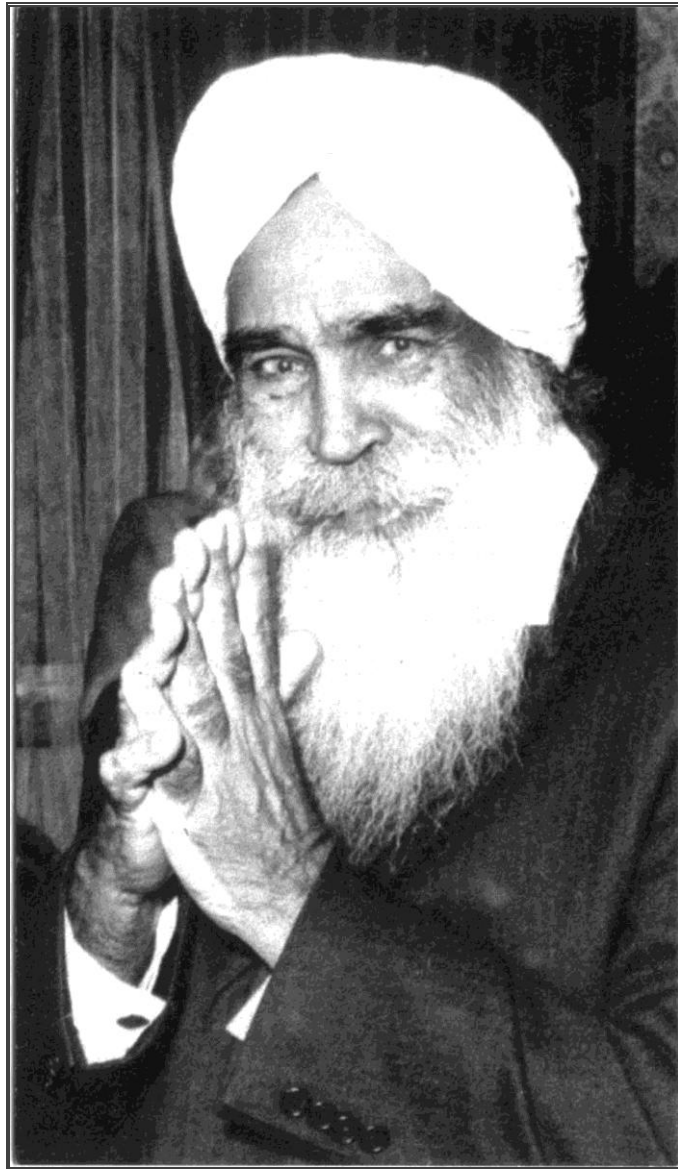
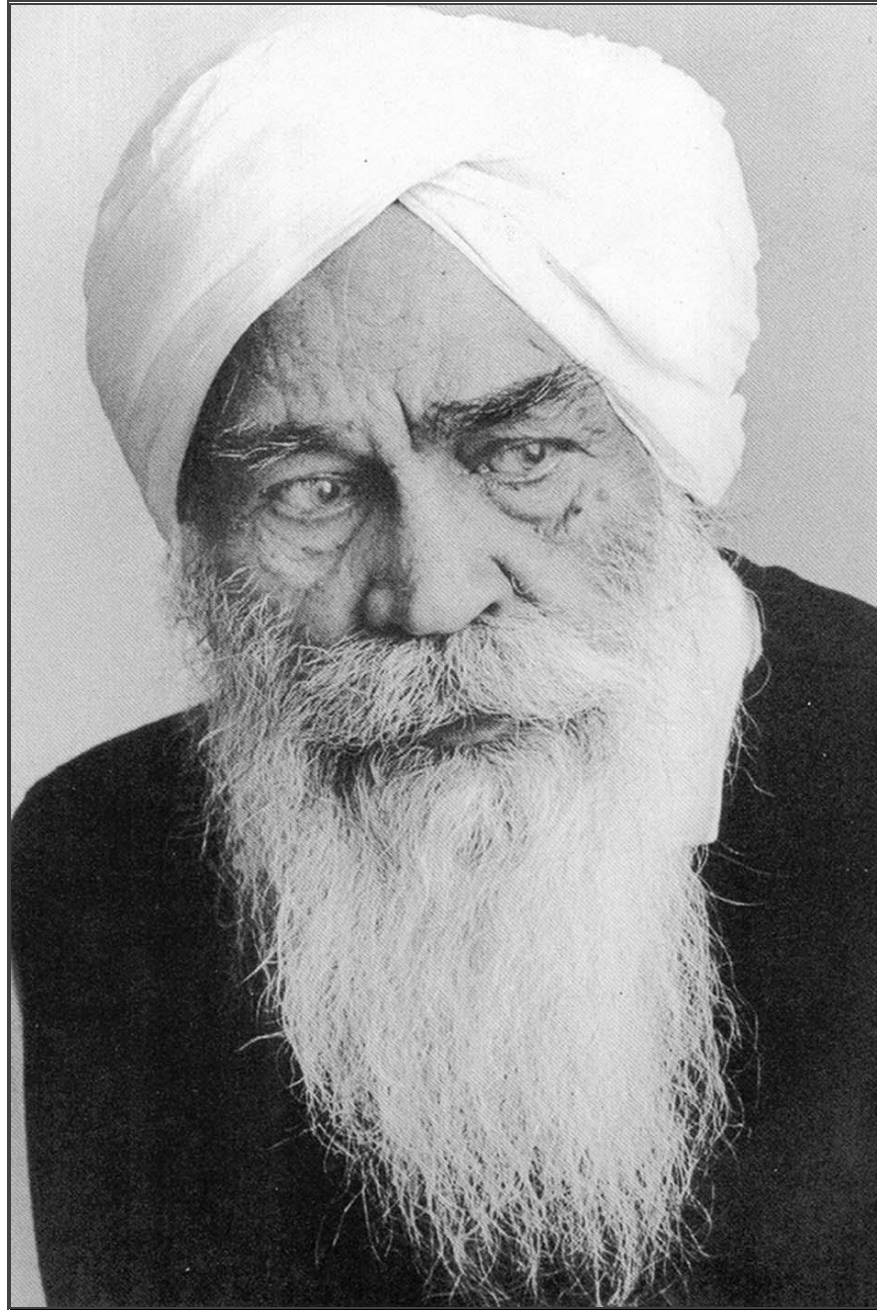


“Go Jolly!”

*Dedicated to the life and teachings of
Sant Kirpal Singh Ji Maharaj*





July - August, 1991

**REPORT OF A VISIT TO INDIA
FROM SEPTEMBER 3 TO SEPTEMBER 18, 1973 (*)**

I was in India for 15 days, and was with Master Kirpal Singh for 15 days. Being with Master is an experience that is very difficult to describe because we can't begin to understand it ourselves. You receive so many impressions on so many levels. Physically you are with him in a physical way. Much more happens than what appears to happen -- things that you are aware of happening, but you don't understand quite what it is. You notice you are there. You are there, and you come home and you are no quite the same person. And it's a very, very beautiful experience. It's something you can't describe -- you can't understand -- and you cannot appreciate enough: the blessing of having a perfect, living Master and being able to be in the physical presence of a perfect living Master.

What you brothers and sisters aren't aware of is that you were on my shoulders when I was in India. I left my family at home, and I knew they were well taken care of. And I felt all of them there waiting for me to bring home all of these words of Master's and all these different things, and every night I sat down there when I first came there. Physically I sat there with this little book and I wrote and I wrote and I wrote, and I tried so hard to remember everything, because normally I know from the last (previous) time I was there I didn't hear a word Master said.

When I went into darshan, my mind turned off and I just sat there. And I just enjoyed -- and when I left I hadn't heard a word he said -- I didn't understand it, and I was delighted.

But this time I felt compelled to remember everything Master said. I was amazed that I did remember as much as I did. But this went on only for four days. Now I'll have my diary and just a few anecdotes, you know -- things that I remembered after that. I was very good at the beginning.

Now, I must admit that these are -- this is how I remember I what Master said, and please don't expect that these are Master's words, word-for-word. Make that allowance for my imperfect memory.

I arrived at 8 a.m. on September 3rd. It was a very beautiful trip. All of my needs were cared for. Master was with me on the plane, and there was not a thing I wanted that I didn't have. I was in a terrible hurry to leave the (Palam) airport to get to the ashram because, according to Master's schedule, there would be an Initiation that morning. Because Sunday was their big satsang, Monday would be the Initiation. I was in such a hurry to leave the airport that I forgot my passport at the man who checked the luggage. I had to return and get my passport, and it was just something. But when I arrived at the ashram, they said that Master had cancelled the Initiation. His physical body was not feeling that well. And I was to wait -- it was about 8 a.m. in the morning -- for darshan. Master gave darshan twice a day, every day that I was there. The darshans then were very long and very beautiful, and very powerful. Now, this morning we were waiting

(*)A talk given by Ruth Seader upon her return from India.

for darshan, which was usually around ten o'clock. And he wasn't coming down from his room. He was upstairs -- this was in Delhi -- and he was in his upstairs bedroom. He has two bedrooms in this house. So he asked up all to come up to his room for darshan.

This is really quite beautiful because it's a very intimate sort of thing that we're sort of feeling with this small room, and Master sits on his bed, and then we all sat on the floor for darshan.

My first impressions when I walked into the room -- because you store so much up in your mind -- I just walked in and I looked at Master, and he was sitting on the bed and the light was coming from one side of the room where the windows were, and they cast such a beautiful shadow on his physical form. And, at first, you can't help reacting to the sensitive beauty of the Master -- a beauty in which appears a beauty -- you know, a TV beauty.

Master has such perfection in his form -- there is such a depth of form. If you take a photograph, you say, "There's a beautiful depth of field." Well, everything about Master's form has this beautiful "depth of form." It's like nothing else that you ever see, and it just seemed that Master was the only one that was perfectly formed in the whole room, and we were all globs of something. But he (Master) had the perception of the physical form as well as the perception of the soul.

He started talking, and someone said to Master, "Oh, someone is here from the States!" I sat in the back of the room, and Master asked how the flight was. He never asked anyone's name when they came. He asked how the flight was, how long I was there for. I said, "Fifteen days." He said, "Oh, such a short time." And he said, "You are here for meditation, and you should meditate accurately." The word, "accurately" hit me very, very strongly. It just seemed to come out when he said that. Later on, I will write the thoughts I had in relation to this.

And when he was talking about going up to the higher planes, another Initiate from the United States had asked Master this question about going up, "How come..." -- Master says you have to be egoless to go to the higher planes, the second or third Regions -- "... how come there are some who go and they still have ego? What happens to them?" And Master said that it is out of Love that the Master takes them there, and when they think they are the doer -- when the mind even thinks of one thing other than the Master -- their progress is stopped. Master gives a long rope. They succeed along the Way when they see that they are not the doer -- it is not by their own esteem that they get There, they are escorted by the Master. They cannot go anywhere without the Master. If the Master says he is not the doer -- that It is Sawan, it is God Who is the doer -- shouldn't they? The Master sees -- he SEES that It is Sawan -- he doesn't just say it. He SEES for him-Self that Sawan is the doer -- "It is all God's Way" and that "I do nothing." Master said that Love knows no duality. You can make progress here -- it is much faster than on the inner planes; it takes much longer There.

He (the Initiate from the United States) then asked him about a disciple who was accepted as the epitome of a selfless servant of Master. And Master said, "Service is good -- it helps." But one "must not forget meditation -- it is the most important work. Service

will help you to progress faster, but YOU MUST put in time for meditation.” And our Master just said that you are to meditate “accurately.”

When I was sitting in my room later that day...(Master says that when you are in darshan that so much comes to you without words that you just absorb things, and then when you sit in your room these things just start to come into your head)...all of these truths and thoughts and realizations came -- and this happened to me quite frequently -- because I really went there for Master and for nothing else.

Weeks before I went, I had the strange feeling, “When you go to Master, you go alone -- don’t bring all these things with you. Don’t bring a tape recorder, don’t bring a camera, don’t bring anything. Go to God all alone.” And I was going to go to God all alone, but I was weakening here and there. And the last few days I thought, “Well, I’ll take my tape recorder -- if I don’t want to use, I won’t use it, but I’ll take my tape recorder.” The last day before I left someone came over to give me something, and he said, “Don’t take your tape recorder, or you’ll be sorry. People will come into your room because they will want to hear the tape, and you will do better to be by yourself.” And he gave me a last word of advice. He said, “After darshan, don’t go into the kitchen -- you will start talking. Just go to your room, and meditate eight or ten hours. Then you can fly home without the plane.”

Well, I did take my tape recorder. I packed my tape recorder, and I had all my tapes in my valise. And I got to the airport, and I said (to my husband), “I forgot my microphone!” Well, I took my tape recorder out and I left my tape recorder, and I WENT TO GOD ALL ALONE.”

And I didn’t talk to anyone there. For the first seven days I was really there. I thought, “Well, this is a good experiment. Everywhere I go I have to be with people. I have to talk with r’ them. Then I have my family -- I love everyone and nothing else in this world. But here I have the opportunity to turn everything off, and just concentrate on Master.” And that’s just what I did. I didn’t talk to anyone. I just went to darshan and then to my room. And then I was just two doors from the kitchen. So in every afternoon, out to the kitchen I would go and get the few things I needed. I ate in my own room. I only ate very simple foods. I had fruit and some avocados I had bought, and that’s what I ate while I was there. I didn’t eat with anyone. I didn’t talk to anyone. I didn’t see anyone -- just Master. And that was it.

So, while I was in my room, I had a lot of realizations -- because you leave the area open to Master to be there with you. So I was sitting in my room, and the words “accuracy”, “meditate accurately” came to me. And I realized that this is one of the biggest problems that oh, so many, Initiates have! They don’t “meditate accurately.”

Master said everyone should see Light -- EVERY TIME YOU MEDITATE. And the only reason you don’t is because you are NOT meditating “accurately.” He said that in relation to this diary -- when the group leaders see the diary now: if people are not seeing (within) -- having experiences -- and they are “weeding out”, doing their self-introspection, then they are not meditating “accurately.” They (Initiates) should listen to the tapes, and listen to what they are saying.

Now, one of the things that hit me is that **YOU ACCEPT INACCURACY** in meditation. Yet, if you were taking tennis lessons or baseball lessons or archery, you wouldn't dream of being as tolerant about inaccuracy as you are in meditation. For instance, taking your attention away from the Eye-focus is comparing your mind to wandering, because this is taking your attention away from the veil, or the target.

Meditation is so simple -- concentrated attention at one point. We don't think that our attention is scattered, but it is the same as looking away from your tennis ball when it is coming at you -- or aiming a rifle away from a target and expecting to hit it. This is what happens. We can't meditate because we don't concentrate all of our attention at the spot in front of the third Eye. We usually think, and the mind scatters our attention -- and then we are not aiming at the target. If you just look at the target with the whole attention -- wholly and solely absorbed in it -- you will always see Light.

Master said, "WORK IS WORSHIP does not mean to worship work." This (worship) is just done as prayers and ritual, and now it has to control the scattered attention to develop complete concentration in what you are doing. If you do everything wholly and solely, it even helps you in your meditation.

And Master told this story of a child in the multitude. He said if a child is going along with his mother in the multitude, the child caught hold of the mother's hand in the multitude. And then there was a great rush and the child let loose of the mother's hand. He (Master) said you are lost in the multitude and would it not be better if you offered your hand to the mother -- saying, "Mother, catch me! Don't let me go!" Now, the message in this is that you should do this with the Master. And he (Master Kirpal Singh) grabs his hand -- this is in his room -- and he holds it very strongly, you know. "Grab hold of the Master's hand!" Then he said, "Would it not be better if the mother were to carry the child in her arms?" And then he put his arms around him -- and he is swaying back and forth -- and it is just a beautiful sight. The Master was showing us that there is such protective Power in Him -- there is such a strong radiation of this Power. That was in relation to surrender.

Now, that evening the darshan was in Master's room again, and he was so Loving. He looked at all His children. He was said to be sick, but you never could really believe that he is sick or that he isn't feeling well -- he is just always so radiant and so happy and so delighted.

A few dear ones were leaving, and Master said, so Lovingly, "Some come. Some go. It is always like that here. Master never leaves you -- He is inside you. They come. They go. It is like the train that passes by here (Sawan Ashram) -- it comes and it goes."

Master looked at one of the departing boys, and he said, "What is it? Are you laughing, or are you crying? I can't see." And he looked intently at him. The boy was crying, and he was sobbing along with this joyful laughter -- but mostly the tears were just running down his face. And Master said, "Stop that, please! After all, my heart is not made of stone." He said, "Go jolly!"

We were told to stay just a short time by the dear one who ushered us up (to the

room), but the gracious Master was so Loving and jolly that a western Initiate spoke up and said, "I think we should leave now as you need your rest." Master said, "Don't leave. Here, come -- sit up here near me," and he pointed to his bed. He said, "Why do you want to go?" And the Initiate replied, "The one who brought us here mentioned to us before we came in to keep the stay brief." Master said, "Love knows no burden. Love knows no law." He wanted us to stay longer -- as if our presence and looks for him gave him such pleasure that it was like a tonic for him, and he really didn't want us to leave. But he must have sensed that some really didn't want to burden him, and he reluctantly let us go. What you experience -- involved in this type of situation for a disciple -- He can bring home to you as you walk away from His presence, His Love, and His radiation.

This is September 4th, in the morning. Master asked how everyone was doing. Master saw that one boy was missing. He looked over us like we were a bunch of chickens, and he counted what he saw. He said, "How many are there? There is one missing. Where is he?" He asked where the missing man was. And Master said that in the astral plane the Master has to watch over his children more carefully than in any other place.

A young boy asked a question. He said, "Master talked about selfless service today. Since I know the (Hindi) language and I have been here before, I get pressed into serving the dear ones when they are new. In the light of your statement made yesterday -- about putting in time for meditation -- I want to know if I should stop serving since it does take away from my meditation time?" Master said, "Look here! If a train goes off the track, you should help to put it back on. You can meditate, but you should also serve your brothers and sisters. Help them when you can. Don't worry. You will be compensated for that."

Evidently, when Master was talking, he said you have a strange obligation to "our family" -- paying off our give and take -- very strange bonds with "our family." But he did say that Satsangis are "our family", too. So, you have a big "family."

Another question, "Master, I am having difficulty stilling the mind during meditation. When I was first Initiated, I had such an easy time in meditation. Then, after three months, the mind came in and it has been difficult. I can't still the mind." Master said, "Who is the boss? Are you the boss, or is the mind the boss? Who? The mind cannot work unless you allow it to work."

That's a strong statement: "Your mind cannot work, unless you let it work." **YOU are the boss.**

"If the soul is the servant, then who is the master? It is all a matter of your attention. You must control your attention. For once, do one thing at a time -- wholly and solely. You have a chest of drawers -- open one drawer at a time. Open one, then close it. Then, open another. You can develop a habit.

"The mind has been accustomed to running outside. It has the accumulation of all of the past impressions, and it always seeks expression. It does not want to go in.

"God helps those who help them-Selves. You must start a new habit. Do it for five

minutes, then ten minutes, then fifteen minutes -- and increase it.

“When I was first working (in the government service), I Couldn’t sit in a chair.^() I used to sit for a few minutes, and then fidget this way and that way.” And then Master would start fidgeting in his chair, just so you could see him. He is really an actor -- he just put on such a show for us. He always goes jolly. “Every day I sat longer and longer, and in one day I sat in a chair for 31 hours straight. You must persevere –develop new habits. Start from a little, and increase it every day. God will help you. Help will be forthcoming. If a mother sees that her child is out there crying for her -- really crying for her-- she will come and help.*

“You have struck a fast friendship with the mind. The mind is a very wise friend, the kind of a friend that ever tries to keep you from God (saying), ‘You must keep a certain date. Don’t try and meditate.’ Live in the present. Don’t think of the past, or the future.”

*This is one thing I did come to realize -- that **the mind is not your friend**. We use it as our friend -- we are accustomed to it as our friend -- it accompanies us, we talk to it, it consoles us, it makes us appear that we are here -- that we are -- and it keeps you from God, and it will try every means it can. It knows your weaknesses -- it knows just where to get you. Wherever you have a weakness, that’s where the mind will play to keep you from God. You must start to say simran and really work until you are able to say simran, and keep away from that friendship -- suppress that friendship -- with the mind.*

You are always thinking of this thing -- this happened and that happened, what you are going to do, what you did do. And you keep forgetting what Master wants us to know. Forget it (mind presentations). Because you are here in the mind-focus -- in the mind-area -- you are thinking. But when you get to the Eye-focus, you KNOW -- you don’t have to think. When you are (within) with Master, you know everything -- you are with Master, He is God -- you know everything, God knows everything.

But it’s very tricky -- this mind is a very tricky thing. You must really look at it, and see it, and see HOW it affects us and HOW it takes us away from God. It will keep you from meditation -- it will keep you from so many Things, and find so many legitimate reasons for doing it.

Over and over, Master kept saying, “You are here for meditation. When you go home, you are to meditate. Meditation is the most important thing that we can do. When you meditate, you , are in communion with God. When you hear the Sound-current, your mind will tell you, ‘Well, you are just listening to a little bell, or a little whistle, or a little drum, and it doesn’t mean anything. You know it’s just a sound -- it just sounds all the time.’”

^() To a Westerner, this may be difficult to grasp. But to anyone accustomed to sitting in a deep squat or fetal position, the front edge of the seat of a chair restricts the flow of blood to the legs.*

But you don't realize that that Sound that we hear when we meditate is God; and when we listen and have our attention with God, we are imbued with all the glory that God has, and this is the only thing that will ever serve us on this world: getting in tune with the Light and Sound. This is how Master can help us every day of our lives. It's the most important thing that we can do -- to meditate accurately the most you can.

Master said, "If you have done the most heinous crime, just listening to the Sound will cleanse that whole slate clean. You will be purified as pure as God is." Meditation is the most important work. The mind keeps us from this -- keeps us from doing it, and keeps us from doing it "accurately", because it knows that if you do it, he (mind) has lost you.

The whole ashram had been enlarged since my last stay there. The rooms were larger -- the living quarters were larger, which was an indication that Master's work has grown.

This evening we were told to come early (to darshan) as the Governor of Delhi was coming to discuss the Path with Master.

Someone said that he was interested in Initiation. We all sat in the living room while Master talked to the governor, some in Hindi and some in English. One man, who was sitting at Master's feet, turned to the Westerners and asked for someone to relate their inner experiences to the governor, as if to prove that what Master said was very true. One young woman who was there started up to where the gentleman was talking, and she gave the following account. But first she looked at Master, and asked was it all right. And Master said, "Yes."

She said when she was first Initiated, she saw Sawan Singh and had a beautiful experience. And this was taken away, and then she just had flashes of Light here and there.

And, later on, she told me () that she went through a tremendous amount of spiritual growth at this point, a break in the ego -- of breaking her pride, her willfulness -- in surrendering to the Master. When she did this, then she started to see the Eye, and then the Master came in His radiant Form, and she saw Sawan Singh, Guru Nanak, and other Masters in the past.*

() Very emphatic instruction is given at the time of Initiation NOT to divulge one's inner experience to anyone else except with, the Master's express allowance and in his physical presence. Otherwise, one's inner progress is stopped because of the development of one's ego, and because of the negative reactions of the listener(s). Here the Master's consent, was given when he was physically present with the governor. But "later on", neither was the Master's consent given, nor was he physically present. We are told, repeatedly, this is what separates us from God, and retards our spiritual progress. It should be noted in reading these talks by Master Kirpal Singh how many times Master Kirpal Singh ever describes his own inner experiences, or speaks of his own previous progress on the inner Path.*

Master had taken her up to all the inner planes -- the first, the second, the third -- she had seen the Pool of Amritsar within. And she said that Master then took her to Sach Khand where she saw Sat Purush. And when she was There, she saw that Master Himself was Sat Purush. She said that the more you believe that Master is God, the more He will manifest to you as God. Afterwards, she told me to read **PILGRIM'S PROGRESS**. She said it really describes the different ways Master handles the soul on its Way to perfection.

One western Initiate was so impressed with the account that this woman gave (to the governor) that the next day he was sitting in early morning darshan and his mind was just drifting away. And Master said, "What is it? What is it?" And the Initiate replied, "I can't stop thinking of that woman yesterday." Master said, "Don't think of it. This will happen to you, too. Just follow what I say." Master also said that whatever Master gives is perfect for you. He gives, and takes away, only to help you to ! grow. Everything the Master does is perfect. Everything is for you to learn lessons so you can grow. He says if you have a weakness, He will hit you in that weakness. And then if you won't let it go, He will hit you again, and hit you again until you let c go. It seemed to me there that He just wants to get away this 11 ego-self that we have created, so that we can commune with God.

She said that this is really the Path of self-surrender. All others, who think that they can do the Path of discipline, eventually beat their brains and ego out -- and they all end up in surrender to the Master.

A question: "Master, which is higher, a starry-welkin Sky, or a golden Sky?" Master said, "It all depends on one's background. Some have to go through the starry Sky and Moon, others go straight up to the golden Sky. Golden Sky is higher. Pale and golden Light are the highest Lights to see within -- Master's Form is always There."

A question: "Master, I used to have love but now it is gone. I have no love in my heart." Master said, "Love is still there. It is just repressed. God will take care of you."

There was a little darshan outside. There was a marriage -- an Indian marriage being blessed by Master, and it was amazing. You see Indian children are so tiny and delicate, and have so much responsibility that if one were to guess, then she must have been about three and a half years old who was in charge of another baby. She was carrying this little baby around so that no one would bother her. After a while, the family was around. She carried this little girl outside, and she was perfectly confident in taking care of this child. Then -- all of a sudden -- Master started giving parshad (sweets blessed by the Master) out, and finally she left from there. She just sensed it, and she came flying in -- she dropped the baby wherever it was -- came flying in, and she put her little hand out, and she kept saying, "Satguru! Satguru! Satguru!" I t was so cut e. It's so engrained in the little children -- these things. They know "Satguru" -- Master.

September 6th darshan: Master was talking to one disciple who had a very negative way. He asked, "How was your meditation?" He (the disciple) said, "It was all right." (Master asked), "Then why are you so sad, if you say it was all right?" Then the boy said, "Well, it was bad." Master asked what he saw. The boy told him what he saw, and

Master said that what he saw was very good, and that he should be grateful.

This was another point that was brought up many times –that we “must be grateful” for everything we have. Everything we have is God’s grace -- EVERY thing we have. If God were to take His grace away from us, I think we would fall into little stones. EVERY thing that we have is God’s grace.

Master told him (the boy) to smile, and he kept telling him to smile. Then, later on, Master was answering a question as to whether He still Loves us even if we fail. He said that “Love knows no burden.” He said, “Look at how hard I have to work to make this boy smile.” He was always after this boy. He said, “Look, he is my friend -- I have to take care of him.”

Master talked about poets. He said, “Poets are half-Saints, I tell you. They have full spiritual backgrounds from the past.” Then he mentioned Tennyson, and how he (Alfred Lord Tennyson) used to repeat his own name over and over again, and he would go into this trance.

*Master said that when you come in contact with the Sound principle, “You will become the goal of Love. Love will be over flowing. Overtures are in you. You will become poets. You will speak scripture.” He said, “Read **THE JAP JI**. It will tell you what you get by contacting the Sound-principle.”*

We just don’t appreciate what the contact with that Sound is, no matter what you hear at what level.

Master said that he was a poet in the earlier years, but that he does not write poetry now. He said he would write poems at night, and they would just pour forth. In the morning he would read it and see words there that he did not even know –he didn’t understand what they meant. He said he would write poetry in languages he didn’t even know. He wrote poems from the early years depicting his growth all through his development. And when it was suggested that an English book of his poems be translated and compiled, Master said that would be a good idea. Master said that poetry was the “crying out from the heart.” God knows what is given to you. You cannot see God.

A question: “Master, when they surrender, how do you know whether it is the Master they are surrendering to, or Lord Kal?” Master said, “If you are worried if you have surrendered, that is no surrender.” Then Master told this story, Rabiya Basri once met two holy men. She asked them to tell her something about Raza -- what are the means to comply with the Law -- without moan and complaint, and joyfully living in the LORD’s Will. One holy man said that every pain and suffering one receives from the Lord, one should bear them. Rabiya Basri said, “There is egotism in that idea.” The other holy man said that even suffering comes from the Lord; they should be accepted truthfully. Rabiya Basri said, “This also smacks of egotism.” Rabiya then added, “One should lose the faculty of distinction between the pleasantness and pain that comes from the Lord, and regard both of them as His gifts.”

Then Master told this story of devotion -- of the four types of devotion. There are four

different types of devotion that wives have for their husbands. In the first type, she is attached to other men, though outwardly she appears to be fully devoted to her husband. Truly speaking, **wives and husbands should be as one soul working in two bodies**. You are like the woman who was outwardly devoted to her husband but was always thinking of others. We have no conviction -- we are not devoted **wholly and solely** to God, or to the Master.

Some wives are devoted, but they want something in return. That type of devotion is second-class. If she is not given what she wants, she resents it.

The third type of wife would pray to her husband if she wants to have something. But whether he gives it or not, she remains devoted to him.

But the fourth -- and highest -- type of devoted wife will think, "Well, my husband knows my condition. He sees me daily, and will look after my needs. If I am acceptable to him in these ragged clothes, then what more can I want?" This is the highest form of the devoted soul. Whether we are rich or poor, happy or in distress, He sees our face. We are all His children after all. Is it not? So this type is the highest form of devotion.

Then Master told the story of Abraham's slave. He had a slave, and he asked him, "What would you like to wear today?" And he said, "I am a slave. I will wear whatever you give me." Abraham asked him what he would like to eat. He said, "I am your slave, I will eat whatever you give me." Then Abraham stopped; and he thought; and he said, "Look here, I have a slave and he is better off than I am. He has surrendered his will." And he let him go.

A question: "What should our attitudes be if we surrender? Do we start our day and say, 'Master, give me breath to do my work?'" Master said, "You must do your work, stand on your own feet, pay off all debts as a reaction of the past with those who are Joined with you by the overflowing pen of God. You must pay off your give and take, but don't start new accounts."

"How do we know when we are starting new accounts? Starting new karma?" Master replied, "You don't know what is old or new karma until you reach the third plane -- then you will see everything pressing.

"If you approach your day and just what happened to you is what may, don't go looking for anything. It is all that -- all debts. For instance, if someone calls you on the phone.

"Some are old and some are new. Some karmas are being paid off in the lower courts, and some are from the higher courts -- , from the far past."

A question: "Master, are all the people who come in contact with you reactions of the past?" Master replied, "Your family relationships are all a reaction of the past."

"Master, why aren't others your relatives?" Master replied, "Sometimes you meet someone, and you feel a closeness or a pull, they are from the past. Even people you pass on the street -- if you have an attraction to them, or they pull your attention -- they are from the past."

Master said, "You must rise above body-consciousness." He said, "There is a group leader from Milan (*) who came here for Initiation. His soul left his body and did not come down for three days, and I had to come and feed him water. We carried him around when we went travelling." And he (Master) just said how he was sitting there in a meditative position and he just never came down -- he refused to come down. He just went up and stayed there. And I know someone who was there when this happened. And when he came down, Master said to him, "You have to be very strong! You have to go in There, and be very strong!"

There was one boy who was putting in thirteen and a half hours a day in his meditation. And Master was quite abrupt with him -- I was really very surprised when I would hear him say, "Well, that's very nice," when he (Master) asked him. "The time that you spent in actual contact with the Light and Sound-principle is, truly speaking, the **ACCURATE amount of time put in.**"

So, if you are dozing and sleeping and wandering, you are not gaining the benefit from meditation, but you are creating a habit by sitting. Master said, "Be alert. Don't be dozing." And he said, "Don't fail. When you go in, don't say, 'Well look, I'm this far', or 'I'm that far'." And Master said, "Don't be happy, because as soon as you are happy, that brings you right back to the body." But "truly speaking, **the time that is actually spent in contact with the Light and Sound** is, truly speaking, the accurate amount of time you are putting in for meditation. Always be grateful for whatever you have in meditation. It is God's grace -- God's Gift." And Master just wants you to be grateful. It is heinous not to be grateful.

Master said that meditation is easy, and it is very simple, and that we make it difficult. Master said, "Inayat Shah said, it was just like taking a plant from here to there -- just diver your attention from outside to inside. You rise above body-consciousness when you see very bright Light. When It is a little Light, you are in the Eye-focus." Master said it was like a staircase. When you are near the top of the staircase, you see a little light. But when you get to the top of the staircase, you see bright light. And Master said, "Laksman was a wise man, and when they asked him where he learned all his wisdom, he said, 'By listening to fools'."

Someone called (telephoned) from the United States while I was there. This happened several times. I don't think it's a good idea to call (telephone) Master -- the connections are very bad. Master knows when these calls come because he always has a Westerner there to speak on the phone. This person (the caller) was evidently hearing "Voices" and they were stopping him from meditating. Master told him to write in detail. Master said to us, "If you hear voices, don't pay attention, and say simran. Tell them to appear. Either they will go away, or they will come and stand. If they come, you say simran and they will disappear. If it is of the Negative Power, they will disappear -- or someone from the astral or second plane, they will have to go away."

(*) The Master spoke about Pier Franco Marcenaro, who, after his Initiation in January 1968, was his Group Leader and Representative in Milan, Italy.

Then, later on, we had a beautiful darshan in Master's living room as he interviewed the Defense Minister (of India) and another man. A very strange darshan. That was always nice because Master would talk to these people, and we would sit there and get the benefit of this beautiful darshan. This was after our own darshan, so it was really beautiful.

Afterwards, Gyaniji was talking to us, and he said that everything was in the darshan of the Master -- that you get everything just from darshan. He said, "Why do the Westerners ask so many questions?" He said, "All you should do is pray. A prayer from the depths of your heart will reach God, and He will give you what you want. He knows what is going on in the innermost steps of your heart." And this is another thing that came up several times -- and with that girl who related her inner experiences - PRAYER, prayer from the depths of your heart to Master. This is the one weapon -- the one thing -- that we have that we can use to help us to invoke God's mercy and grace: PRAYER.

Someone asked Master: "Do Saints feel pain or suffer when the physical body is ill?" Master said very firmly and emphatically, "No." It made me feel a lot better. I really was so relieved, because sometimes when he knows you are watching he will put on such an act, and he starts to push his back and he can hardly breathe, and he makes such a little thing because he knows you are watching, and I don't know why he does it. But then he looked at us and he said, "You know that the Saints are above the body. They are like Christ -- they are son of man and Son of God. The son of man says, 'God, why hast Thou forsaken me?' (-- Psalm 22:1; St. Matthew 27:46.) And the Son of God says, 'Father, I am coming Home' ." They do this for the worldly way. My Master, Sawan Singh, was asked, 'Since you are above karma, why do you suffer so?' This was when he (Master Sawan Singh) was ill. The answer was that he takes some of the karma of his disciples. That is the Law of Sympathy working. A Saint has to take on the karma of his disciples, otherwise they would never make it. They cannot do it (the Path) themselves.

A question: "Is there a time when you stop taking your disciples' karmas?" Master said, "No."

"As you think, so you become." Master told the story of a man who was told to love his water buffalo. And he went into a room and thought of nothing else but his water buffalo for three days. When he was asked to come out of the room, he said that he couldn't, as his horns couldn't fit through the doorway. This was a very fast way, Master said, of becoming identified with the Master.

Master came in at this particular Satsang, and everyone was' huddled at his feet. Really, you couldn't hear him unless you were sitting right at his feet. There were about 15 disciples there while we were there. He looked around, and he said, "Those who are sitting in the back get more Radiation." He said, "Don't you see when I come in, I always look at them first?"

He said that when he was with his Master (Sawan Singh Ji), he always sat at the very back of the Satsang. The important people -- the rich people -- all sat in the front. He always sat in the back.

And after that, my dear friends, I always sat in the back. So -- I didn't get anything else -- these are all highlights that I could remember. I thought, "Well, if Master wants me to report anything, I will understand it. Otherwise, I am just in for darshan.

Master said that when you say "I"-this and "I"-that, you are asserting; but when a Godman says, "I do this", or "I do that", it is different -- for He is a conscious co-Worker of the divine Plan, and he always sees that he is not the Doer, when he says "I". He knows that it is not "I" but that a higher Power is working through him.

Afterwards, we saw Master give darshan to the Indian people outside. Now every time people came up, you could hear certain words that you understood, and always there was, "Where is the diary? Do you keep the diary?" And the people would say they didn't have their diaries, and Master was very annoyed. I can't tell you how annoyed he was. I can tell you that if you want to earn Master's pleasure, you don't know how to do it. But if you want to earn his displeasure, don't do the diary and don't meditate. These are the two things he asked us to do, and we should do it. No matter how badly you do it, you should do it -- because he was really annoyed with them. You would feel terrible if he ever talked to you like that -- if your father spoke to you like that.

This one girl came up, and she said, "Maharaji! Maharaji!" We could hear her talking, and it was as-if she was saying, "Maharaji! Maharaji! Don't let Maharaji see you unless you do your diary!" He just didn't want that (diary neglect). It is very important.

There was one evening when a boy came from Cleveland and he was not able to meditate, and he was very depressed. This was really quite an experience! Master told him how important it was, and that he would have to meditate. "You just have to meditate!" And Master asked him, "Do you know how to meditate?" And the boy would say, "Yes." Master sat there, and he said, "All right, I don't know how to meditate, and you are teaching me. Now, tell me how to meditate." And Master sat there. At one point, Master said, "The God in man is acting." And he said the word "acting", and he was just so funny.

*And he sat there, and he said, "All right, **TELL ME HOW to meditate.**" And the boy said, "All right. Sit in a comfortable position." Master said, "All right, I'm comfortable." And he sat there. "All right, close your eyes." "All right, my eyes are closed." Then the boy said, "Now, look in front of you." And Master started rocking, and he said, "What should I do next? What should I do NEXT?" And the boy said, "Sit still, and don't move!" And Master is sitting there, rocking back and forth, asking, "What should I do next! Tell me! I don't know what to do. Show me!" And Master kept going over this -- over and over -- and I must say at least eight times he went through the meditation instructions: HOW to do it, step by step. "Sit in a comfortable position. Close your eyes. Don't move any part of your body. Don't visualize. Don't premeditate." And he went through, step by step, just what you are supposed to do. First, he would tell the boy. And then he would say, "All right, now you tell me -- I don't know how to meditate." And it would start the same thing again. And if the boy didn't tell him something, he would start fidgeting -- he would start looking and straining.*

I must tell you that was one of the most fantastic experiences because he just burned

the meditation instructions into our heads. And everybody thought Master was just giving it to this one boy but, in reality, he was giving it to all of us. And you know, the next time I sat down to meditate I went through every single step in my mind -- and it's a very good idea. So make an accurate list of just what to do, and go through it -- all right, sit in a comfortable position; all right -- and go through it, step by step. It is a very profound experience. I think we are running short of tape. That's it (for this side).

Master gave three Satsangs in English. That's the first time he ever did that. All of the Satsangs in these (15) days were in English -- these large (Sunday) Satsangs. The rest of this will continue on Monday.

One beautiful story happened when I was leaving. I never left the ashram to go shopping. I didn't want to -- it was too hot, and I just didn't want to. And then when I thought I should, I couldn't. Somehow I never had money (rupees), or I couldn't get there. It was just beautiful how Master worked it out. But then I said, "Oh! I'll go shopping at the airport. I have to buy a few little things."

And I went into this shop in the airport. This was just before I was leaving, and I was looking around. And there was a young Sikh gentleman there, and he saw I was carrying this Souvenir (book) of Master's 80th Birthday Celebration. And I said to him, "Everything here is very expensive." And he looked at the (Souvenir) book, and he said, "Are you an Initiate of Kirpal Singh?" I said, "Yes." He said, "I am, too." "Oh, my brother!"

First of all, at the ashram, to everyone you see or talk, you always say, "Brother" or "sister." Everyone is a brother or sister at the ashram. And we did go up to Manav Kendra, and everyone there is a brother or sister. And you get so accustomed to it that I loved to say it. I wanted to say "brother" and "sister" to the taxi driver, like, "Brother, how much was the fare?" Then, you realize you can't do that. They are our brothers, but they're not. You know it's such a fine feeling because you have such a feeling of warmth for all these people there.

So, here is my brother. And as I walked around, I would say, "How much is this?" He would say (to the clerk), "How many rupees?" And he would say, "That's \$3.75 in American money. Too expensive -- too expensive." He didn't want me to buy anything there.

So finally I was able to buy some fruit there, and I opened up my bag that I was carrying. I had bought a lot of apples and bananas for my flight -- figuring if they didn't have my (vegetarian) food, at least I would have something to eat --but I had too much. I couldn't possibly eat it in 24 hours. So, I took out a bunch of bananas and an apple, and I said, "Here, brother, this is for you." So, he looked at it, and he said, "Look at that! Master is up at Manav Kendra, and He is feeding me here!" And I thought, "Master is up at Manav Kendra, and He is feeding us all over the world with Love."

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GLOSSARY

Darshan: To be in someone's presence. Commonly, it is taken to be in the physical presence of some higher ranking person. People commonly attend parades to be in the physical presence of dignitaries, kings, Presidents, Senators, heroes, etc. But the term can be extended to the mental (psychic) level, and to the inner spiritual Realms, as well.

Karma(s): Karma is derived from the Sanskrit root word *kiri* which means to act. Actions can be at three levels: thought, word (utterance) and deed. We are, willy-nilly, responsible for all of our actions, be they in thought word, or deed. People, in general, are much more concerned about their deeds. Evidently many people have not thought through the seriousness of the following admonition:

But I (the Christ) say unto you, "That every idle word that men shall speak, they shall give account thereof in the Day of Judgement. For by thy words shalt thou be justified (made even), and by thy words thou shalt be condemned (by the Judges)."

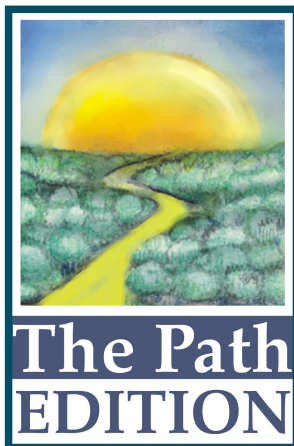
(-- St. Matthew 12:36,37.)

Simran: The five names given by a true Master at the time of Initiation, which are spiritually charged by the Master-Power. They serve as pass-words through the inner planes, and also act as safeguards and as a test against any Negative entities encountered within.

Beloved, believe NOT every spirit, but try (test) the spirits whether they are of God;

(-- I John 4:1.)

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