How I Met My Master

Sat sandesh

the message of the Masters

July 1975

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THE MASTER'S TALK

How I Met My Master

AS IT APPEARS from my form, I was born in a Sikh family. Man is social: he must have some social body to live in; so he is born in one family or the other. And he has to remain in some social body.

I had an inkling from my childhood about God. Each man has his particular background. When reading the Sikh scriptures, I used not to ruminate over them, but read them carefully. I used to open the Sikh scriptures and read only one hymn—not many pages—and put it in writing. I kept it before me all throughout the day, thinking that "this is the lesson given to me." The more you read something again and again, the more you will find in it. Generally, when we read scriptures, we ruminate over them: we read two or four or ten pages and go on reading; and we do not know what we have read, even after we have left the scriptures. We forget. But I didn't do that.

This talk was given by the Master Kirpal Singh in English on January 24, 1964, at Mr. Khanna's home in Washington, D. C.

The result was this: All scriptures tell us that there is a God. That very conviction I had in my innate self, I would say. I was never in doubt about God. But the scriptures also referred to the need of the company of someone who knows God—you may call him a *Guru* or a Master or a Teacher or anything: "If you want to see God, meet

someone who sees God"—that's common sense—"and to whom you can devote your whole self—mind, body and soul. The more you can surrender, the greater the achievement you can have. The first thing is to meet someone who knows God and who sees God, as I see you and you see me." The more I went into the Sikh scriptures, and into the scriptures of other religions as well, the more truth of this I found.

When you go to a place of pilgrimage, it is better to take along someone who has already pilgrimaged there. Then it becomes easier, does it not? How confidently we can go! Suppose you have to leave your country and go to some foreign land. What would you do? Generally you would open directories to find out what are the means to reach there, how to go, where to stay and where not to stay. Suppose you have to go to a place where you do not know the language. What should you do? How much money will be required? What things do we require to take along with us? All these things you consider. This information is given in the directories, of course; but they don't speak. By going through them, you might find one thing here, another thing on the tenth page, and another on the fiftieth page. If, while searching through the directories, someone comes up to you and says, "Look here, do you want to go to that place? Here's a man who has come from that place," what would you do? You would close the directories and run to him.

Why? It is but natural. Scriptures tell us: "He who knows God—sit at His feet." Read through them, and you'll find the same thing. But many things are not clear: the books have not been written in a graduated way: there are some references here, some there; some are given in the form of parables; some are direct; but you don't find the whole thing explained in one place. The way I am now explaining it to you is not given there.

So, naturally, you will run to that man. When you go to him, he says, "Oh, yes, I've been to that place. Do you want to go there?" "Yes." And if you put a question to him, he will say, "Oh, yes, you can go to such and such a place; you can stop there; and on the way, you can have food."

You are convinced that that man has seen it. But he's not going back. And next week you hear that this very same man is going back to the very place from which he has come and to which you want to go. You ask him, "Will you take me along with you?" "Yes, most gladly." How confident you feel, naturally! You have nothing to worry about where to go or where you will stop, because that man knows—he has been to that place.

Similarly, in this quest, I read the scriptures, first of all, in the family in which I was born. The Sikh scriptures are a very big treasure house: they comprise about 1,400 big-size pages. And the beauty of them is that you have the findings of so many God-men together. The oldest scriptures of the world are called the *Vedas*. The Vedas include the sayings and findings of many *rishis,* not one. You'll find that later scriptures give only as much as the one particular Master, who came at the time, said—although all the teachings are parallel; I'm just describing the beauty of these. So, the latest scriptures, those of the Sikhs, written 400 years ago, contain as many Masters' findings as could possibly have been collected at the time.

It was Guru Arjan who collected all

Surrender comes only when you see some competence. . . . When you surrender, you have control of the one to whom you surrender: he has to take care of you.

the sayings of the four Masters before him. He was the fifth one in the reign of Guru Nanak; and Guru Nanak was a contemporary of Kabir for 48 years. He collected all these sayings and added his own: about half he collected, and half he added of his own. He was a very good, God-inspired person. He said, "I and my Father are One. The Father and Son have been dyed in the same color. They have formed an alliance." Such-like things he has in the scriptures. Then he left some pages blank and closed the book with them. He said, "This is the reservoir of Divinity: the more you go into it, the more you will find priceless jewels," and left some pages blank. People asked him, "Why are you doing that?"

He said, "Here the sayings of the ninth Guru, who will follow me, are to be recorded." And there is one couplet of the tenth Guru there, too—one couplet. So, these were the latest scriptures. The oldest scriptures of the world and the latest contain sayings of so many Masters together. That's a banquet hall of spirituality.

Then naturally I was led to other scriptures. I was reading in a missionary school, so I was in touch with the missionary teachings. But what they said, I did not follow. The teachings appeared to be very clear to me; but, perhaps, to those who were preaching them, they were not so clear. They said, "You must be born in Christ." I said, "How can a man be born in a man?" Common sense! "God is Light." And they said, "Well, intellectually: God gives us the intellect to understand Him."

Then I read other scriptures—Mohammedan, Hindu—the most I could lay hands on. All said the same thing: "There is a God. If you want to see God, sit at the feet of someone who has seen God; who not only has seen God, but is competent to make us see God." You'll find that Christ said, "The Son knows the Father and others whom the Son reveals." The Sonship continues. All Mohammedan literature and scriptures tell us the same thing: "You must find some means to reach God." Hindu scriptures are full of them as well. In every scripture you will find these sayings.

Naturally, when I looked all around, there were so many Masters. To whom should I go? We were three brothers. Two of us helped each other: "If you find any Godman, tell me; if I find one, I will tell you." We were searching, you see.

So many men were having meetings of this kind. Once, it so happened, that my brother wrote me, "Here's a very great man; a very great Master has come. Will you come?" I went there. I told him, "I have intoxication that continues day and night; but sometimes, after three, four or five months, it breaks for a day or two. And I am very much puzzled. Can you help me in that?"

What did he say? "You'll have to lay down everything—your body, mind and soul—to me. Only then I can, I will, give it to you."

I thought, "The man is after my body

and possessions; my intellect and everything is to be blindfolded." I paid him homage and returned. Well, you see—surrender comes only when you see some competence. Devotion and love—one who loves—is something else. When you surrender, you have control of the one to whom you surrender: he has to take care of you.

So many came and passed by. I used to see one who was very God-intoxicated; but he lived in a way that nobody dared come to him. We used to meet all our friends, in the evening, outside. We were talking: "Is there any God-man we can find?"

Then I told them, "I've seen one man. He's God-intoxicated, but he's a hard nut to crack." You'll find that some are God-intoxicated, but they won't let you go near them. You people have the privilege to talk, question, cross-question and criticize; this man would not suffer that. So I told them about that man. Our Master [Baba Sawan Singh] also used to refer to him; he also met him; his name was Baba Kahan. He lived in a naked state; there a fire was burning, amid filth; when there was heat, he was just fanning the other way.

I told them, "He's got some intoxication." Anyone that went to him, he would call them names. If they didn't leave, then he would beat them. But there was something there: he would call them names, and people would still remain there. Sometimes they would get a beating, too. But for whatever purpose they went, that purpose was served: they had it.

I was reading in those days in school. I also used to go to him. He was just sitting on a platform here, in a half-naked way; I used to stand over there, watching people whom he called names going away. I stayed on until everybody left. Then he called me: "Well, Sardar, what do you want?"

I went to him: "I came only to see you."

"All right, go."

That's how I had that connection with him. So I told one man, "He has something; but he's a very hard nut to crack, mind that."

Nobody suffers, you see. This is a very valuable thing. Who is going to give it to you?

"Well, all right; what shall I do?" he asked.

"Go and sit at night with him. Even if he says anything or calls you names, don't mind it."

He went that night; he stayed there. After 11 or 12 o'clock, Baba Kahan called him names and also beat him with his fist. He ran away. The next day, our party met together again, and I asked him, "How did you find him?"

"Oh, he called me names and beat me with his fist."

"Well, don't mind," I said. "He's got something. Don't mind—go!"

So the next night, he again went there. Instead of only beating him, Baba Kahan took that burning wood and struck him. Then he left. The next day, he did not strike him with the wood, but put him underneath a well. Again he went away. On the third day, I asked him what happened.

"Oh, yes," I said, "but don't mind—he's got something. He's guarding that wealth; he'll not let you have it. Don't mind; let him kill you; don't mind."

The night of the third day, he also went there. He did as I described to you: he made a little wound with the burning wood. He did not leave him. In the middle of the night, after one o'clock, Baba

Kahan asked, "What do you want, after all? Why are you coming to me?"

He said, "Well, Master, give me something."

Then he made him to hear the Sound Current. Some people have it; they keep it very close-fisted. They don't give it out.

So it went on like that. I used to pray: "Oh God, I'm convinced that without one who knows You, nobody can reach You." It is a practical matter of self-analysis. God cannot be known by the outgoing faculties, by the vital airs or by the intellect. It is a matter of seeing: whoever sees can make you see. "I know there's a need—definitely: all scriptures say so. I'm quite convinced, but where am I to go? Suppose I go to somebody who has not met You—what will be my fate?" I used to pray like that. "If You could reveal Yourself to the old saints" —sometimes there are stories like that— "why can't You do it in my case? I'm convinced; I've great regard for that need; but there are so many Masters—whom shall I select?"

With this, my Master [Baba Sawan Singh] began to appear to me when I sat in meditation or when I was doing something. I thought perhaps it was Guru Nanak. He used to talk to me. In those days there was the first Great War, and my brother was on the Indian front along the Persian side. I used to traverse along with him and went to those places, here, there and everywhere.

I was very fond of rivers, ponds, water. Even in my young life, I used to go and sit by the waterside, or some river, the whole night through, in a calm and quiet place. The running water helps a little to concentrate. So this went on for some time.

In the meantime, I was first at Peshawar, and then I was transferred to Nowshera station: a river runs by there. I used to sit by that riverside for hours. Then I came to Jhelum side. That is also by the riverside, and I sat there for hours on end. I was very fond of swimming, too. (Just enter the river: if you're not afraid, nothing will happen; it's only fear that kills you. If you simply shake your foot a little or move your hands a little, you won't drown.)

In the meantime, I was transferred to Lahore: that was also by the riverside. I passed my days there. There was also the river Beas: "Let me have a look at that!" One Sunday morning I left by train and detrained at Beas station. There was an old man there; he was a station master of the station. I asked him which side the river flows. He was a devotee of the Master: "Do you want to see the Master?"

"Does a Master live there?"

"Yes!"

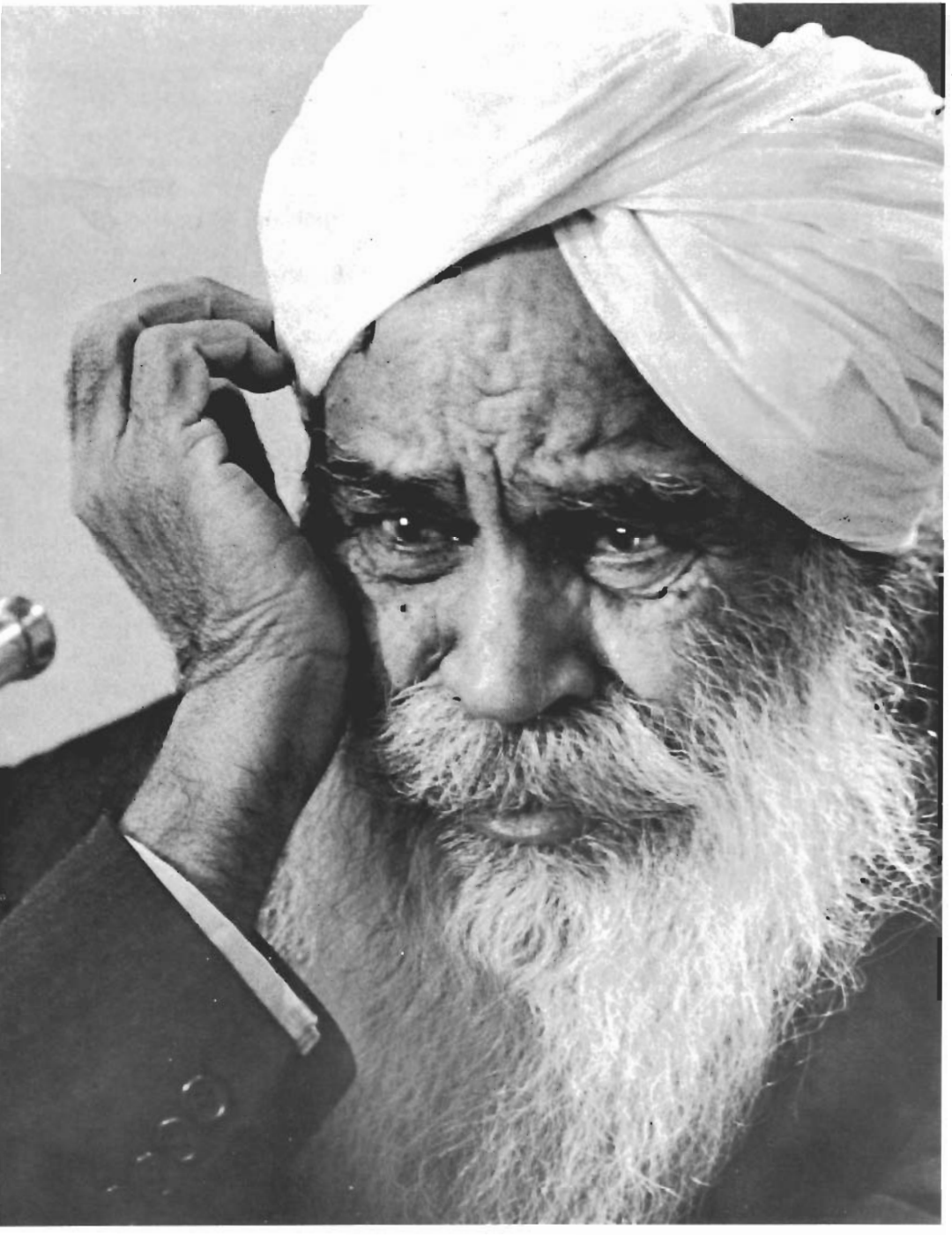
"Where?"

"On the riverside."

I told him, "I have two things now. I'll enjoy the river scenery and also see the Master at the same time." Then he directed me there.

Master was sitting upstairs; he was taking his meal inside. I went out and sat outside. After half an hour or so, he

"The Guru appears when the chela is ready"—even to the most skeptical mind. Perhaps none of you have been so skeptical as I was. I was afraid, you see, lest I go to somebody who had not met God; and my life would be spoiled.



came out. I was wonderstruck: he was the same man who had been appearing to me for seven years before, from 1917 to 1924. I paid homage to him: "Why so late?"

He said, "That was the most opportune time that you are to come."

So this is how I met the Master. "The Guru appears when the *chela* is ready" —even to the most skeptical mind. Perhaps none of you have been so skeptical as I was. I was afraid, you see, lest I go to somebody who had not met God; and my life would be spoiled.

When I went to him, then—once or twice, every Sunday I used to go—he looked after me like a father looks after his son's coming: "All right, arrange this room, bring this bedding," this and that thing. I requested, "Well, Master, don't you worry, I'm here, at your feet."

"All right, now, you'll have to look after this *Dera;* go on with it. Those who come, you'll look after them." These were the words he expressed, the very first time.

The next time there was initiation—this was early February—and all were sitting in initiation, Master said, "You sit inside." I was coming. He gave initiation there; I was inside, sitting in his room. This is how I was initiated! I was waiting for him; perhaps he will call me—or what? I couldn't dare move, because he did not call me. I was sitting inside. Then he returned. I asked him, "Will you kindly initiate me?"

"Oh, yes, surely."

What the mystery of life is—what is a man, what is a soul—was solved in little or no time.

A qualification of a Master is given as one who can give you some experience. Some say, "All right, go here; here are maps to show you the way; go by this road; or turn right, then left; this or that." Sometimes you have to hunt for hours, and you do not find the way. But a Master is one who can give you some experience to start with, who can appear and can remove the dark veil by giving a sitting; and you can testify that it is so. You are not to wait until after death or until after many years. He does not tell you, "All right, go on; you'll have it in due course." You'll find that it is so with most of the teachers: "All right, do some regular meditation; some reaction from the past might help you." But the competency of the Master lies in the fact that he is able and competent to give experience to the learned or the unlearned, to a man off the street.

It so happened that there was some controversy when our Master became a Master—I mean, took up the role of the Master. (He *was* a Master, but he took up the role of the Master.) When others asked, "Why, how can you become a Master?" he was very polite and very humble. He never liked to get into a controversy. After they kept pushing the point, he said, "All right. Catch some five or six people off the street, make them sit, and give them some experience. I will also catch some, and then we'll see who can carry it out!"That's all: to give the ultimate goal and what to do to reach it. So this is how I met the Master.

Generally, when people ask me, "What is your date of birth?" I tell them, "I have three birthdays: first, when I was born in the flesh; second, when I met him inside seven years before; and third, when I met him physically."

These are the gifts of God. I was very afraid because generally you'll find that Masters simply tell you, "Go on reading

scriptures." That is right; that is the first step. But you cannot have the right import of the scriptures unless you meet somebody who has that experience: he alone is able to give you an experience, to give you the right understanding and the right import of the scriptures. Because, what are scriptures? They are the fine records of the experiences that the Masters had in their lives. Then, perform one ritual or the other; that's all right for the preparation of the ground. But seeing is something else: it only arises when you analyze yourself, when you rise above body-consciousness and you testify that there is Light. A Master is also defined as one who can make the Music of the Spheres audible. Who can give you Light and Music of the Spheres? What are these two? These are the two aspects of the God-into-expression power. God has no equal, no father, no mother—nothing of the sort. Only He who is Word personified can give you the experience of that Power, the very first day. Even the blind man has that inner eye, called the single eye. Scriptures tell us, "If thine eye be single, thy whole body shall be full of light. . . . If you shut the doors of the temple of the body, you'll see the light of heaven." That is called the third eye, the single eye or the latent eye; or *shiv netra;* there are so many names for it.

These are the basic teachings that give you the ultimate contact with that Reality. Philosophies deal with theories. This is what is called mysticism: it gives you a contact with Reality—that Reality which came into expression. Psychology works at the level of the intellect. This does not work at the level of the intellect; it works only when you are intellectually stilled. In psychology and philosophy you have two: a subject and an object. And in mysticism, there is no duality: you have direct contact with the God-into-expression Power. The more you are unattached from outside, the more you have an ethical way of living, the more you come in contact with that Power; and, like an electric lift, it will take you to the place from where it emanated.

God came into expression from the wordless state as Light and Sound: "The Word was made flesh and dwelt amongst us." That Power which manifests in some human pole is called the God Power or the Master Power or the Guru Power. It is also referred to as the Christ Power: Christ lived before Jesus, mind that, and lives forever. This is what St. John said. But we only ruminate over the scriptures; we don't follow what is what. Once a man starts with the wrong thing, others follow him blindly. How many are there who can give you a first-hand experience? They may say, "All right, go on meditating"; and some may get an experience, but others may not. This is where the competency lies: because of the God in him, not the son of man.

Someone asked our Master, "How should we address you?" He said, "Take me as your brother, as your father, as your friend, as your teacher. Just act up to what I say. When you rise above the body and you find him inside, too, and there He is also competent to guide you, then you will call me by any name you like."

So all Masters say, "Take to the feet of such a person, in the human body, at whose pole the God Power works; who can guide you while in the body and also when you transcend the physical, astral and causal bodies. Take to the feet of such a Master." How many are

there? There have been few in the past, and even now there are few. I wish there were hundreds and thousands; then there would be no conflict.

When my Master left the body, I had to go to the wilderness. I had some experience of the jungle and secluded places for five or six months. I went to [Rishikesh] the home of Hindu theology, so to say. Shivananda, who has since passed away, lived there and many other yogis as well. I went there and lived in a jungle across the river. I met everybody. All were intellectual wrestlers; debating clubs; all performing this elementary step: how to say prayers, how to perform certain rites and certain rituals. And most of them were doing *hatha yoga* practices. Of course, with due deference to it, it makes the body fit—that's all right.

There was also one fellow, who is still alive, called Raghuvacharya.* He's an old man now—I think 106-107 years old—but he gets around like anything. When I went to see him, people said, "Oh, he never cares for anybody." When I was about more than 100 or 150 yards away, he appeared; he was sitting on his feet. He looked at me and he stood up. People said, "That's strange. He has never cared for any man, yet he stood up." He came forward and met me, and we had a talk. And in the talk it came out that he went to the first plane: to *Sahasrara*. I found only one man who had transcended the body and reached the first stage. He said that what he had learned by going through all the Shastras, Vedas and Upanishads, "I have come to know something which you speak by yourself!"

That is the grace of the Master. Masters give you a digest of all this knowledge, which is called *paravidya*. So I found only one man there. The world is not without them, but there have been very few in the past, and even now there are few. You'll find that most of them will give you only: "Read this *mantra*, this *shabda*, this scripture, daily." They'll simply perform this ritual in this way or perform that prayer by lighting a candle or ringing a bell—whatever is the custom. Everyone has his own rituals and rites. That is right; prayer is a very good thing: the prayer that gushes out of the heart, God hears, and He makes some arrangement to bring you to Him. And some people direct you to make your body fit. That's good; but that's not spirituality: that's a helping factor for spirituality. Some teach you how to prolong your life—that's all right. Some teach you how to mesmerize others, how to hypnotize others, how you can read the minds of others. But all this is not spirituality. How many are there who really give you an experience of how to rise above body-consciousness?

So this is the state of affairs. I wish there were hundreds and thousands of that category who see. If they see, then why don't they sit together? If all men know Him, there's no question of jealousy, no question of competition. They're made brothers; they embrace each other. The very fact that they don't want to meet each other shows they don't know Him. Each man is blowing his own pipe: "I am the highest." And what do they do? They simply ask us to "visualize this face." Naturally you will derive something for the time being, for there is some concentration there. But what do you become? "As you think, so you become." Is it not dangerous? Most dangerous. That is why I

* Raghuvacharya left the earth plane in 1971, at the age of 115.

never advise visualization. If you visualize a right person, that's right. Otherwise your whole aim is spoiled. So this is what is going on in the world.

The first condition, I would say, of a Master, when he meets another Master, is that he will embrace him; he will rejoice. There's no question of high and low. There was one instance in my life in which my Master Baba Sawan Singh met one follower of Rai Saligram, named Shivbrat Lal. He was a very advanced soul. At the first meeting, when they met, I was there along with them. He was bowing down to my Master, and my Master was bowing down to him. They were embracing. Why should not those who are on the way embrace? Why should they not feel joy? The very fact that they do not want to meet together shows that they are blowing their own pipes—they have not seen God, I tell you.

I'm very frank sometimes, with due deference to all. When they've seen the same thing, where is high and low? I see the God in you, you see the God in me; that's all right.

So please go to somebody who can give you something. What other proof can there be? And it must be in a conscious state, not under mesmerism or hypnotism, mind that. Some say it is hypnotism, then all would have the same experience. Each man has his own inner conscious state. They see, they rise above the body, they see Light. Each man has his own experience.

This is what is the Truth—without any exaggeration. These are facts given by all Masters. I will now tell you one more event in my life. I was very fond of reading biographies, even as a student —I think I read more than 300 lives of saints, East and West. The first book that came into my hands while I was reading in the seventh class was a life of a saint—Ramanuj. What did I read there? It was written that he went to a Master, who gave him initiation. Then Ramanuj came around, stood on a mound, and called all the people around him. People asked, "What are you going to do?"

"I've got something I'm going to give you."

"Oh, you are disobeying the orders of your Master." Without the permission of his Master, he should not have done it.

"Never mind. I will go to hell—you'll be saved! I'll suffer hell, for your sake. You'll be saved, after all; I don't mind."

At that time, it came to my mind, that if I get this thing, I'll give it out like anything. But fortunately, I've given it out at the order of my Master, not without it! And that is His grace working, I tell you. Never for a moment have I dreamed that I am doing it: it is He who is doing it. Some people ask me, "You have given the initiation; then why does your Master sometimes appear with you or all alone?" What should I reply? Tell me. I tell them, "It may be that He is in me." And that's all I can really tell them. Even to those who have not seen His physical form, that Form appears, without visualization. They have never seen Him. They recognize Him by showing them His photos.

This is the true state of affairs. This is common-sense talk: no inferences are being drawn; there is no intellectual wrestling. I wish all would sit together, embrace, and give out what they want. Why are so many formations going different ways, one leading one way, the other leading the other way? Let them sit together and digest and give out the

Lives are short; and this is how I got it, and how my Master ordered me to vouchsafe this to you, for you to carry on. Have a common ground for all. But all "Masters" don't say that. They say: "Carry on this very line." But Truth is not the reserved right of any religion, country or family, mind that. It is the reserved right of each man. Wherever that Power manifests, from there you can get it. But what do people do? If there is a Master, those in his household try to keep the Mastership in that very line. Excuse me, with due deference to all —they want to keep it in that very house and that very lineage and family; because it becomes a source of income, I tell you. Do you see? . . . The son may be equal to the father: it might not be, not necessarily. If it is there, well and good; that's the criterion. Wherever you find it, go there. Moths will go to where light is burning.

higher thing. Why should they waste all their lives and all lives in performing only the elementary steps? Of course, each thing has its own value, and you may make the best use of what is required. But this is the highest thing. Lives are short; and this is how I got it, and how my Master ordered me to vouchsafe this to you, for you to carry on. Have a common ground for all. But all "Masters" don't say that. They say: "Carry on this very line." But Truth is not the reserved right of any religion, country or family, mind that. It is the reserved right of each man. Wherever that Power manifests, from there you can get it. But what do people do? If there is a Master, those in his household try to keep the Mastership in that very line. Excuse me, with due deference to all—they want to keep it in that very house and that very lineage and family; because it becomes a source of income, I tell you. Do you see?

So that is the result. The son may be equal to the father: it might not be, not necessarily. If it is there, well and good; that's the criterion. Wherever you find it, go there. Moths will go to where light is burning.

So this is the cause of what is going on in so many religions. They become only formations; formation results in stagnation; and stagnation results in deterioration.

Truth is one. Socrates was asked whether he loved Plato. He said, "I love Plato. But I love Truth more than Plato." Do you see? We are searching after Truth. Truth is like that: wherever Truth is, and you find it, go there. What did our Master tell us? "This is the Truth you have been given. If you find more than that anywhere, go and tell me: I will also go there." We are worshipers of Truth, not of personalities or this or that thing. If you find Truth here or on the streetside or on the riverside or in any congested place, go there. You might find it in a cobbler. History shows that one saint, Ravidas, was a cobbler. He used to mend shoes. And Mirabai, the princess, went to his feet. What did he do? He had a little cottage over there; naturally, he used to earn his money, and he lived on that. She left him one ruby and said, "Here is a ruby; just make your home sweetly."

"Oh, I don't want it," he said. She

pressed it on him. "All right; put it anywhere you like."

She put it somewhere. After six months had passed, she came again. He was still only mending shoes. She said, "I left you a ruby."

"Oh, it might be there where you left it," he said.

Truth is one. The criterion of a Saint is that he's not after show. He does not live on the donations of others. He earns his livelihood; he stands on his own legs; and he helps others. He does not charge anything for his teachings. This is given in the Sikh scriptures. Otherwise that becomes a business.

This is the digest of what I found in scriptures, with due deference to all. I have respect for all, even for those who are that way. Because by love only can you turn somebody, not by hatred, not by criticism. If you sit together and love together, then naturally you'll understand each other. If you want to enforce on him: "You are right; you are wrong," nobody's going to listen to you. Truth is Truth.

This is how I got to my Master. Wherever that God Power works, we have respect for it. The son of man never asserts that "I am doing it"; he says, "God in me is doing it." He *sees* that. So, fortunate are those that meet such a Master; they are put on the way.

Then what duty is there further? The more you abide by his words, the better it is. I think that when you meet such a Master and live 100 per cent according to his teachings, you cannot return to this world: you'll go to the highest possible. But we don't care; we don't live up to what he says. That is why Christ said, "God is Light, God is Life, and God is Love." This is known when you see Light, when you become conscious. And the way to that is Love. That is innate in us: God is Love and we are also love. For that reason, love is innate in everyone—in souls, in every soul. You'll find that the word "man" is called in Urdu *insan*. *Insan* is one who is love personified: he must be overflowing with love and radiating love for all. That is but natural. That's the criterion of a Saint: that he is overflowing with love for all, even those who come to praise him and others who come to criticize him. He loves them. He is polite; he is loving; he does not impose anything on them, but simply puts forward something.

In the Mohammedan scriptures you'll find that it says, "for a man there must be somebody to love." Man cannot live without one whom to love. That love knows attachment. That love is now attached to ourselves, to the body, to children, to the family, to friends. This is what is called "misfit love." Wherever you are attached, you will come back and go there. And when it is directed to one's own Self and the Con-

Some people only pray to God and love God because He will give them worldly things. If He does not give those to them, they say, "Oh, where is God? He is sleeping!" That's what people say! So long as our purposes are served and met with, we say, "Oh, God is all right. He is very great." But if somebody dies: "Oh, God is cruel—what is God?" If you think that it is all God's, then if He takes something away from you or gives something back to you, what is it to you?

trolling Power controlling it, that is called "charity."

So, charity is the way back to God. All Masters say that. We love the world more than the "Word." That's all. Some people only pray to God and love God because He will give them worldly things. If He does not give those to them, they say, "Oh, where is God? He is sleeping!" That's what people say! So long as our purposes are served and met with, we say, "Oh, God is all right. He is very great." But, if somebody dies: "Oh, God is cruel—what is God?" If you think that it is all God's, then if He takes something away from you or gives something back to you, what is it to you? Love knows giving; love knows service; love knows sacrifice: not the sacrifice of others, but of your own self—for the sake of service of God. The more you love, the more you will surrender. Surrender is called devotion.

When you surrender to somebody, he will sacrifice everything for you. So, surrender is the gift of yourself. That is why all Masters say: "Leave all and follow me." We cannot surrender. You will find people who surrender their body; you will also find people who can surrender their wealth. But how many are there who can surrender their minds? Do you see? Guru Arjan said, "Surrender your body, surrender everything—all your possessions, your mind, your soul: then you are with God."

These are the things that are generally required. This is common-sense talk. You have to love because it is innate in you. Don't misfit it. If you love others for the sake of their souls and the God in them, that's all right: that won't give you any attachment. But if you love them for their bodies' sake, it will.

Yesterday a lady telephoned me here and said, "My son is dead. I love him so. I want to meet him. Can I meet him?"

I told her, "Why do you want to meet him? He has joined you in life as a son (or a daughter or anything)—reactions of the past are to be wound up and all give and take completed—and he has gone his own way."

"No," she said. "I want to meet him. I'll do everything that you say."

"All right," I answered. "If you go there, and if he is not reincarnated, then you might find him. But you'll also find that your spirituality is gone. You have been initiated. I must be frank," I told her.

So, after a few minutes, she came around: "I am doing wrong."

"You can help him—that's all—by your prayer. Have best wishes for him, pray for him—that's all right." Things are very clear, but we have on our smoky glasses.

(Bibi Hardevi [Taiji] sings one of Master's songs—an exquisitely beautiful prayer. The following is Master's description of the contents of the prayer and His discourse on it.)

When we take the first step of joining any religion, we go to churches and to the holy places of worship where the ministers of those churches tell us to repeat the scriptures from day to day. They give the same story: there is God; there is Son of God; you can meet Him through the son of man; God is within you: "The Kingdom of God is within you." These teachings are only meant to develop love and devotion within us to know God. By hearing them, a strong desire to know God is developed. And then, those who by reading scriptures and hearing daily lectures have gained that strong desire in them to see God,

say, "Oh ministers. Stop all the reading of these scriptures to me now. Tell me how to see Him. The wish to know God has been developed in me; that's an earnest desire. I don't like your preachings anymore; now tell me how to know God, how to see God. All through life we've been hearing these long yarns: 'God is there; God is within you. You have joined this religion; remain in this religion.' Oh, minister, what are you doing? You are after keeping your formations intact; no one should leave them. And I am after finding God. Religions have to do with my body. If He is within me and beyond all senses, then tell me how to know him, how to see him." That's the earnest desire of any lover of God.

QUESTION: *Maharaj Ji, but when you ask a minister how to find God, his normal answer would be, if you read the scriptures and if you live right, after you die, then Christ will show you the Kingdom of God.*

THE MASTER: That's all right. Religions only promise experience of God after death, not in life. But mysticism promises it in life—and Masters—never after death. If you want to live on credit, it is your own choice. For everything in the world you want cash. If, in the case of this life-and-death problem, you would like to wait till after death, it is up to you.

Then the natural question arises: "If you are yearning and pining to see God so much, why don't you die in that separation?" You have perhaps heard about Lord Rama. His wife Sita was abducted by a king, named Ravana. She was under his arrest for many years. Lord Rama first wanted to find a clue whether Sita was there or not. Hanuman, the Monkey king, went there and found that she was there. When he came back he brought the clue to Lord Rama: "Sita is there, alive."

Then Rama asked him, "Why did she not die? She said that if she were separated from me, she would die. Why is she alive?"

You see, strong yearning means that: a fish cannot live without water. People say this; but, really, it's not so.

Then what did he reply? "The soul of Sita left the body, but is waiting in the eyes. Why? Because, if the angel of death comes, he will not find her in the body; but she's waiting in the eyes to see you." So strong a yearning is the natural feat of love.

All Masters, whenever they came, said the same thing. The tenth Guru [of the Sikhs] said, "Hear ye all; I tell you the truth. Irrespective of whether you belong to one religion or the other, that makes no difference: through love alone you can know God." All others also said the same thing: "Those who do not know love, cannot know God." Christ said, "If ye love me, keep my commandments." What did he say? "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you again."

If two men, four men, love the same man, that is a point for consideration. True love is where there is no question of competition. When there are two lovers of the same Master, they compete: one says, "I should be in front," and the other says, "I should be in front." But love knows no duality, no competition,

Just judge your love for the Master. Why does all this conflict remain among the followers? Because they have not got real love, I tell you. . . . Love knows no competition. Each one will be happy the more he can put his shoulders to the wheel for the same cause. . . . When two followers of the same Master do not agree, one says, "I am in the forefront," and the other says, "I am in the forefront." What is the result? To me, apparently such a follower has no love for the Master—true love. He has love for the Master for selfish motives . . .

no anger, and no coming-to-the-front.

Just judge your love for the Master. Why does all this conflict remain among the followers? Because they have not got real love, I tell you. If they've got real love, love knows no competition. Each one will be happy the more he can put his shoulders to the wheel for the same Cause. Christ said further: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace will remain with you forever."

So, as I told you, love knows no competition. When two followers of the same Master do not agree, one says, "I am in the forefront," and the other says, "I am in the forefront." What is the result? To me, apparently such a follower has no love for the Master—true love. He has love for the Master for selfish motives: he wants to come near to him, to the forefront of him. So, love is the remedy for all things: "Love and all things shall be added unto you." That's the pity: we don't love.

And then Christ said, "As the Father hath loved me, so I have loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I kept my Father's commandments, and I abide in his love." He loved his Master, his God. He said, "I give you a new commandment: love one another." There we are wanting, I tell you. I have been pressing this point very much, ever since I've come. This is the only remedy for all our ills. If one man goes ahead, it is His grace.

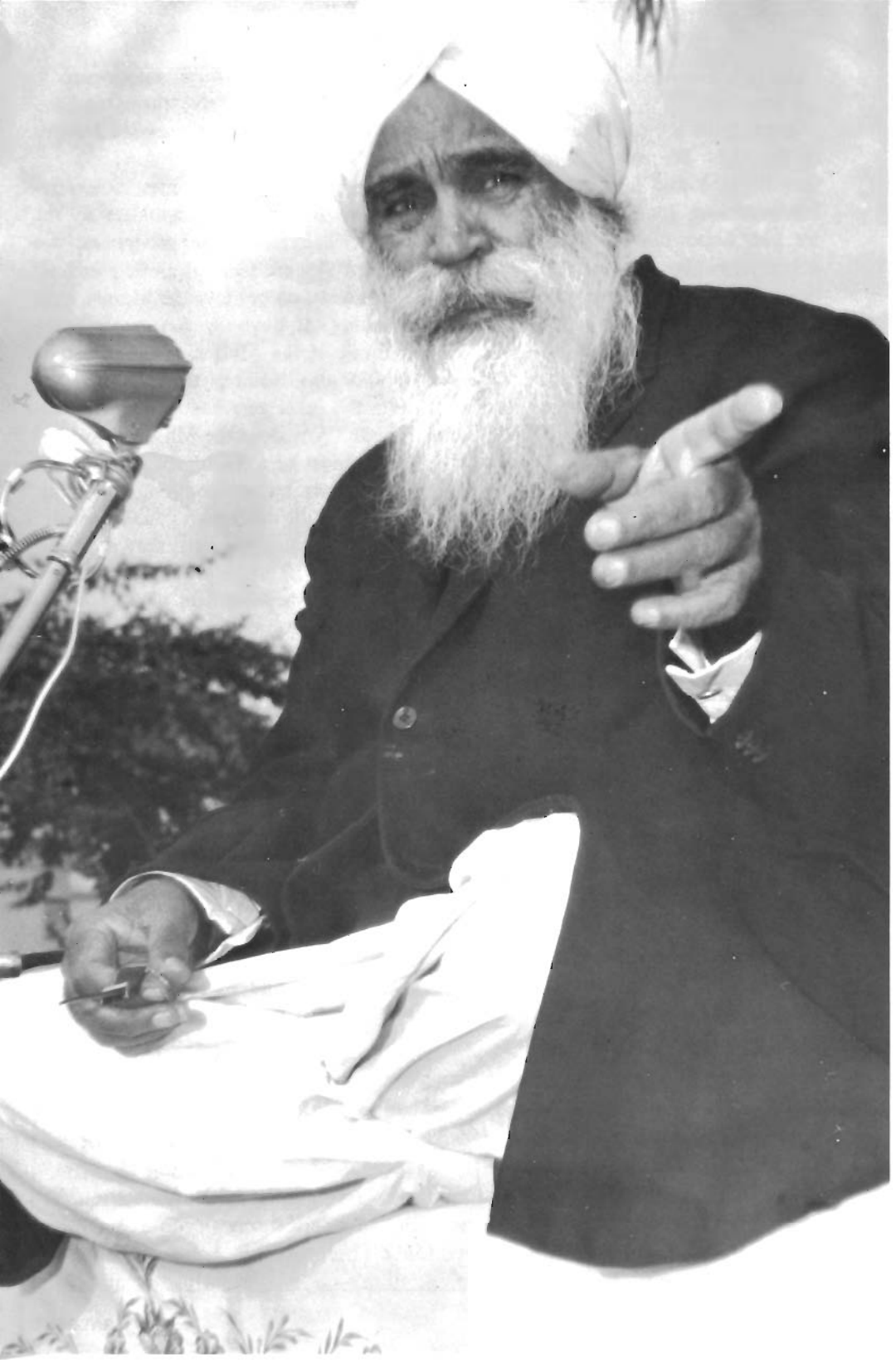
In the beginning I used to put in more time. I was transferred to Rawalpindi. The first day I was there, everybody knew it: "A follower of the Master!" They were saying this and that thing. That even came to be known to Bibi Hardevi, who is sitting here. She never knew me before that. People said, "Well, he's here; he's a very great follower of the Master."

She said, "What greatness lies in him?"

"He puts in six hours a day in meditation."

She said, "All right, if he puts that in, then I'll put in six—seven hours— and then I'll meet him." [Laughter]

Suchlike competition is good. [More laughter] You see, we want to eclipse others: we want to eclipse others by placing ourselves in the front. So she did not come to see me, I tell you, [laughing] for months on end. [More laughter] When she put in six or seven hours a day, then she, along with her husband,



came to see me. And only when? When my son died.

I was quite jolly, and the doctor came in the night. He gave my son this and that thing. I told him, "All right, give him whatever you wish. He has to go; let him finish his give and take." At about midnight, he took the breath of death: he had a long period of vomiting and became cold. I had sent for the doctor, and when he came he said, "I'll give him some medicine and he'll be all right." But in the morning, my son was quite ready to go. The doctor said, "Oh, he now looks better all of a sudden." I said, "Wait outside; he's just going." So I looked at him, and he passed away.

At that time, everyone came to see me. I'm relating this to show how this family [Taiji and her husband] came in contact with me. She and her husband also met me, and they were wonderstruck: "Your son has died, and you're quite jolly. It is not usual not to worry and to be like that." A lot of people came to visit, and they said somebody in the Sikh temple had said that "here's a true Sikh coming up. He is a credit to our religion." And her husband heard about it and thought: "He must be a follower of my Master." He never knew me before. He went and inquired about it, and it was so. He told them, "Look here, he's my brother, who has been going and sitting at the feet of my Master." So they came to pay me their condolences. And they were wonderstruck. What did I do? I gave them tea, and this and that thing. So, *suchlike competition is good.*

Now, what one man does, others reflect on it. Put your shoulders to the wheel. The more one progresses, the better. Why are there all these conflicts? Because we do not love the Master, truly speaking. If anybody has become the beloved of the Master, it is good; you should also become the beloved. See how the other one has become the beloved: "Why does the Master love him? There must be a reason for it." Suchlike love knows no competition, no saying, "Why has the other man gone forward?" Quietly and unknowingly, they are going on, doing it. They won't show what they are doing; they'll go on and let others see for themselves.

These are the things that are required. Christ said, "Love one another as I loved you. Greater love hath no man than this, that a man may lay down his life"—love knows service and sacrifice —"for his friends." What did Christ say? Do you know? "Ye are my friends." He did not want to make us slaves: Masters never make you a slave. The beauty of our Master was that he addressed us very respectfully—very lovingly. A Master never makes slaves of you; he makes you friends. And why? ". . . if you do whatsoever I command you. Henceforth I call you not servants; for the servant

What one man does, others reflect on it. Put your shoulders to the wheel. The more one progresses, the better. Why are there all these conflicts? Because we do not love the Master, truly speaking. If anybody has become the beloved of the Master, it is good; you should also become the beloved. See how the other one has become the beloved: "Why does the Master love him? There must be a reason for it."

knoweth not what the lord doeth: but I have called you my friends; for all things I have known of my Father, I have made known to you."

Do you follow? There are some so-called Masters, I tell you, who treat others like their slaves—bought slaves—they make the best use of them. And I tell you, Master's conditions are very strong. Anyone who wants to take the service of his other disciple-mates, without the permission of the Master, Master turns away his face from him. We consider it jolly: "Oh, everybody now loves me; he serves me; he gives me sacrifices; he gives me so many boons and donations." We shouldn't.

Whenever you have to compare, make the comparison that if one man does more, you will do still more. If he does, say, four hours of meditation, you put in five hours. That's a good competition, is it not? But that we do not do; that is a pity. And this is the basic cause of all conflicts, of all differences of opinion. Formations are made when we are wanting in love, I tell you honestly.

* * *

QUESTION: *Maharaji, why don't you interpret the song that Madame Hardevi sang?*

THE MASTER: I gave you the gist of that. It went: They cry, "Oh, minister, you have been repeating all the scriptures to me for ages; now tell me how to find Him, where to find Him! Yes, where to find Him, how to find Him! I know I have to find Him, but I do not know where and how. Religions all tell us that. But they do not tell us where to find Him and how to find Him. Those who are ministers are after keeping their religions intact and letting nobody run away out of them. They say, 'Don't go to hear about any other religion, for if you do, you won't remain a Christian or a Hindu or a Mohammedan.' They are after that; and the lovers say: 'How can I find God?' All lovers are one. We are to join the army of God, mind that; but ministers keep you stuck fast in your dungeons, in watertight compartments: 'You are not to run away from this one; not to attend others; if you hear that, it will be a sin.' What are all these things? These appear to be ridiculous, is it not so?" That's it.

So, formations result in stagnation. Religions go on so long as awakened men are there. Among those who are not awakened, they become strongholds. One religion begins to hate the other. And the stagnation takes this form: "In this way only you are acceptable to God." But we have to see with what love you perform one ritual or the other. That love counts, not the ritual or how you perform it. And naturally, stagnation results in deterioration; that's the cause of all these conflicts. They are spending thousands and millions of dollars for the upkeep of their own formations. They have been ready to kill hundreds and thousands of men for this sake in religious wars. But they would not like to serve those hungry gods moving on earth. I am giving you only a common-sense talk.

COMMENT: *There will be no interviews this evening. Master has been giving out since after nine this morning.*

THE MASTER: No interviews? Do you want any more interviews after 10:15? [Laughter] Well, if there is anybody, he is welcome; I have no objection whatsoever . . . Who are they? Yes, they are welcome. . . . All right, let them make the best use of me.

East meets West in New Mexico as this partial view of the speakers shows. FRONT ROW FROM LEFT: *Chaplain Seymour Moskowitz; Archbishop Seiyu Kuriyama; Bibi Hardevi (Tai Ji).*

THE UNITY OF MAN IN NEW MEXICO

A report on the Second Unity of Man Conference by Roberta Wiggins

WE HAD DRIVEN the thousands of miles from the northeast corner of the United States to the Second Unity of Man Conference which was taking place in the secluded mountains of northern New Mexico. Why?—Because we thought the cause of unity among all mankind of utmost importance; a cause for which Master in His supreme love and humility had worked throughout His life. In 1974, shortly before He left this physical plane, He held the First Unity of Man Conference in India: the foundation of a platform for us to come together as human beings rather than as representatives of various "isms." This Second Conference, one year later, was organized by Sri Harbhajan Singh Yogi, head of the 3HO (Healthy Happy Holy Organization) and Reno Sirrine, Vice President of the Ruhani Satsang. It was held both in memory of and at the ex-

pressed wish of the Master. We hoped to find inspiration and upliftment from the various holy men scheduled to attend the conference and with them to work out a concept of unity we could try to live up to in our daily lives. How far our expectations would be realized we did not know, but on the strength of the nature of the Conference and our faith in the Master, we were optimistic.

Dusk was falling as we reached Pecos; the vast, empty country stilled our minds and at peace we climbed into the quiet mountains, past the humble buildings of a Benedictine monastery, up and up the winding mountain road for almost an hour. There was little sign of life, let alone the large Conference crowd we were anticipating. At last an inconspicuous sign announced the 2nd World Conference of Unity of Man and shortly the white-clad figures of 3HO members came to greet us. With the quiet efficiency they displayed throughout the whole conference, they directed us to a large meadow where the conference was to be held and we were to live during the three days. Already nearly a thousand were present, many of whom had passed the previous nine days with Yogi Bhajan celebrating the summer solstice, and had indeed created an atmosphere of peace and love there.

This isolated peak, 9,000 feet high, was a perfect location: "Himalayas in the West." The proximity of the deep blue sky and the vividness of the natural surroundings drew us closer to our

Feeding the 1200 participants was a big job, but the dedicated hosts of the 3HO were equal to it.

Creator and our fellow beings, nourishing a spirit of gratefulness and joy. It became a little more arduous as the day drew on and the sun became fierce; many experienced the physical discomfort of too much sun. One began to feel God was testing our strength and that perhaps the lack of physical stamina reflected spiritual weakness. But the constant service of the members of 3HO and the dynamism of the Conference speakers kept our spirits up.

Throughout the three days the speakers from varied backgrounds and orientations offered some illuminating observations on the state of mankind at present and the urgent need for unity; the possibilities of and different levels of unity were discussed and the beginning of constructive proposals formulated.

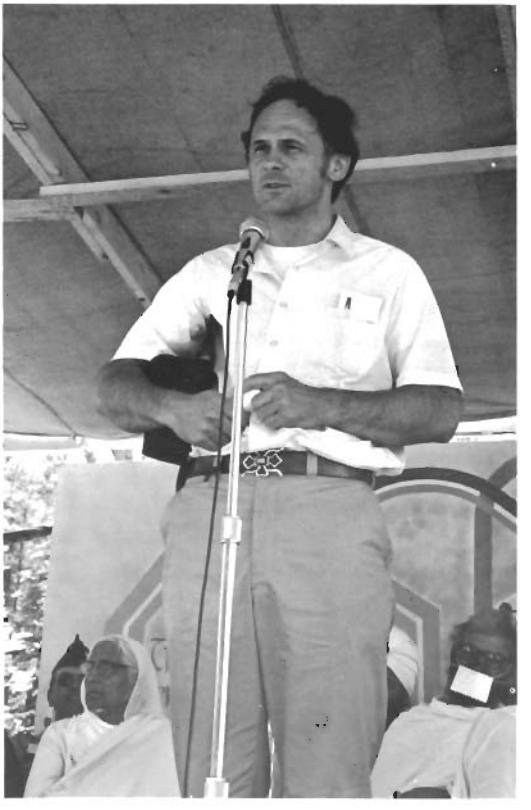
All were agreed on fundamentals: that we are all united as human beings in God our Creator, but we are not aware of it. Differences have been created in the mind and various practices of worshipping the same God, known by different names, developed. But all these differences are superficial and illusory. And it is our task in life to rise above them, to raise our consciousness to a level where we can appreciate each other, our different practices and beliefs and see the essential truth in all. Only then will we be able to see the whole Truth in the essential Oneness that exists in all.

As Yogi Bhajan rightly urged in his opening speech, this work could begin right here at the Conference. It was an invaluable opportunity and learning experience—to uplift ourselves, come closer to each other as true brothers and to God our Father. "After three days may the trees be a foot higher by the force you are putting out . . . may the dream be the reality . . . the reality be the spirit of God." Kirpal Singh had conceived and initiated the realization of the dream and now it was our duty to continue.

The Conference was rightfully opened by the local American Indians. Dressed in full ceremonial costume, they formally gave the land for the Conference and invoked the blessing of the Great Spirit to grant us "good thoughts" to make the Conference a success. They completed the ceremony with a traditional Eagle dance. Then, the various dignitaries gave their blessings in the manner of their own religions.

Speakers who participated in the various sessions included besides Yogi Bhajan and Reno Sirrine, Bibi Hardevi; Swami Chidananda, successor to Swami Shivananda and President of the Divine Life Society, Rishikesh; Nicholas Johnson, former Chairman of the Federal Communications Commission, Washington, D. C.; Domingo Dias Porta of the Universal Great Brotherhood, Guadalajara, Mexico; Robert Boissiere, a Frenchman who had spent 29 years living and working with the New Mexico Indians; Muni Sushil Kumar, President of the World Fellowship of Religions, and the first Jain monk ever to break the vows (dating back thousands of years) against the use of machinery and the crossing of the water; Archbishop Seiyu Kuriyama, head of the Kobo Daishi sect of Japanese Buddhism; Dr. Saraswati, a learned and inspiring woman who came as the personal representative of Dr. R. S. Misra; A. J. Srivastava, who had played a tremendously important part in the organizing of the First

OPPOSITE, CLOCKWISE FROM LEFT: *Juan Chavarria of the Santa Clara Pueblo; Reno Sirrine of the Ruhani Satsang; Nicholas Johnson, former Chairman of the FCC; Swami Chidananda of the Shivananda Ashram, Rishikesh.*



Unity of Man Conference; Rev. William Shibe of Berkeley, head of the Inter-Faith Council there; Rabbi Seymour Moskowitz of the U. S. Army; and many others. Altogether, about 30 leaders from various groups and 1200 delegates (including more than 400 initiates of Master Kirpal Singh) attended.

Swami Chidananda, clothed in the saffron colored robes of a Hindu monk, was impressive both in his simplicity and humility and also in the forcefulness with which he spoke. While recognizing the Divine Will of God working everywhere, the present state of the world reflected our loss of conscious contact with it, the urgent need to awaken and rise to the level of the "one common consciousness uniting us." "Whatever exists in the world both seen and unseen is permeated by the Divine Principle . . . we must create a New Humanity in this vision." At this moment a strong wind whipped up the dust and blew across the gathering. "Mother Earth rises up and says we are right," the Swami joyfully observed. He continued with urgency: the only hope for ourselves and the world is to drop all negativity and exploitation and realize we HAVE to live together, work together. "The Unity of Man is NOT merely an ideal and beautiful concept but an indispensable and urgent necessity for man today." Religion has gone back on itself and is doing the opposite of what it was intended to do. Instead of uniting it is dividing men. He used the conflict between the Catholics and Protestants in Ireland as an obvious example. He suggested as one possibility, that members of each religion could observe the principal holy days of *all* religions—not just their own.

Not all the speakers were religious leaders. They also included Nicholas Johnson, former Chairman of the F.C.C., who called himself "the Ambassador for Washington" and as such represented the social and political interests of the community. "The world needs a lot of help," he observed, "which it is more likely to get from New Mexico in the company of spiritual leaders than from the White House or Congress right now." There are two forces—one destructive, one constructive — working against each other in the world today. It is our duty as members of society to reinforce the positive, building elements. He drew our attention in particular to the influence of the mass media—"an average man spends nine years of his life watching television"; and to the many and rapidly increasing forms of pollution: the poisonous chemicals abundant in familiar consumer products, etc. He backed up his arguments with a wealth of validating material arousing the attention of the audience and reminded us of our duty to work in the world to make a better place for men to live in as brothers.

But the Conference was not only the main speeches. We broke up into work-groups to encourage wider participation in discussion of the points already raised and to formulate proposals for activating a program of Unity of Man. To guide the discussion the following questions were set: "How can the Spiritual Community work together? What shared responsibility do we have together? How can we best communicate together? What plans can we formulate? How can we extend our message to the larger community?" The experiences of the groups were varied. I will try to give a summary of the main points that arose and the proposals decided.

The work group in which I partici-

pated consisted of nine Satsangis (seven of whom were members of the same family!) heavily outnumbering two 3HO members and one unaffiliated person. Nevertheless the experience of the group was of significant interest. The session was led by a 3HO who, thinking it should begin with some form of unified action, asked us to link hands in silence for two minutes, and at the end called "Breathe in . . . breathe out" (the practice of Kundalini Yoga). Right here was a controversial issue which one Satsangi brought out, initiating the discussion. What appeared a unifying action to a member of one discipline/religion, could run contrary to the teachings of another discipline. In this case, Satsangis who practice Surat Shabd Yoga are discouraged from any form of unnecessary physical contact and any specific breathing exercise. There was no antagonism felt, but it highlighted a crucial point: that unity cannot be achieved on the physical or mental levels. At best we can aim for understanding and appreciation of each others' beliefs and practices, but not total agreement. As Swami Chidananda urged, we must believe in the right of each individual group to live by its own principles. Tolerance must be given in the spirit of Love. For, "He who loves his fellow beings gives the highest form of devotion to God." We must open our minds and hearts to see the essential Godhood in each one of us. This can best be perceived within the silence of one's own self. And therefore it is in stillness that we can most closely unite in any real meaningful sense, that is, on a spiritual level.

Bearing this in mind, it was proposed and accepted that at the next Conference more time should be given to group meditation and less discoursing so there would be more opportunity to feel unity. It was also proposed that all those present should endeavor to set aside five minutes each day for prayer or meditation on the Unity of Man. This practice could be spread to others in the community sharing similar values and desire for unity. Nicholas Johnson had drawn our attention to the fact that there are many of similar values and beliefs but who are not affiliated to any particular spiritual group or who in fact call themselves spiritual. And if we could unite with them our numbers would swell from the hundreds to the thousands. Thus some form of contact on the physical level is important both to spread the message and to maintain a link between those already aware of it. A newsletter for communication purposes was proposed; the development of local Unity of Man Councils reaching out into the community; and the development of common projects which would engender a spirit of brotherhood. We were told of one already begun in California.

This leads to the first most important step as emphasized by all speakers: to work on ourselves. To raise the general consciousness we must raise our *own* selves first. In His Circular on the Unity of Man issued May 15, 1974, Kirpal Singh instructed us that the "campaign has to be carried out not by intellectual wrestling, but with optimum desire and anxiety to put the Unity of Man into practice so that it becomes a real living force. The method of propagation has to be by self-discipline and example rather than by declarations and proclamations." As Domingo Dias Porta from Guadalajara, Mexico, said: "It is easy to speak of unity but hard to leave this place and practice and maintain it."

Satsangs were held daily in a tent set aside for meditation detached from the rest of the activities. It was a great charging to sit with so many loved ones.

One of the most beautiful moments of the Conference was when Taiji arrived, honorably driven in Yogi Bhajan's white Ford. The Satsangis all rose to their feet joyfully and greeted her respectfully. One could feel Master with her, and for those who had been fortunate to enjoy His physical presence, she brought back poignant and sweet memories. At several times throughout the Conference she sang Master's songs so beautifully, and the air became still and vibrant with His presence.

The last evening was particularly powerful for the initiates. Both Taiji and Arran Stephens sang bhajans to Master. Swami Arvindananda, who had accompanied Taiji from India, talked intimately to us on our task as initiates and the goal ahead.

Yogi Bhajan followed him speaking forcefully and with great sincerity to Master's initiates. He reminded us we were the privileged disciples of a true living Master and as such we MUST be living examples of His teachings and keep His word alive. The effect was powerful and inspiring, to hear such words coming from one who was not himself initiated but who clearly has a high awareness of who the Master is.

The Conference was an invaluable learning experience and for my own part taught me how feeble and fragile my own working concept and efforts in the practice of unity were. The 3HO gave a lesson in service by their example. Through their work the whole Conference functioned smoothly and all necessary facilities were provided (save a canopy for shelter from the sun). The Conference taught that the practice of unity at the grass roots level is simply expressed between you and those you interact with in day to day living; your family, the people you work with; the man you buy your newspaper from, etc. This is where we must concentrate to improve our relations with one another and engender a real spirit of brotherhood. This is not always so easy. Speaking from his own experience and wisdom, Reno Sirrine gave some sound advice: "After you have done all you can for God, He asks a little bit more. We must ask God for the strength to do the little bit more that will put us over the top."

The Master says: " . . . as the mutual recognition and understanding develops, it becomes a vital force generating a reservoir of fellow feeling which in turn will bring culture and humility—the basic need of the hour." Unity can be practiced effectively only in a spirit of love, humility, and wisdom—taught and exemplified by Master, the only one who was unified enough to initiate this work.

THE KEYS TO HIS KINGDOM

from a letter by Arran Stephens

DEAR BROTHER AND SISTER IN HIM:

My Master has taught me one thing,
That He is the Lord of Everything,
Him may I never forget.

When, with His sweet and powerful Grace, ingress is granted, many of His lovers find none within themselves but He, Kirpal, the Eternally True . . . and isn't He more than enough? In His sun-lit presence, all chimerical illusions are dispelled. His pleasure is that ye become wholly and solely devoted to Him, like faithful wives of the Satguru Who, in His kindness initiated us; the Husband Who wedded us spiritually eternally. Our *Dhyan* should be of Him alone . . . "for the Lord Thy God is a jealous God" and He wants us to merge into the infinite Ocean of His Eyes, His smiles, His Lotus Feet, which have now become internalized forever. This *faithfulness* in Dhyan, or meditational contemplation of the Radiant Form of one's own Master *alone,* is supported by all the Saints and Satgurus of the past. Of course, this faithfulness does not preclude respect for others.

In one of your letters you declared that those of us who have not embraced someone as His Spiritual Successor, have not had one happy moment since Master left His body. I cannot speak for others, but it is not true, for I cannot tell you how much Beloved Master fills my small tarnished cup with His nectarous happiness in the hours of Naam-meditation, or in Satsang, or whenever remembering Him. Yes, there are times of unspeakable sadness and pain, knowing that never again can I place my head on His Feet (outwardly only), nor sit before His presence on the physical plane. Yes, I share that plight of His children who in an outward sense feel orphaned and separation. But, as Rumi says that such pain only can make the vessel fit:

I want a bosom torn by severance,
That I may unfold to such a One
The Pain of Love—
Everyone who is left far from his Source
Wishes back the time when he was one with It.

MASNAVI

Are we able so soon to forget the tears of love and separation rolling down the fair cheeks of our Beloved, when His Master's memory was evoked? He says: "If you wish to go on a pilgrimage to Mecca, it is best to go through the water and not the dry desert sands. The dry sand is the way of the intellect, while the water is the flow of your tears. That is the best way to meet Him. Through weeping and wailing in the love of God or of your Master, you will meet Him very fast. Without weeping and wailing, no one has seen God and no one has met God. God Almighty is controlled by the true devotee." (from a Satsang of the Master in India 1967)

When Master took me to visit a certain disciple in Rajasthan, I felt as though here was a lover of the Master burning in the same fire of anguished separation that I was also burning in. I did not, do not and will not look upon him or anyone else with the same love and devotion as I have for my Master. Since that meeting, we have had no verbal contact. Even

though quite a few initiates from various countries have written claiming to have had inner visions of that disciple along with Master in dreams and in conscious meditations, it is still only an interesting possibility. Some claim to see this person, some claim to see that person . . . what does it all mean? What does it matter? What does it concern us?

As soon as our mind regards another man as His equal, and worships that limited form, illusion sets in. The bride of the Soul then becomes, in Master's words, an "adulteress." For us, *Master has not passed away.*

In a letter, published in *Spiritual Elixir,* Master predicts a time of great travail for the world, a time when Kal will exercise full justice in cleaning up the world, through wars and other calamities. Since mankind in general has forgotten God, and even the "elect," the initiates of the Greatest Master of all time, have begun to forget Him, it is felt by many that the Scourge is closer than many think, in those very forms which Master predicted: the only remedy for that being to LIVE up to what Master taught, and cleave faithfully to His perfect Spirit.

Since I'm personally convinced (and *only* Master can change my mind) that no perfect successor has yet come into manifestation, I have been encouraging all the many new seekers to look firstly to the crystal clear teachings of Master Baba Kirpal Singh Ji for their outer guidance, and look inwardly to Him for spiritual guidance, and not to anyone else, lest their spiritual aspirations become nipped in the bud and trampled in the dust. Strange as it may seem, many of these "late comers" are having beautiful spiritual experiences of Him within. So, there is no doubt that He is continuing to guide His flock Himself. This is a *safe* route. It would be dangerous to direct them to someone less, someone who deals only in palliatives. A man may outwardly exhibit the charcarteristics of a Master, may be loving and gentle, may bestow trinkets and rewards and territories, yet inwardly he may be of lesser attainment: his "little, little things" will give him away, will unearth the subtle or gross failings which characterize a Manmukh . . .

By His grace alone and not by any personal virtues, I had the good fortune to visit India four times, and spent a total of 18 months in the Presence of Master Kirpal Singh, day and night. He even let me sleep in the same room with Him on two occasions, and fed me from His Table. Of course, I did not deserve even a speck of kindness from Him (nor does a dog who passes through a cotton field come out wearing a suit), but He answered all my questions and desires, hidden or expressed, and let me accompany Him on at least eight tours, when on innumerable occasions He condescended His grace, revealing His Perfect God-Self . . . or at least that much which I could bear. Perhaps He did this because I was such a sceptic and such a sinner that only such a "bath" could wipe away some of the murk from off my consciousness. Perhaps it was also that I might later become a witness for Him, like so many other brothers and sisters, a witness of His absolute integrity, Universal vision and Spiritual Perfection; for "He came to show us how God would live if He were a Man."

Others have already given and are giving themselves away by their actions and words, which in no wise resemble those of the Great Master or His Master. As initiates whose eyes have been

partially opened, we should beware that we do not think that the reflections of grace from the Master within are coming from others without. If you, or I, or anyone else (and it is particularly so in large gatherings when many people are together focusing their attention on an individual) experiences Light and bliss in the presence of anyone in whom we place our spiritual trust and love, it is no proof of the focaliser's SANT-hood . . . for example, there are innumerable cases of suchlike experiences had by devotees of Yogis and lesser Masters. The initial experiences are common to all paths, yet only the fully competent Master (in our case, Kirpal) can lead us across this enchanting panorama through the Five great Regions until we become merged in the Sat Purusha. There are many satsangis who have become proficient enough in meditation that they see Light whenever the Surat is focused in attention eyes closed or open. A satsangi can even look at a rock with love and devotion, and see the Master, experience His Love and bliss all around. We can see this in other satsangis, and even in non-satsangis as well. It is all the reflection of our own soul, which again is the reflection of God. Master is the Perfect Mirror of God, nay, He *is* God, an Ocean of redemptive Forgiveness and mercy.

In my mind and heart there is no conspiracy against brother —— or anyone else. Truthfully I cannot accept him as the Master.... What others think is their affair. I do not think it is a problem Master's children need concern themselves with, for in Kirpal, the Lord of Sat Lok and all the realms below, we have everything. We have the keys to His Kingdom . . . all we need do is put them in the lock, turn, open and enter. . . . Master wanted us to become stronger in Him spiritually so He took away the blessed crutch of His physical form, that we could learn to stand in His Radiant body within us.

We are also not following Tai Ji, as some of you have said, although we do love and respect her for the great service she rendered to our Master under the specific order of Baba Sawan Singh, Whom she also served in a similar capacity during His lifetime. . . . Each one of us owes a debt of love to Tai Ji, even if, as some say, she has erred. Let him cast the first stone who is without sin.

There are a few sound satsangis whom Master trusted both in India and abroad, who have decidedly not accepted —— or anyone else as the Commissioned Satguru, based on evidence received from within. Many of these are initiates who are fairly advanced on the inner Path, some of whom have on occasion crossed beyond the three worlds, physical, astral and causal. I know the truth of this because I was in His physical presence as He confirmed such initiates' experiences.

Those of us who have enshrined the Deathless Kirpal within, have still a noble mission to fulfill in His Name, to wit; Become successors ourselves of the divine qualities of the Master: His humility, His Love, His impeccable morals, His Light, His Life, ad infinitum, to whatever capacity He bestows on each of us, and also increase the time and devotion for meditation so as to cross over to our Eternal Home in the Company of our Beloved and Radiant Satguru.

How can anyone truly know the WILL of the Master? Master has said, "One

(Continued on page 32)

The Master's Circular Letter of June 6, 1967

By Love, Serve One Another

HOW FORTUNATE you are that you have been initiated into the secret inner Path leading to the Kingdom of God; the Kingdom that comes not by observation (without), but that which lies within you. Know you not that you are the temple of the Holy Ghost? Verily you are so, and you have witnessed within yourselves the primal manifestations of the Godhead, no matter at what level, according to your mental make-up and the receptivity developed by you. *You have seen what many prophets and righteous men desired to see but did not see, and you have heard what they desired to hear but did not hear.*

God is Spirit and can only be worshiped in Spirit. You must therefore try to rise over and above the body-consciousness and strive to arise into the consciousness of the higher order — I mean spiritual consciousness — rather than remain tied to your own persons or in fact to any other person, howsoever great he may appear to be in his own eyes or in the eyes of others. Principles are higher, much higher, I would say, than personalities. Persons may come and go, personal cults may linger for a while, yet principles, the spiritual values, last and last beyond time.

Your main concern should now be to develop the inner experience granted to you. Love the God-in-action Power with all your mind, with all your heart, with all your strength and with all your soul. This will enable you to expand beyond all measure, so as to embrace the totality of His Being, far above party affiliations, party politics and all politickings.

A tree is known by the fruit it bears. Do glory unto the God-Power and you shall be glorified in return without any effort on your part. That is the law. And again, a fruit-laden tree bends with the weight of the fruit it bears. Try to cultivate and attain the divine virtues of love, humility and understanding for all. Who is there under the sun who has no failings and shortcomings? *With all our righteousnesses, we are but filthy rags.* Be polite and courteous with all. Courtesy costs you nothing but it pays rich dividends. Human heart is verily the seat of God and must be kept sanctified at all times and at all costs, no matter what the sacrifice. Learn to live peacefully and amicably with each other, giving due regard to the feelings and sentiments of others. "By love serve one another" should be your rule in life. A loving service adorns both the server and the served alike.

The above injunctions apply equally, nay with greater force, to the Group Leaders and Representatives of the Master, for they have to set a better example to all those who are within the sphere of their influence. They must know that they are just instruments in the Divine Plan and not the flywheel running the Plan itself; and unless they work smoothly in loving harmony and cooperation, they are bound to generate heat by constant friction, damaging not only the quality of the work but even themselves.

Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing. Should the protecting hedge itself start nibbling the farm enclosed in its fold, you can well imagine what would remain of the farm: a pestilence-stricken arid ground of no consequence.

It hardly serves any useful purpose to cast aspersions upon anybody or assign motives to whatever one says or does, for it is not given to us to read anybody's mind when we cannot read even our own. Judge not, lest ye be judged and found wanting in the Divine Scales. Therefore, arraign not anybody, much less your colleagues and brothers in faith. In case of honest differences of opinion, which sometimes may arise, try to iron them out lovingly and in private, rather than wash the dirty linen in public meetings and public places, spreading a nauseating foul smell around you. If you cannot do so between yourselves, for one reason or another, you will do well to refer the problem to the Master for solution and reconciliation of the apparently divergent views. I, therefore, enjoin on all of you to keep loving and friendly relations among yourselves as children of the same Father and do not do anything that may make anybody raise a pointing finger at you and bring disrepute to the Highest Knowledge—the Science of the Beyond —which you have come by after an evolution through ages past. "Ye are the light of the world" and hence should keep this light aloft on the hilltop so that those who see it, even from a distance, are encouraged to seek you for advice and bless you for your sage counsel and the Master Power that helped you to it. As such, you are to help your brothers in faith, keeping them firm in their loving devotion to the Master instead of coming in between them and the Master—for all belong to Him.

All of us are, in fact, fruit-gatherers in the vineyard of the Master. We have nothing in us to recommend us to His Grace. The puppets in a pantomime show dance not by themselves but by the wire-puller behind the screen. To assume any importance, in doing the Master's work, is not worthy of noble souls, as you are.

We are all of the Master and for the Master, but not the Master—Gurbhais and not the Guru, for Guru-Power is only in one commissioned from above. The Master knows best how to carry on the Divine Plan. Let us, therefore, submit our individual wills to His Will and not appropriate to ourselves any credit for the gifts freely and lovingly bestowed upon us by Him. After all, what is there in the conduits that simply pass on the refreshing and life-giving water that comes from the overhead reservoir (the Master Power).

The greatness of the Master is not to be judged by the strength of His following or by the outer glamor of His Court. He is not after wealth nor after name and fame nor after the numbers that follow Him. He, standing on the hilltop, knows in what hearts the fire of anguish is smoldering and, like oxygen, comes in so many diverse ways to fan the flames of loving devotion in them. So nobody should feel that he or she is indispensible and therefore put on airs which others may resent or cavil at. Remember that we cannot add to or detract from the glory that is His. If we can be of any service in His Cause, that may, on the contrary, be taken as a privilege coming from Him in His Grace.

In the end, I hope that every one of you, whatever your position in life, whatever your place in the administrative setup for furthering the Holy Cause, will contribute his mite, as best as possible, in a spirit of loving and selfless service and try to enrich himself inwardly by living in peace and amity in his respective circle, radiating nothing but fragrance to all around him, as so many children in the one Grand Family of Man.

One thing more, which I cannot help but emphasize for the benefit of all the dear ones on the Path. If at all, any of you, at any time, feel that you are the most favored in divine manifestations, you should try to exercise restraint and observe decorum in society, rather than be carried away by the emotional tide that may take you off your feet. Humility is the first and the last adornment that embellishes the noble soul.

My best wishes are ever with you and nothing will give me greater pleasure than to see you all, well set on the spiritual Path, with appreciation of each other, moving shoulder to shoulder, forming one spiritual phalanx so that those who see you will admire you and get inspiration from you.

Wishing you, one and all, God-speed on the God Way.

Yours affectionately,

KIRPAL SINGH

The Keys to His Kingdom

(Continued from page 29)

can only be sure when one rises to the third plane, Daswan Dwar, above mind and matter. There he sees and knows everything. He becomes a real Brahm Gyani (Knower of Brahm). Correspondingly, when he rises to Par Brahm, (one stage beyond Brahm) his knowledge and consciousness is that much increased; but what lies before us is that we should strive to rise up to those regions, by regular, devoted meditations. Only then can we become knowers of the WILL of the Satguru." (Rajpur, Summer 1967)

I sincerely hope, with His Grace, this letter will be a help to those who are puzzled over the question of Whom to follow. The choice seems very clear. Our task now is simply to complete our course of Guru Bhakti, and merge in His love.

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By this shall all men know that ye are my disciples: that ye love one another.