a blessing because before Master left, He came out and went down to the beach. He usually couldn't do this because there would be too many people hoarding around Him. It was the perfect time, everyone was waiting for him at the lecture hall, there was just a small group of us who walked with him to the beach. It was such a beautiful scene there in the late afternoon. Gyani Ji handed Master a shell. For a minute, they were like two little children on the sand. "And ye shall become like unto children." It was very sweet. And then we followed Master to the talk. The evening talk was to be held in the same place, so instead of going home (finding a ride and all that) after the afternoon talk, four of us walked about two miles to a little Spanish restaurant. We had rice and beans and salad —it was amazingly good.

After the evening talk everyone gathered around the Master's car to say goodbye. It was strangely intimate there under the sky, like a little family saying goodbye to their beloved grandfather (wise with age). We got a ride home with a practitioner of TM (Transcendental Meditation). He was quite interested in the Path and we tried to tell him as much about it as we could without proselytizing. We explained to him that even the Master says that this Path is not for everyone. He is not here to amass crowds—it is only for a handful. At the same time, when you have something good going for you, you want other people to share your happiness. So we tried to tell him how happy we were with it without pressuring him. It was a very nice ride, and he said he might attend local Satsangs.

SUNDAY, DECEMBER 10: This morning was a four hour meditation. People were quite still and unrestless for so long a sitting. When it was over Master came and gave us a little goodbye darshan. Leaving the Master is like a baby leaving its mother. I guess he knew this, so while he was very sweet in giving us blessings and thanking us and saying goodbye, he did not give us that loving,

jocular, Santa Claus goodbye that would have sent 500 people into tears. As he pulled away in the car we were left alone in the big, funereal looking lobby. As soon as the Master left, the world seemed to rush in. I had never noticed what the place looked like, or the strange chemical smell that resided there. It was all suddenly, horrifyingly real (or perhaps unreal).

While we were in those ten days, each day seemed a lifetime. Everyone was shocked by the length of the minutes, hours, days, and week. It was as if the Master wanted to give us as much as possible, so the time was magically stretched. When I came home, it all suddenly seemed a dream, as if it hadn't happened at all,—I hadn't left this frosty Pennsylvania home. It was a weird lapse in time, like in the C. S. Lewis books when the children fall through a picture into Narnia and their stay seems to last forever, but when they get back into the world, no time has elapsed at all. It will take a while, I guess, to look back at it all in perspective. I think the one thing that I learned the most is what ATTENTION really means and is. *Master is attention,* whenever He talks to anyone He speaks with complete attention to them. He does one thing, wholly and solely, at a time. As one's focus becomes more and more concentrated through meditation with Master, one also begins to have a real experience of attention. If we could give our attention, our real attention, to our work, our meditation, and our responsibilities, everything would get done quickly and with pure joy. I am really convinced of that. To get into that state of attention, though, takes much concentration and spiritual work. I guess that striving for pure attention could actually be my goal in life. For if I had that, all of my worldly duties would be achieved easily and joyously and my meditations would progress by leaps and bounds until I reached my Source, the final goal.

1. No initiate of Master Kirpal Singh Ji Maharaj needs a new Master for him or her self or for their families as each initiate is empowered by the Master Power overhead to ask Kirpal Singh's Help, Advice and Comfort, under all circumstances which will be forthcoming if asked in His Name. We are dealing with an unlimited Creative Power. Throw away your crutches and walk into the inner planes of light and sound with the Godman, Kirpal Singh, who gave you the privilege of Initiation. Hold Him and Him only to His Promise that He would stay with you until you reached Sach Khand.

2. All of us have some inner experiences. Master said to challenge all with Simran and look to the center of the center until you reach the Radiant Form of the Master within. This is the point of true beginning, yet is attainable to each one of us if we follow His Instructions.

3. Master left us a Heritage to grow by. That was the basic spiritual concept called the Unity of Man. He told us to put our own house in order on a firm foundation of love so we could see the spark of the Creator in each one of God's Creatures. Our next step is to show our Sonship with the Creator by giving selfless service where needed in your area. Use the charitable organizations in your neighborhood and leave the "I" out of your service.

. . . Since we initiates do not need a new spiritual Guide, I see no rush to accept any spiritual successor. Do not accept the inner experiences of anyone else. Be your own scientific investigator! Don't change your goals as the wind changes the direction of a feather!

Reno H. Sirrine

Note: These are selections from a circular letter just issued. Copies of the complete circular are available from Reno Sirrine, P.O. Box 3037, Anaheim, Ca. 92803

WE MUST RETURN TO NATURE

Manav Kendra, March 20, 1974

MARRIAGE does not mean a constant, regular machinery of sexual life, mind that. Manbody is the noblest of all —even gods and goddesses hanker after having the manbody; in manbody only you can reach God—not even in the bodies of gods and goddesses. If you've got it, then the main purpose is to know God, to help each other to know God, to have a companion in life. One duty may be of begetting children—not all. It is not a machinery of enjoyment, mind that! Have one or two children when required. A lion has one son, and a bitch has how many? Two, four, six, seven. You're a man, have a son, a man like you, you see. So that is not sexuality, mind that! You have power to be used for the continuation of life.

Most of the Masters were married, but when they took up this role they became complete celibates—no connections as worldly people have. They lived as brothers and sisters for the rest of their lives, helping each other as companions. You follow? You need someone to help you when you are sick. Try and have a companion from the very commencement without payment. Share your life, your worldly wealth too. As I have very clearly said, chastity is life and sexuality is death. If you eat arsenic that will kill you, but if it is given in minute quantities it will give you strength, is it not so? Fire is a good servant but a bad master. Don't be given up to these things. Love does not mean sexuality. I'm explaining to you so that you may not misunderstand these things. In the biographies of the Saints you'll find that most of them were married. But their marriages were not as we think. Why not lead the ideal life? Any animal can always have children. Have only one or two children all through life. This very thing will make you physically strong, intellectually strong; when you are older you'll be able to do more than ten men's work. You'll need no tonics—millions of money will be saved. I don't think there is anybody who does not use tonics, do you? Vitamin A, B or C or D—why do you need them? Man is perfect in his form. It's only wasting money. Simple diet, if digested, is all tonic.

Look at pigs, how fat they are! They have so much fat over them, where does it come from? Whatever you eat which is not digested, all that goes to fat. Have you ever thought of it? That is what is not digested, you follow?

We eat more than we require and misuse this valuable life. When you are not full your faces are blooming, your eyes sparkle: very simple diet and chaste life. It is the things which are digested which give you strength, not the amount you eat. We eat too much.

We must return to nature. It is no spirituality I'm talking to you, but it is a helping factor. I wish you to become more strong—to become ideal men. Did I ever make this point before? Simple diet and high thinking. A simple way of

living will spare you much additional money you need now. Spend less than you earn. Cut down on your food and other things. Cutting down on food means what? Not starving, but actually what you eat, that should be digested. Dried wheat has sweetness in it—have you ever tried? Chew it, you'll find sweetness in it. You put on a bit of butter and gulp it down. Even a little grain of wheat, if you chew it you'll find sweetness. What God has created is all complete in itself. Eat when you're hungry—we've made a routine of meals, whether we're hungry or not. Why put in something? When your way of living is very simple all through, then you need to earn less money. You could share your money with others, with those who are hungry. Sometimes we overuse, you see. The overuse of anything results in nature sending in her bill. The man who eats too much, you know what happens? His stomach becomes weak, he can no longer digest. Too much enjoyment of anything will make you weak. I'm talking about eating, but it applies to any enjoyment, sex or anything. You are not fit for use afterwards.

You're men, not animals. Chaste life is a blessing; you'll feel blessedness in your body. If your lives are not chaste, you may be eating all kinds of tonics, but if for two days you don't wash your hair, there'll be bad odor. Where does it come from? The results of your own thoughts. Try and see! I'm telling you direct things. Guru Amar Das tells us, "First I was like you, as you are. First when I sat, bad thoughts went out of me —bad odor. Now it is a jasmine-like sweet perfume." You see, thoughts have forms and perfume also.

If it's very cold and you wear too many clothes, you get accustomed to it; you cannot use less number of warm clothes; habit becomes nature. Animals outside in winter, in cold weather, what do they wear? Do they wear any clothing? No, they're under a tree, rain is falling . . . Try to live simply, all around. When you sit in meditation you'll be concentrated. Stomach is the kitchen, what you put in, you'll have it. There is too much eating of butter and greasy things. What do animals eat? Do they eat grease? Do you give any butter to the animals? Why not? They've got the same system within. They want only grass; natural foods. It is a way of living—be as simple as you can. That will pay you. Of course, when you are sick, that's another thing. But then you won't go sick. So mind what you eat. You keep a dog on vegetables, he's very calm, very amiable. You keep him on flesh, he's howling and growling! The same thing with man. You're animals first, then man you see. Slowly change your habits, not all at once; you'll save money, nobody else need remain hungry. In my own experience, I pass days sometimes, without taking a drink of water or eating anything. But don't you do that all at once, I tell you! Slowly adjust yourselves, slowly, not all at once because your habit is the other way. You'll need no toiletries—everybody uses some kind of soap and scents, do they not?

Food is made for you, you are not made for food. Are you made for food? Similarly, religions are made for man, man is not made for religions. These religions, the labels of which we are carrying, these are made for you, to enable you to progress. By changing "isms" you won't find God. But follow the teachings you are given, that will help you to know yourself and to know God. Make the earth a blooming garden. Help others to have their own gardens. Live

and let others live too. If strength is good for you, is it not good for others too? You be strong; and let others be strong. Love thy neighbor as thyself. Love thine enemies too. Then there would be no need for any military, no police. Once I gave a talk in Delhi, the Defense Minister was there. He said, "Then there'll be no need of our being Defense Minister." "No. You'll simply lose those unruly people." There would be heaven on earth. This is no new teaching I tell you.

If I don't let you die hungry or go naked or in sickness, and if everybody thinks that way, how can you be eliminated? If I've tried to satisfy your hunger, then naturally you won't want anyone else to go hungry—so nobody will remain hungry, is it not so? How simple it is! So spirituality, truly speaking, is returning to nature. Try to come round slowly, not all at once. What is man? He is a jungle of habits. What is God? Man minus habits, minus desires. And what is man? God plus desires. You are micro-gods. God is spirit, and spirit in man-body is man. If spirit does not die, are you afraid of death? How great you are! And to know the spirit in man is called spirituality. People have made it hard to understand, but it is very simple. God is spirit and we are spirit. Man-body is spirit in man. Who are we? Kabir says, "I am the same essence as that of God." Leave all the desires you have got. Add all desires, even if you are God you become man; still further you become narrow-minded, you become animals; still further you become serpents.

Even in vegetables you've got that sensitivity. Have you watched any vegetables? When you put out your hand, they withdraw—I've seen it—take your hand away, they relax—they're younger brothers and sisters of God. When I was in the jungle, I remained there about six months with another man. We had one loaf brought to us daily; we had nothing to serve it on, so we used leaves, only a few leaves were required. But those who brought our food brought twenty leaves. I told them, "Well, you have done a heinous crime. We wanted only two or three. The tree has cried." When you take off a leaf is there not a little drop of moisture there? Take some leaves, you'll feel a little dampness there; they weep the same way as we do. They have got bones inside, they have got blood just like us, they've got muscles. If you slice them, they feel it, their circulation becomes high. Dr. Bose of India has found that out. So they do feel.

The more you grow spiritually the more you will feel for them. It so happened in the case of the sixth Guru of the Sikhs, once he was out walking, he was wearing a big overcoat—he passed a plant of jasmine and his hem struck against it and one flower was broken. He felt it. Now we don't feel. His Master said, "All right, be careful when you're walking." And then all through life he walked like that. (Master drew His clothes tightly round Himself.) All are the younger brothers of the family of God—leaves, cobras, lions. This is Kingdom of God on earth, is it not? How noble life is! Man is the highest in all creation. God ordered angels to bow down before the manbody. You're next to God. Be worthy of your Father in Heaven. You see we don't live up to that. We are struck fast here, there, everywhere. What is religion? This is religion you see. It is no revolt; it is seeing things in their right perspective. Take it to your heart. Just come round to nature as best you can, not all at once. Your angle of vision will be changed.

An Appeal to All Initiates

(Continued from page 4)

expressed deep pain over divisive indications of a similar nature, saying, "If they really loved me more than their little selves; if they only knew how deeply I suffer when I see them divided and wrangling, they would never have permitted matters to come to such a pass. I am not happy to say this, but I am left no choice."

I humbly request that we should constantly remind ourselves of His expectations from us and make our best efforts to live up to them. We should do at least this much in reciprocation to the infinite amount of good that He did (and will surely continue to do) for us.

The shock of having now lost the Grace of His physical presence amongst us should be more than enough to bind all His initiates into bonds of love more than ever before.

With loving regards in His Name,
Yours affectionately,
SANT SINGH

QUESTION: *If the Master happens to leave the physical plane after initiating the disciple, will the Initiation remain valid for the rest of the latter's lifetime?*

THE MASTER: Yes, the holy Initiation when granted by a competent Living Master remains perfectly valid for all time not only on the earth plane but even into the Beyond.

QUESTION: *Is it not necessary for the initiates of the Master to receive further Initiation from the next Living Master from whom they have to seek Satsang benefits?*

THE MASTER: No, it is not at all necessary to have Re-Initiation after the passing away of the Master who originally initiated an individual. It is His sole responsibility to lead the soul once initiated by Him back to the Home of His Father. For any further guidance or for *Satsang* purposes he will enjoy the company of the Master following Him on the earth plane.

QUESTION: *Can an ascended Master help His initiates who are still on the physical plane?*

THE MASTER: Yes, a Competent Master is a Master to His initiates for all time, and does not rest till He takes the souls to the highest pinnacle of blissful glory in *Sach Khand.* He is not a physical being only but Word personified, and on the higher planes acts as a *Gurudev* and *Satguru,* which terms would become meaningless if His activities were to be confined to the physical plane. If it were so, how could He take charge of the souls of initiates on death after His passing away? A Master in essence never dies for the initiates. It is His troth to take them up to the True Home of His Father, and inwardly His Light and Sound forms are permanently implanted though He may have left the earth plane.

SPIRITUAL ELIXIR, pp. 55-56, 83
(1967 edition)

Selections from the Annual Report

THE ANNUAL MEETING of the Board of Directors of Ruhani Satsang—Divine Science of the Soul was held and called to order by Mr. T. S. Khanna, Chairman of the Board, at 1:00 p.m. on Saturday, November 30, 1974 at the National Headquarters, 221 W. Broadway, Anaheim, California 92803 in the Sanctuary of our Beloved Master, His Holiness Sant Kirpal Singh Ji Maharaj.

Directors present were as follows: Mr. T. S. Khanna, Chairman of the Board; Mr. Reno H. Sirrine, Vice President; Mr. Dan Crow; Mrs. Olga Donenberg; Mr. Charles Fulcher; Mrs. Lucille B. Gunn; Mr. Farwell P. Hull; Mrs. Dona Kelley; Dr. John Lovelace; Mrs. Helen McDaniel; Mrs. Mildred Prendergast; and voting by proxy was: Mrs. Amarnath Sharma for Mr. Amarnath Sharma.

Other officers present were: Mrs. Helen Von Aldenbruck, Secretary; Mr. Robert F. McLeod, Treasurer. . . .

Also present were: Mrs. Betty Shifflet; Mr. Russell Perkins; Mr. Arran Stephens; Mr. Stephen Melik; Mr. Raji Duggal; and many other group leaders and satsangis were invited to view the meeting, participating only if requested to do so.

The invocation was given by Mr. Farwell Hull.

OLD BUSINESS:

Reno H. Sirrine made a report as the executive committee of one, reading Master's letter of July 30, 1974, in which Master states that the functions of the corporation can in no way be underrated or over-emphasized and that this organization is run by accredited and most intelligent persons when they have pooled their selfless efforts and laid their heads together for the common holy Cause of the Master.

The Vice President [Mr. Sirrine] read Master's letter of November 26, 1972, appointing him as the committee of one and asked the Board if they were satisfied with his actions as such since this time. A brief discussion of this followed. The overall feeling of the Board was one of approval.

Dan Crow read a personal letter from Master Kirpal Singh to Betty Shifflet regarding Reno Sirrine's selfless service for the Master, as follows:

"He is doing remarkable work for the Holy Cause of the Master being in charge of the entire set-up of Western hemisphere. I am very much pleased with him and wish him all the best inwardly and outwardly." . . .

NEW BUSINESS:

Mr. T. S. Khanna, Chairman of the Board, stated he would like some letters read in favor of Darshan Singh Duggal as the new Master, due to the fact that so many Board Members and Group Leaders had expressed their views against Darshan Singh Duggal as the spiritual successor in the open meeting held prior to the Board Meeting.

Dan Crow said he was approached by Mr. Khanna and Olga Donenberg to present documents and tapes in favor of Darshan Singh as a Spiritual Successor. As an attorney, Dan said he was very much interested in the procedures of the corporation. The position of President and Spiritual Leader in the past, was one and the same. As stated in the by-laws, the president should nominate a new president, or failing that, a two-thirds vote of the board should elect a new president. . . .

A tape from Malcolm and Kate Tillis was then played in which they stated that they felt Darshan Singh was the spiritual successor. A letter from Michael Grayson to Darshan Singh was read before the board, in which Michael says he feels Darshan Singh is the spiritual successor. Michael had previously sent this out in a general mailing. Olga Donenberg had Dan read a letter from Darshan Singh, dated November 5, 1974, in which Darshan states that Master appointed him as the spiritual successor and that he received the transmission through the eyes, and he would commence initiating when he feels he could do so and he hopes the Master will endow him with these powers before too long. Then read was purported copy of excerpts from Master's will. Mr. Crow could not substantiate its authenticity. These excerpts were about the good attributes of Master's son, Darshan Singh. An excerpt from *Circular 17* by Master, was also read.

A discussion followed. Several comments were made by many who felt Darshan was a good man, but not the spiritual successor.

The nomination and election for the office of president was then opened to the board. There was a nomination for Darshan Singh by Olga Donenberg which was seconded by Helen McDaniels. Dan Crow asked if Darshan had given permission to anyone to nominate him for the presidency. No one had received this. Dan also suggested a secret ballot be cast. A "yes" or "no" vote was taken for Darshan Singh as President. The vote was three "yes" and eight "no" votes, thereby defeating the nomination.

Charles Fulcher made the motion that the position of President be left open, symbolically for Master Kirpal Singh, in recognition of the Master Power presiding over this Corporation. John Lovelace seconded the motion. It was unanimously carried. Reno Sirrine stated that since we voted to keep this as Master Kirpal Singh's corporation, all criticism of Darshan Singh should cease.

Charles Fulcher made the motion that Mr. Reno H. Sirrine continue as a committee of one until the next board meeting. Mildred Prendergast seconded the motion. It was unanimously carried. Mr. Sirrine said that if any board members were going to promote Darshan Singh as the new Master, they are NOT to use the Ruhani Satsang-Divine Science of the Soul letterhead or Master's Satsangs for this purpose. This was favorably agreed upon by the board members, Representatives, and Satsang Leaders.

Dan Crow read a . . . proposed resolution, as follows:

"BE IT RESOLVED that all Satsangs operated under the auspices or name of Ruhani Satsang-Divine Science of the Soul, should be conducted solely and wholly for the dissemination of the teachings of Master Kirpal Singh and for the purpose of providing a congenial atmosphere for the initiates and seekers to come together in remembrance of Master Kirpal Singh and that no Group Leader, initiate or other person attending Satsang should direct any seeker to any other Master or Master's Satsang regardless of the opinion said person may have as to the competency of any other said Master. Any discussion of other Masters or their Satsangs should be carried out at a place other than the forum of Ruhani Satsang.

"BE IT FURTHER RESOLVED that Ruhani Satsang undertake to preserve the books, pamphlets and other publications issued by Master during his lifetime to

the end that all of Master's publications will remain available to the public at large in a form that can be verified as to their authenticity through comparing with the original manuscripts or tape recordings.

"BE IT FURTHER RESOLVED that it is the teachings and publications of the Master that are to be preserved and not the organization of Ruhani Satsang Divine Science of the Soul, which should not be operated into perpetuity but which should be dissolved when its work is finished."

Dan Crow made the motion that these resolutions be adopted. John Lovelace seconded the motion. It was carried unanimously.

Copyrighting was discussed. Russell Perkins said that Master told him He did not want His books copyrighted. *Wheel of Life* is the only book that is copyrighted.

Another resolution was given to the board by Dan Crow, stating the following:

"WHEREAS, the directors of Ruhani Satsang-Divine Science of the Soul, meeting at a regular session of the Board of Directors in Anaheim, California on the 30th day of November, 1974, have officially taken note of the fact that there are many letters of private correspondence to the Master and answers to said correspondence from the Master in the files at Sawan Ashram in Delhi, and

WHEREAS, it is the opinion of the board that this correspondence was entrusted solely to the Master and was not written for the eyes of anyone but Kirpal Singh, and

WHEREAS, since the Master has left the body for the final time and the Board of Directors is of the opinion that this correspondence should be destroyed,

IT IS THEREFORE MOVED that the Vice President of Ruhani Satsang-Divine Science of the Soul, respectfully request Smt. Hardevi, Chairman, Kirpal Ruhani Satsang Society, to have removed from Master's files that correspondence originating from or directed to the initiates in the United States in whose behalf this board was impaneled by the Master and after having removed said correspondence from the files that it should be burned in the presence of some responsible person and a report of the action taken be made to the Vice President of Ruhani Satsang-Divine Science of the Soul.

The board recognizes that the correspondence above mentioned is in the custody and control of the Managing Committee of Ruhani Satsang and that this board can only request the action above mentioned, having no direct authority to do otherwise."

Dan Crow made the motion to adopt this. John Lovelace seconded the motion. It was carried unanimously.

Reno Sirrine suggested that all group leaders destroy all initiation application information. A vote was taken and all were in favor. . . .

The vacant director's position was opened to the Board for any nominations. Reno Sirrine nominated Etta Perrin. John Lovelace seconded it and Mrs. Perrin was unanimously elected as a Director. She expressed . . . "Master expects a great deal from each one of us. It is not for us to decide who is the new Master. We have our own Master and He is with us 200% strong today. When we become in tune with Master, the vibrations that go out from us will reach each one."

Dan Crow made a motion to ratify the acts and actions of all the Officers

and Directors. Dr. John Lovelace seconded the motion. It was unanimously carried. . . .

Dan Crow then made the motion to adjourn the meeting. Reno Sirrine seconded the motion. It was unanimously carried and the meeting adjourned at 4:20 p.m.

RESPECTFULLY SUBMITTED:
Helen Von Aldenbruck, Secretary

BOOK REVIEW

THE TEACHINGS OF KIRPAL SINGH, Volume I: THE HOLY PATH, compiled and edited by Ruth Seader. Paperback, 92 and viii pages: Tilton, The Sant Bani Press, 1974, $2.00.

IN A PRINT SHOP you see a book from many angles as it slowly grows into its finished form. Starting as a manuscript, then as lines of lead type, then galley proofs, page proofs, camera copy, press sheets and finally—at last—the bindery calls to tell us it's done. What an exciting moment, like birth and graduation and homecoming all rolled into one.

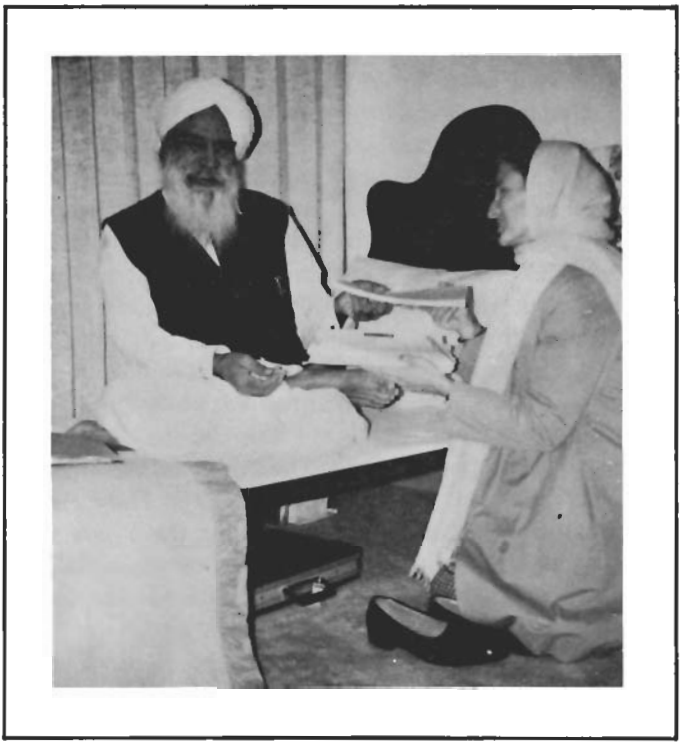
The Holy Path, Volume I of THE TEACHINGS OF KIRPAL SINGH, compiled and edited by Ruth Seader, became a special friend for me during the process described above, and I'd like to tell you about it.

Remember Master telling about His days as a young man, seeking to unravel life's mystery? He said He would select a short passage from some holy book, just a line or two, copy it down and keep it in front of him all day, "to find out what was in there." This book is a treasure of those short powerful passages from a wide variety of sources, and put together in such a way that someone can find just the line or phrase to solve some knotty problem. As Master told Mrs. Seader when He read and approved the manuscripts in 1972, "these books will help many people."

Although this book is apparently an introduction to the Path for newcomers, it presents the pearls hidden in longer talks and books. How accurately Master describes the awakening: "When you see for yourself that you are the indweller of the physical house and not the dwelling house itself, . . . your angle of vision is altogether changed, and you begin to see everything in a different vision." This is in the first chapter, "Man's Plight: Attachment to the World," in which we also find that beautiful example of the man at the opera, showing how enjoyment is the product of attention, not the quality of the sense-object.

In the second chapter He describes the plight of mankind trapped by our senses' outgoing habits and relates examples of five animals each dominated by one sense; what hope is there for man who is dragged by all five senses? "It is the outstretched gracious hand of the Master which helps us to wade through jungles of sensuous wilderness. Ethical discipline, if cultivated under the protective guidance of the Master is helpful for spiritual progress. Ethics and spirituality go hand in hand. The former is the soil and the latter the seed which thrives and blooms in favorable circumstances."

We also find, ". . . unless we have firm conviction of this life of the Beyond, there is no hope of our mind taking the right turn." This book will be a strong convincer because it brings together the



Sant Kirpal Singh Ji going over the various manuscripts of The Teachings of Kirpal Singh *with Ruth Seader at Sant Bani Ashram in New Hampshire, October 1972*

threads of truth on a particular topic and weaves them into a clear statement of fact, while otherwise a seeker might have to comb several books for references to a certain topic. Yet this is all Master's own words, footnoted and compiled for ready reference.

There is a long section on "Guru: The Greatest Gift of God." Master levels with us: "It is a life-long struggle . . ." but we have every bit of help we need, "He has a remedy for every wound. . . . He has means and methods to meet every case. He is competent."

"You are in the custody of a true Master from the very day he gives initiation.

". . . the Master winds up the karmas, but not just like that; He adjusts them to further the man-making of the disciples. . . . He will make them into something worthwhile before taking them home."

Because this is an overview, there are short sections on almost all aspects of the Path, but some pleasant surprises await the reader who is already quite familiar with Master's books. There are sections on Satsang, Prayer, Testing The Disciple, and one which brings together

the comments Master has made to show that the time factor is a necessity for spiritual growth. Under the heading, "Meditation" we read, "The whole of this life's purpose is to become still—to withdraw from outer environments, and to concentrate. You have great strength in you; you are the child of a lion."

One chapter brings out a concept not often mentioned: Commitment. In it we find, "The Master has to do His job and the initiates their own . . . the stern reality of the situation that places rights and obligations in equal proportions on each and every individual."

". . . There are no short shrifts in the science of the Spirit. It is a long and laborious process of unfoldment for the spirit and we have to take care of the higher values of life at each step if we are keen in our search for Truth. It is a steep path which if we have to tread without stumbling we must tread with our heart forever fixed on the goal and on the steps immediately before us, for there is no time to look behind . . . one has to take care in everything, for the path is slippery and strewn over with hidden traps that may at any moment catch the weary pilgrim on the path."

There are some familiar stories and parables in it that will be old friends for some and new delights for others. Talking of Initiation, Master retells the parable of the sower told by Christ.

"This parable, then, shows what? The 'seed' is the contact with the Light and Sound Principle, . . . after Initiation that seed should be fed by Satsangs; for if those seeds are not watered by Satsangs, you see, naturally they fade away . . . So that is why I tell the people, 'LEAVE HUNDREDS OF URGENT WORKS TO ATTEND THE SATSANGS.' "

Master makes clear the difference between obedience and surrender, "if you have surrendered you will not think of why and what, you will just do what he says." He then tells the story of Hazrat Ibrahim's slave, " 'whatever you wish I will do.' This is what surrender means. It is a very difficult step to take, for hundreds of doubts enter the mind."

The section called "Turning From The Path" has this line which could well describe *The Holy Path,* "The records containing the words of the great Masters have an authoritative truth in them, for only the Masters see the true state of affairs."

Mostly, this book seems like a long awaited companion; in *The Way of a Pilgrim* there was a soldier who always carried a copy of the Gospels. Whenever he was being dragged into some worldly temptation he would sit down and read a few chapters. *The Holy Path* is a small book, handy, pocket-sized; it is the perfect way to tie the words of the Master to your heart.

Richard Shannon

NOTE: *The Holy Path* is available from The Sant Bani Press, Tilton, N.H. 03276, or from Mr. Reno Sirrine, Box 3037, Anaheim, Calif. 92803. Two more volumes of THE TEACHINGS OF KIRPAL SINGH are currently in the works: Volume II on Diary and Meditation, and Volume III on "The New Life."

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