

The Harvest Is Rich

The Mission of Kirpal Singh

by
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DEDICATION

TO THE GLORY OF GOD,
INSPIRER OF ALL THE
GREAT MASTERS,
AND TO
SANT SAT GURU KIRPAL SINGH JI MAHARAJ
with love, reverence and gratitude.
THE BELOVED OF THE UNIVERSE

*"Thy sight, O Sawan, gives light to the eyes,
Thy love takes the soul through space immeasurable;
Thy memory, O Beloved, remains ever fresh with us;
Nature herself, with suns and moons, is envious of thee.*

*All the buds and flowers and cypresses tall rival thee in
vain;
Beautiful is thy form, ravishingly enchanting is thy sweet
smile.*

*Thou art a sure guide to all on the Path of Salvation,
Thou art a fountainhead of bubbling love for all;
Thy words of wisdom chase away pain and affliction;
Those who take thy name get absorbed in ecstasy divine.*

*Thou art an endless ocean of beauty and grace, O Master,
Thou art an ever-expanding flood of light, O Lord,
Thou art light embodied for all in the sea of life,
Thou art the lighted lamp unto our feet, here and hereafter . . ."*

Excerpt from a poem written by Sant Kirpal Singh Ji
Maharaj in praise of his beloved *Sat Guru*, Baba Sawan
Singh Ji Maharaj.

PREFACE

Whatever merits this book may have are entirely due to the Grace of my Master, Baba Kirpal Singh Ji Maharaj; I can only take the responsibility for its defects. The Living Master and his tremendous world-mission have furnished the *raison d'être* for this book, but I must also record my gratitude to fellow Satsangis (spiritual disciples) in India, England, Europe, and here in the United States of America, who have given so much help and encouragement to me in the writing of this book.

I have derived much valuable information from the literary work of Bhadra Sena, author of *The Beloved Master*, and Rusel Jaque, author of *Gurudev: the Lord of Compassion*, as also from the many writings of His Holiness himself. I have quoted freely from the discourses of Sant Satguru Kirpal Singh Ji in order that the reader will have a comprehensive picture of the teachings of the Master.

With grateful thanks, I must record my indebtedness to Mr. T. S. Khanna, Baron William Frary von Blomberg, O.S.J., Princess Devinder Kaur Narendra, Madame Hardevi Raja Ram, and Miss Eileen Wigg, all of whom provided me with so much information, press-cuttings, photographs, and general assistance. To my co-workers in Britain: John Rowlands, Clarice Watkinson, Jean Baxter, T. Singh Khondral, and many others, my deepest appreciation and thanks. Appreciative thanks, also, to Mrs. Victoria Rosser, my mother-in-law, who saw the commencement of the manuscript at her home in England; and to Philip and Etta Perrin who saw the completion of the manuscript at their home in Miami, Florida.

A word of sincere appreciation to the many American devotees who showed my wife and me so much kindness and hospitality as we journeyed across the United States with the Living Master. Finally, to my beloved wife Margaret, always at my elbow to assist, encourage, advise and inspire.

George Arnsby Jones

AUTHOR'S FOREWORD

This is an adventure story—a story of such magnitude of meaning and purpose that the writer gladly acknowledges his own limitations in presenting it to the public. Living in the world, today, is a man who can present the ageless, scientific method of realizing the Kingdom of Heaven while one is still living here in the human body. He can pass this method on to the sincere seeker as an objective, demonstrable fact. He can open the door to the highest adventure: the supreme Drama of the Soul. He follows in a spiritual line of cosmic apostolic succession which includes such names as Buddha, Lao Tse, Christ, Kabir, Guru Nanak and Sawan Singh, to mention but a few. The name of this God-realized man is Kirpal Singh.

Such high claims have been made for other spiritual leaders in this twentieth century, and it is true that our troubled age has been blessed by exalted and noble souls in many religious, social and political organizations. But although these great figures have helped to ameliorate the conditions of the human masses, they were not commissioned to give the Science of the Masters. This alone has been the task of the few Great Masters and Saints of all ages. A true Master is one who teaches one to see, hear and experience the inner, spiritual planes of light. He does not expect blind faith or the false testimony of feelings and emotions.

Sat Guru Kirpal Singh Ji Maharaj, of Delhi, has proved to many thousands of people that he is a true Master. He has not done this through personal claims, for he states that all the blessings imparted through him are by the Grace of God working through *his* Master. People

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have proved the validity of this great Master by the simple test of "by their fruits shall ye know them." And yet, as if this ability to give mankind the highest Science of the Soul was not enough, Kirpal Singh has journeyed through the world in a tireless attempt to save mankind from its own follies. He could have remained in his Ashram, or spiritual center, in India and dispensed his spiritual blessings to the few who would come to this highest Path of Liberation. Instead, he decided to work on many levels of consciousness, concurrently, in order to reach all strata of human society with the blessings he had to dispense to all mankind.

The latest journey of Kirpal Singh across the world, taking place as it did in the crisis-ridden years of 1963 and 1964, was a spiritual triumph for the basic tenets of the teachings of the Masters. He met the Pope and he met patriarchs and prelates. He met presidents and prime ministers. He met leaders of orthodox and heterodox religious schools. He met the social and political heads of countries. To all these leading personalities he gave the same message. "You have under your care many millions of the children of God," he told them. "Their welfare is entrusted to you. Can you therefore gamble with their lives and still affirm that you abide by your scriptures and ethical laws?"

In addition to the basic message he gave these religious, social, and political leaders, Kirpal Singh invited them to participate in the World Fellowship of Religions, of which great organization he is President. The purpose of the World Fellowship of Religions is described by Kirpal Singh as an endeavor "to bring all children of God together, so that they understand each other. Not to change their own religion, but to understand and be tolerant of the Faith of their fellows." There is no need to produce a new, synthetic religion as a salve for mankind's spiritual ailments. "We are one already," Kirpal Singh asserted, "through the unity of man and the unity of the soul. But we have forgotten that unity. It is a need for all men of goodwill to work together for peace—

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and the need is urgent—particularly on the part of the religious, social, and political heads who are the ‘driving force’ of the masses.”

Beyond even the high level of meeting with the world’s leaders and presenting the mission of the World Fellowship of Religions is the Sat Guru’s highest task of dispensing spirituality to the truly sincere seekers. Kirpal Singh makes no differentiation between rich man or poor man; the so-called high or low; man, woman or child; race, class or creed, when he gives out the spiritual treasure of God-realization. To this end Kirpal Singh founded Ruhani Satsang (College of Spirituality) in 1951 to promote the Science of the Soul whereby sincere seekers after truth could get firsthand experience of spirituality without discrimination of caste, creed, nationality, color or sex. With the Master’s emphasis that all seekers should remain in their own religions, his devotees, numbering a million souls, are from such diverse faiths as Hindus, Jews, Muslims, Episcopalians, Roman Catholics, Methodists, Presbyterians, Lutherans, Unitarians, Sikhs, and many others.

Kirpal Singh’s life and mission is unique in the incredible universality of purpose which he manifests. All Masters in the past have been universal. This is a truism because God is Universal and the true Master is God in human form: the Word made Flesh! But a new age demands new methods and new approaches, and Sat Guru Kirpal Singh has brought an ancient and most spiritual Science of the Masters into consonance with the needs of a rapidly changing world. Other Masters were commissioned to give the esoteric science to a chosen few, leaving their selected disciples to carry an exoteric doctrine into the world. Masters like Guru Nanak could journey the length and breadth of India and travel to Asia Minor, and this was truly wonderful for his age. Kirpal Singh has extended the objectivity of the previous Masters into all fields of human endeavor. He is able to manifest the supreme heights through the Science of the Soul, but he is also the fully competent and practical master of affairs in the mental and physical worlds of man.

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Meeting a Great Master is a wonderful blessing. Receiving the spiritual gift of initiation into the higher worlds, which a true Master is able to offer, is the supreme blessing. Having the privilege to work for a Master—in no matter what way one serves—gives one the opportunity of experiencing the symphonic sweep of the Master’s many-faceted works as they unite in a sublime theme of spirituality. That a Master can be—and truly is—a practical man of the world is exemplified by the acceptance, and often enthusiastic endorsement, of Kirpal Singh’s credo of spirituality by so many leaders and authorities in both hemispheres.

But, in the ultimate analysis, mere words cannot express the sublimity of a true Master. Words tend to merge into an emotionalism and turgidity of “purple prose,” and a Great Master is far above the dialectics of even the most reasoned and logic-bound writings. Nevertheless, if the truly spiritual is written of “from the heart” the heart will respond. Also, a Master will never offend the receptive sensibilities of an open mind. “We are embodied souls,” Kirpal Singh explains again and again. “We are conscious entities, a drop in the Ocean of all-consciousness which is God. The difficulty with most of us is that we have forgotten our true identities as children of God.”

Kirpal Singh demonstrates that the human mind should be the servant—and not the master—of the awakened man. “The soul is under control of the mind in the case of most people,” he avers, “and the mind is under the control of the out-going faculties of our senses and other organs of our bodies. We have become so identified with the faculties of mind and the fetters of matter that we have forgotten our true nature which is of God. We must liberate ourselves from these fetters and know ourselves, we must be *still*—physically and intellectually—and know God, the controlling Power of all.”

Kirpal Singh shows the individual the way to an adventure into the highest realms—an adventure of God-realization. With characteristic humility this God-realized man remained at the beck and call of all who would summon him in order to benefit from his wisdom and

spiritual knowledge. He showed how the liberation of the individual was also the key to the liberation of the world. In spite of the terrible outward signs of world conflict and man's inhumanity to man, there is hope of a brighter dawn in the ways of men.

That the many ways of man can be transformed into the Way of God is demonstrated in the lives of the Masters. This is as true today as it has been true throughout the ages. This present time may be an "eleventh hour" in the world's history, a challenging climacteric in human affairs, but the way is not one of despair or desolation. If all communities, individuals and nations lived up to the precepts of the great social religions there would be no more hatred, no more strife, no more wars. There is no need to change one's personal religious belief. There is a crying need to *practice* the precepts of that belief. No one religion is greater than the other. All have the same universal truths expounded in them.

"When man becomes wholly absorbed in the outer practices of religion," Kirpal Singh has stated, "he forgets the inner meaning and begins to believe that his own particular creed is the best in the world and that all other creeds are either false or inferior." This cardinal error has been the cause of all religious wars, and Kirpal Singh goes on to affirm: "Apprehension of the Truth immanent in all religions comes not from the cursory reading of the scriptures alone, but from the inner experience of the soul. Man has forgotten the real teaching of the great Saints and Masters and has tended to identify religion with a particular system of intellectual beliefs or ethics. Or has even proclaimed a unique revelation for a specific religion. All this has led to sectarianism and dogma, which in turn has led to fanaticism and bigotry, and these to hatred, violence and bloodshed."

Kirpal Singh, through the Grace of His Master, Baba Sawan Singh Ji, has firmly anchored the liberating Science of the Soul in the West as it is in the East. He sets forth this spiritual science in a simple and direct

way. The learned and the unlearned, young and old, alike can be initiated into this supernal technique of God-realization. The central theme of this science is contact with the Word of God, the Sound Current or Audible Life Stream. This divine Link with the Supreme God, sounding through the various planes of creation, is known by many names in all the world religions. But the leaders and followers of these religions have lost the inner key and essential knowledge of the Word. The fact that a living Master, dwelling at this moment in the world of men, can attune the sincere seeker to this divine Music—the Word of God—is a far more revolutionary and important thing than all the fantastic developments, such as nuclear physics and outer-space travel, that modern science has devised. Three major postulates form the basic substance of this book:

1. A Master of the highest order dwells in the world today.
2. The Master can bring the sincere seeker into contact with the Word of God, the eternal Sound-Current.
3. The Master and the contact which he gives leads the aspirant to spiritual liberation in the present lifetime.

A further three themes, which act as corollaries to the above, add to the majesty of the present Master's mission—if such augmentation is possible—and these are:

1. The Master expounds and practices the highest spiritual science.
2. He acts also as Working President of the World Fellowship of Religions which offers a great deal to those who have not yet aspired to the Science of the Soul.
3. Without becoming involved in any controversies or sectional arguments he has met the great religious, social, and political heads in many countries and has placed his simple and universal message of practical spirituality before them. Any single one of these tasks would prove superhuman for even the most noble and dedicated soul, and would accord him a place in the annals of global history. But Kirpal Singh has drawn all these tasks into one supreme mission: the leading of mankind back to its True Home, the Mansion of the Supreme Father.

This book, which the writer hopes will be read as a true adventure story, will unfold the life of Kirpal Singh and the great mission which he was commissioned to carry out; but the major part of the book will be devoted to the World Tour of 1963 and 1964. This World Tour keyed the quintessence of a spiritual life and a spiritual mission. It gives the essence of our story, for many people—the humble and the famous—were involved in the tremendous happenings which took place throughout the tour. This is a story of people from diverse walks of life who came together in loving service to the highest spiritual ideal, an ideal which is ensouled and exemplified in the life and work of the Living Sat Guru or Supreme Teacher: His Holiness Sant Kirpal Singh Ji Maharaj.

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"The harvest is rich, but the laborers are few."
Matthew, ix. 37. (Moffat Bible)

*Chapter One***PRELUDE**

The man who was destined to become a Master of the highest grade was born on February 6, 1894, at Sayyad Kasran, a village in the Rawalpindi District of India. The child was christened "Kirpal," meaning the "Gracious One," an apt and prophetic name for one who was to become filled with the Grace of the Supreme Being. When a Saint comes into incarnation, even the names of his parents have bearing upon his destiny. The father of Kirpal Singh was named S. Hukam Singh—"the bearer of the Divine Will"—and his mother's name was Gulab Devi—"the Goddess of Roses." Appropriate appellations for such privileged parents; he who was destined to manifest the divine Will would carry his spirituality as the fragrance of rose is carried in the blossom.

Kirpal Singh manifested the gifts of spirituality from an early age. Even at the age of four he had evolved a technique of meditation, and would be lost in his own inner spiritual travels whilst other children around him would be playing together. At certain times this inner spiritual vision would cease and for two or three months the child would feel restless and fretful. Then these transports of the soul would commence once again and the young Kirpal would be

immersed in rapt contemplation of the glories of the higher worlds.

Intuitively, he knew that absolute purity was a pre-requisite of the ability to ascend to the highest planes of being. In order to keep his physical vehicles untainted by flesh-eating he maintained a strict vegetarian diet, even in the face of repeated requests to eat meat "for his own good" from his father. To such entreaties he would quietly reply that he could not make a "burial ground" out of his body. In later life the scientific reasons for the necessity of abstaining from flesh foods would be made clear to him by his great Master, Baba Sawan Singh Ji. The soul of the little child knew the intrinsic reason, however, and the young Kirpal always remained adamant on this point.

His childhood experience was one of miracles and visions. He would report the impending demise of relatives and friends even when far away from them. He had the gifts of transvision and clairvoyance, and would report distant events as they happened. None of these things pleased or satisfied him, however, and he entreated God, in his prayers, that he should be normal as other men. As the spiritual preceptor of many people in the East and West today, he places an emphasis on living a normal life in the society and environment in which one is born. He warns his disciples not to seek psychic gifts or occult powers. In consonance with the teachings of the Nazarene he states: "Seek ye first the Kingdom of Heaven and all these things will be added unto ye!" He stresses obedience to God and surrender to His Will.

At the age of twelve he was reading a book on the life of Ramanuja, a classical Indian Saint. It recorded that immediately after Ramanuja received his initiation he called the people of the town to him and told them that he would divulge all the knowledge that his Master had bestowed upon him. A bystander

remonstrated with him for his foolishness and told him that he would go to hell if he disregarded the instructions of his Master to keep this initiatory knowledge secret. Ramanuja replied that he would not mind going to hell if his actions thereby saved the assembled people.

The youthful Kirpal was deeply affected by this simple story. That its message was a prelude to his later liberality in bestowing the gift of spiritual initiation on so many people throughout the world was patently obvious. In spite of the heavy burden that the mechanics of conveying initiation to all and sundry who truly desired it brings to the organism of the Master, Kirpal Singh seldom refuses a plea from the heart; and such a refusal is made only when the Master is fully certain that the time is not ripe. He has been described as "bestowing the Gifts of God with both hands extended," and this has proved a truly apt description of his ministry of love and compassion.

As a schoolboy he impressed a visiting bishop with his ready desire for the wisdom and knowledge of God. The dignitary of the Church prophesied a remarkable future for the young Kirpal. Across the span of years Kirpal Singh was to bring the inner essence of the Gospel of Christ to many clerics, priests, ministers and high dignitaries of numerous Christian denominations. "If thine eye be single, thy whole body shall be full of Light," is an oft-expressed truism from the New Testament. Only a Master of the highest grade can truly show how "the eye can be single" and reveal the Kingdom of God. Kirpal Singh is such a Master.

At the age of fifteen Kirpal Singh was invited to attend the inner circle of a group of metaphysical students who followed certain lines of thought. When the leader of the group had finished discoursing on

the practical values in physical life Kirpal enquired as to what became of the soul after death. The leader replied that the soul remained after the body's disintegration but, eventually, it also disintegrated and became extinct. Kirpal, in gentle and clear tones, informed the leader and the group that the soul was never destroyed but in fact assumed a more ethereal and refined form. Few people, he told them, had any idea of the subtle and spiritualized nature of the human soul. These words showed the wisdom of a child destined to become a great Saint.

A few years later the young man, brilliant in intellect and with great creative gifts, was faced with the choice of seeking worldly fortune and acclaim or seeking self-knowledge and God-realization. He chose God. Throughout his life he would teach that the highest purpose of man is to know God. "We develop physically and intellectually, but of our own true self we know nothing," he constantly states. "Yet only by developing spiritually will we find true happiness. Spirituality—knowing the self and knowing God—is the only hope for the world. Once we have attained this realization then we will truly know that we are children of God."

As a child he refused to be drawn into feuds between his close relatives and other people, even when asked to do so in the name of "family loyalty." "Your friends will be my friends," he once informed a senior member of his family, "but it is not necessary that your foes be my foes as your enmities may be based on misunderstandings. I have not come to have enmities and hatreds. I have come to love all mankind."

Years later in the great city of Chicago he was to echo these early ideals at a crowded public meeting. "The answer to religious prejudice and the conflict between man and man is not less religion," he told

the audience, "but more and yet more religion. The more one truly enters religious thought, the more universal it appears to one. Religion in its essence is not a means for dividing man from man, but, by its very meaning is a mode for binding him back to his Source: God! The ethics of religion is not based on hatred but on love, and it is on non-violence and disciplined righteous living that it bases the search for God within this human temple, the God that dwells within us all."

And again he affirmed: "He who claims to love the invisible God and yet has no regard for his visible brother is lost in the deepest error. To love and revere our fellow men is to love and revere God." In the Western world he has constantly proclaimed the same lesson by pointing to the Judeo-Christian scriptures. "Love thy God with all thy heart, with all thy mind, with all thy strength and with all thy soul. And since God resides in every heart, love thy neighbor as thyself. These living truths of the Oneness of God and the oneness of humanity must be revived in this day and age."

Kirpal Singh always stresses the need for performing selfless service to others. After the first World War, during epidemics of influenza and bubonic plague, he organized a Social Service Corps and fearlessly attended the sick and the helpless in the hour of their need. With no thought of his own safety or comfort he would administer medicine at all hours of the day and night, consoling the afflicted ones in their pain and suffering.

During his early life Kirpal Singh met many spiritual teachers and yogic practitioners. He held all these in deference and respect, but knew that he himself would have to seek a Sat Guru—or spiritual teacher of the highest grade—in order to fulfill his own destiny. At the age of eighteen he met a Muslim

Fakir who was gifted with certain occult powers. While sitting on the ground this fakir would levitate himself until he was raised three feet above the ground and would stay in that position for some time. He was an aloof and unapproachable man, but he immediately recognized some of the inherent greatness of Kirpal Singh and informed him that he could be his constant companion if he so wished.

Three years later, Kirpal Singh was visiting Dera Ismail Khan, a district in the North Western Frontier Province, now a part of Pakistan. A friend informed him that a very learned person had arrived at the town and expounded the scriptures of the Sikh faith—the Holy Granth—with great wisdom and competence. When Kirpal Singh enquired what yardstick his friend used for establishing the correctness of the learned gentleman's interpretations, his friend replied: "The learned man takes a verse from the Holy Granth and interprets it in five or six different ways." Kirpal Singh shook his head. "If the learned man gives more than one interpretation of one verse, then I am certain that all his interpretations cannot be correct," he asserted, "for he himself is not certain of the correct interpretation. Master-saints always describe Reality, which they have experienced and analyzed. They experience this Reality in definite terms and all their scriptural verses refer to the one true aspect of that which they have seen. This learned man, who gives so many different interpretations, has neither analyzed himself nor experienced the sublime reality. Consequently he is floundering in the dark and misleading both himself and his audience."

Often in later years Kirpal Singh would be called upon to clarify the teachings of the world religions. Once, whilst at work in his office, he asked a young Christian colleague if he could tell him the significance behind ringing the bell in Christian churches. The

young man was nonplussed and later sought clarification from the Bishop of Lahore. The Bishop told him that bells were rung in order to call the people to worship. Kirpal Singh listened to this answer and then informed the young Christian that bells were also used in the temples of other faiths. In Hindu shrines a devotee has to ring a number of bells before offering his obeisance. In point of fact, the chiming of bells is the first significant sound that one hears when traversing the inner planes of life. Bells and gongs in churches and temples are meant to be outer symbols of the inner, spiritual sound, and thus to lead the devotee to remembrance and dedication to the inner life.

The abstract, spiritual sound has been mentioned by all the Masters of the past. Moses heard the divine sound when he stood alone on Mount Sinai. Christ heard it when his Supreme Father manifested to him in the desert wilderness. The same supernal sound is portrayed as the flute of Lord Krishna. The Lord Shiva, whilst in deep spiritual contemplation in the fastness of his Himalayan cave, heard the same sound. The true Masters can give their disciples the experience of this sound. Few were vouchsafed the experience in the past, but times change and many receive today what used to be considered a highly esoteric experience for a small band of advanced devotees. The Gift is indeed bestowed with both hands extended!

To reach the supreme Goal in one lifetime is beyond the puny efforts of mortal man, unless he has the good fortune of meeting a spiritual preceptor of the highest grade: a Living Master. This may appear a dogmatic assertion, for some will say that all paths lead to God. This may or may not be true, but few people could give a definite assurance one way or the other. Many profess and proclaim God, and

denounce atheism and agnosticism. But how many of these, who preach and teach, know the living *reality* of God? Can one call oneself a true theist, if one has not truly experienced God? Clergymen and priests often refer to the "Holy Ghost" or the "Word" of God, and the essential meaning of these words—which have such an important bearing on the lives of all men—have been grossly misinterpreted. The "Word," "Holy Ghost" or "God-in-action-Power," is the Sound Current or the Audible Life Stream in which all life and creation came into being. It is the divine motivating power behind the entire creation. It is the source of all truth, all wisdom, all reality. It is the essence of God.

All religious scriptures refer to this "Word." The great Upanishads term it as *Udgit*; the Vedas call it *Sruti* or *Akash Bani*; the Hindus know it as *Naad*; Moslems see it referred to as *Kalma*; the Sikh scriptures denote it *Shabd* or *Bani*. In the terminology of the Master-Saints it is known as *Naam* or *Shabd*. Helena Petrovna Blavatsky, foundress of the Theosophical Society, referred to this sublime "Word" in *The Voice of the Silence*, her most meaningful and esoteric book. The "Word" can only be heard in the silence of the soul, and this technique of "inner-hearing" can only be given by a competent Master of the highest order. Kirpal Singh, who had conversed with so many religious, yogic and spiritual teachers, knew that not one of them possessed the Great Secret. He had to find his Living Master.

From an early age he prayed to God to lead him to the feet of his spiritual preceptor: his Sat Guru. It is a fact that if the desire is true and the search tireless, constant and unceasing, the Supreme One will not fail the seeker. In 1917, seven years before their physical meeting, Kirpal Singh began to see the radiant form of his Sat Guru, Baba Sawan Singh Ji Maharaj, in his meditations. At first Kirpal Singh

was under the impression that the radiant being who visited him on the inner planes was Guru Nanak, founder of the great Sikh religion, who lived in India from A.D. 1469 until 1539.

God moves in mysterious ways, and in 1924, when he was visiting the small village of Beas in the Punjab, a stranger stopped him and asked him if he was going to visit the Saint of Beas. Acting on the man's directions he accordingly made his way to the holy man's residence in order to pay his respects. To his amazement he beheld the same exalted personage that he was accustomed to meeting on the inner planes. "Why has your Holiness taken so long in guiding me to your feet?" he cried, bowing low before the white-bearded Saint. "This is the opportune moment for our physical meeting," answered Sawan Singh, and smiling benevolently upon the rejoicing Kirpal, he bade him sit with him.

A true Master does not come to set up new religions or to destroy old ones. They come to fulfill the divine promise given in these religions. They preach the same message of Unity and Love. All the holy scriptures agree that there is One creative force behind all things. This Force is called by many names but remains the same One in all forms. A Living Master is a human being who has realized this Oneness within himself and conveys the practical method of this realization to the sincere seeker. Kirpal Singh had found his Living Master.

Chapter Two

THE MISSION UNFOLDS

Hazur Baba Sawan Singh Ji Maharaj was born on July 27, 1858, at Mahmansinghwala in the Punjab. From his infancy he showed signs of tremendous intellectual attainment and a deep understanding of spiritual matters. As a graduate engineer he joined the Military Engineering Service and earned his living in this way until his retirement. The whole of his leisure time was spent in the study of holy scriptures and in the company of saintly and devout people. Free from any religious intolerance and narrowness he would study the basic principles of all religions. With his nimble mind and easy assimilation of knowledge he became adept in Punjabi, Hindi, Urdu, Persian and English, and thereby studied the major scriptures of Hinduism, Islam, Sikhism and Christianity.

Like his spiritual son and successor, Kirpal Singh, he was aware of the need for a Living Master from an early age. During his youth he paid several visits to Baba Kahan, a noted holy fakir at Peshawar. One day he implored Baba Kahan to give him the gift of spirituality. Baba Kahan told him that he would certainly get benediction from a perfect Master, but that he, Kahan, was not that Master. He explained

that all Sawan Singh's efforts to seek for the perfect Master would be in vain, but that in the fullness of time the Master would seek him out.

The prophecy of Baba Kahan was fulfilled in 1894. One day, during that year, Sawan Singh was engaged in his official duties in the Muree hills in North India. Baba Jaimal Singh, the Living Master of that time, passed by the preoccupied Sawan. Baba Jaimal Singh turned to a disciple who was accompanying him and pointed to the unaware figure of Sawan Singh. "I have come here for this man," he informed the disciple. "But this gentleman has not even the courtesy to greet you," replied the surprised disciple. "The poor fellow is not to be blamed," said Jaimal Singh with a smile. "He is ignorant and does not know who I am. He will come to me on the fourth day from now."

Exactly as the Master had predicted Sawan Singh came to the residence of the Sat Guru. He stayed for many hours and plied the Master with countless questions on the inner science of spirituality. Within a few days any doubts and scepticism were banished from his mind. He knew that Jaimal Singh was the way-shower for the spiritual journey of his life. Under the guidance of his Master, Sawan Singh soon progressed beyond the intellectual cognition of knowledge and reality and began to see the unity of all creation from the level of the soul. In 1903, when Baba Jaimal Singh departed from the physical world, he consigned his work of spirituality to Baba Sawan Singh.

The subsequent life of Baba Sawan Singh was a succession of spiritual miracles. He initiated almost two hundred thousand souls into the highest Science of the Master.

Eminent people came from the West to sit at the feet of this supreme Master. Dr. Julian Johnson, a noted surgeon, theologian and scholar from the United States,

was inspired to write his *magnum opus*, *The Path of the Masters*, under the guidance of this great soul.

Baba Sawan Singh eradicated distinctions of high-birth and low-birth, caste, color and creed. He brought hope and love into the hearts of a strife-ridden and woe-stricken populace. During the dark days of the partition of India and Pakistan he walked alone through the streets, threatened by angry and frenzied mobs who had been born into a different religious environment and social background. Ignoring the threats on his person and life he spoke to the ringleaders of the mob in a gentle and loving manner. The wild crowd heeded his words, dropped their weapons and stones, and peace was restored. At the height of the inter-religious warfare he collected together over a hundred Muslims from the surrounding district, gave them shelter in his ashram and made proper arrangements for their safe escort to Pakistan.

In the terrible days which followed the partition of the country in 1947, Sawan Singh asked Kirpal Singh to care for all those who were fleeing from religious persecution. Following the instructions of the Master to the letter is the hallmark of a true disciple. Kirpal Singh was entrusted with the task of escorting the aforementioned Muslims to safety. He accordingly arranged a number of motor-vehicles to carry them to Beas railroad station, where they would set off for Pakistan. On the way to the station the vehicles were stopped by a terrifying band of Akalis who brandished their swords at the refugees and threatened to exterminate them. The vehicles immediately returned to the Ashram, and the terrified refugees reported that the wild Akalis had followed them with the avowed purpose of attacking them and wiping them out.

Kirpal Singh was in the process of conducting Satsang—spiritual discourse—but he entrusted this

to another disciple and set forth alone to meet the oncoming Akalis. He was faced by an armed mob who had been whipped up to a mad fury by the emotional oratory of fanatical bigots. As they came towards him, menacing him with their swords, Kirpal Singh stood his ground and explained that the honor of the Khalsas—the pure ones, esteemed in the Akalis' religious faith—lay in safeguarding those who were in distress and sought protection at their hands. Their Muslim brethren had come to them for protection and it would be a terrible sacrilege if they were slaughtered.

Some of the aged Akalis, leaders of the armed band, were deeply moved and ashamed of their actions when they heard these words. "We are grateful to you," they cried. "You have saved our honor from being sullied. You have preserved our Dharma. You can send the refugees forth and we will not molest them any more." Kirpal Singh went back into the Ashram and instructed the Muslims to re-embark on the vehicles. As the motor-vehicles came through the gates of the ashram he ordered the drivers to stop where the Akalis were congregated. "Brothers, these people have lived with us for a long time, sharing our joys and sorrows," he told them. "Now, in this changed atmosphere of mistrust, they are leaving their beloved homes and hearths in fear of their lives. It would be wonderful if you were to embrace them before they leave you for good."

This impassioned plea for love and compassion was listened to in complete silence. When Kirpal Singh had finished speaking the Akalis surrounded the vehicles, and Muslims and Akalis began embracing each other, weeping and commiserating in their mutual sadness. This incredible change of heart in a hate-ridden mob was created through

the spiritual alchemy of love, channeled as it was through the medium of a truly God-realized man.

Sixteen years later, Kirpal Singh was to extend this subtle spiritual influence of love, manifesting as the Will-to-Peace, in the atmosphere of tension prevailing in modern Europe. In West Germany and in Greece certain political disturbances were rising to the surface. Any localized spark could lead to the global conflagration. Without entering into the arena of partisan politics, Kirpal Singh brought the same message to the political heads as he did to the warlike Akalis. The environment, country and language were different, but the essential message was the same.

On the morning of October 12, 1947, Baba Sawan Singh called for his beloved disciple and informed him of the next stage in the Great Work. "Kirpal Singh, I have allotted all other work," he told his spiritual successor, "but I have not yet entrusted the task of bestowing Naam—initiation into the mystic experience—to anyone. This task I confer on you today, so that this holy and sacred science may flourish throughout the world." Two months later, after having enquired the number of persons initiated by him, he told Kirpal Singh that half of his mission had been completed. The rest he, Kirpal, would have to accomplish. "Kirpal Singh, I have done half of your work," said the Great Master solemnly. Kirpal pledged that he would complete this mission under his Master's divine protection.

The Great Masters always urge their disciples never to accept the Science of the Soul in blind faith. Baba Sawan Singh was no exception to this. "It is a pity that followers of this spiritual path are also becoming a prey to misconception," he once observed. "The teaching of the Master-Saints is, 'See with your own eyes. Until you have witnessed these things by personal experience, do not even

believe your Master!” Baba Sawan Singh also affirmed that spirituality was not bound by any geographical location.

“I am not tied to one or any particular place,” he told his followers. “The Saints who come with a commission from above inform all those who are sincere seekers after truth of the true spiritual path. They are taught the true way to God. Worldly people, in order to meet their material needs, often gather around the Saints and endeavor to use them as a means of earning a livelihood. When such wealth is accumulated in abundance, a number of them become ‘Worshippers of Mammon’ whose lust can never be satisfied. When such circumstances are created, Saints withdraw from such a place. The souls of sincere seekers after truth cannot get solace from such a place. These locations then become the seat of charlatans and poseurs. True Saints are not attached to any religious sect or ritual robes. They are free personalities. They are neither a party to one faction nor a foe to another. They impart the true method of reaching God. Those who will apply themselves to spiritual discipline in their company will succeed. The others who keep themselves aloof and far away from them will remain unlucky.”

Baba Sawan Singh Ji Maharaj guided his spiritual successor, Kirpal Singh, along the path of his great destiny. “Kirpal Singh, I have raised tender saplings by sowing the seed of the Holy Word,” the Master told his beloved disciple. “It will now be your duty to nourish them with the waters of spirituality and lead them to higher spiritual regions within.” Kirpal Singh bowed his head in homage to his Sat Guru. “Master,” he replied solemnly, “I shall certainly act as a channel for your divine benediction, and pass on whatever amount of the Waters of Life which you send from above; for mere channels without water can do

nothing of themselves alone.” Such is the humility of a true disciple.

On April 2, 1948, after a lifetime spent in the service of God and suffering humanity, the Great Master Baba Sawan Singh passed from the physical world. Before his final departure Sawan Singh gazed steadily into the eyes of his spiritual successor for several minutes. Kirpal Singh experienced a supernal wonderment and an indescribable vibration of holiness which suffused the very cells of his body. Bowing his head in solemn adoration, Kirpal stood before the luminous, love-filled form of his great spiritual preceptor. “It is all Master’s own benignity,” he said. Sawan Singh gazed at him for three or four minutes more, and then closed his eyes and departed from the physical world on the following day.

*Chapter Three***THE GREAT WORK**

After the passing of Baba Sawan Singh, Kirpal Singh decided to go into seclusion for a time, in order to meditate and prepare himself for the tremendous task allotted him by his Master. At such places as Rishikesh in the Himalayan foothills, he contemplated the vast spiritual purpose before him. This area abounds with Sadhus—or holy men—and one particular Sadhu, who was known for his aloofness and pride, surprised his disciples by rising from his seat and going forward to greet Kirpal Singh, embracing him warmly and welcoming him to that holy place. His disciples were astounded at the unexpected courtesy that their teacher, the Sadhu, had displayed. The Sadhu, whose inner vision was highly developed, had recognized the spiritual giant who walked in their midst.

After dwelling in the lonely places, in the forests and the secluded banks of the mighty Ganges, Kirpal Singh felt spiritually fortified and prepared for the superhuman task before him. He outlined the initial stages of this great work to his followers. His Master, Baba Sawan Singh Ji Maharaj, had always expressed the desire to form a common forum or platform for spirituality—Ruhani Satsang—at which all people, although professing different faiths and religious

beliefs, would be given the principles of spirituality and encouraged to practice spiritual discipline, and so gain peace and salvation here and in the hereafter.

And so, at the behest of his Master, Kirpal Singh founded Ruhani Satsang, as a college of spirituality, by the end of 1948 and established it in 1951. When the ashram—or spiritual center—was built in the Gur Mandi district of Delhi. All seekers after truth can receive the benefit of firsthand experience of spirituality at this haven of the soul. No distinctions of caste, creed, nationality, color or sex operate in this ashram. It has been created in order to teach the true values of life: the everlasting and unchanging nature of the soul as set against the ever-changing panorama of sentient existence. The higher values of life and the supremacy of the spirit are taught here: the need for humility, chastity, abstinence, continence and loving selfless service to humanity.

The ashram was named "Sawan Ashram" in memory of the beloved Master, Baba Sawan Singh Ji Maharaj. Kirpal Singh, in a beautiful and symbolic act of deference to his Master, laid the foundation stone of Sawan Ashram with the holy dust taken from the threshold of Sawan Singh's home. The spiritual center was built as a labor of love, the Master, Kirpal Singh Ji, sharing the physical tasks with his devotees. Sawan Ashram was started on June 11, 1951, and completed on July 26 of that year (the day before the birth anniversary of Baba Sawan Singh to be celebrated on July 27), dedicated to the sole objective of presenting spirituality to mankind in general. This presentation would be of a purely scientific nature, shorn of all rituals or ceremonies. Since its inception Sawan Ashram has been a focal-point of light in a darkened world, a magnetic center which has drawn seekers of truth from all corners of this planet of pain. One of these seekers, Rusel Jaque,

the American formulator of a unified world-language, gave the following graphic description of a Satsangat, congregation of spirituality, at Sawan Ashram: *

Monthly Satsang in Delhi: On the Sunday morning of February 1, 1959, the blessed Master held Satsang for the love-hungry thousands. His poignant theme unfolded the drama of the soul's salvation. "The world is a jungle and you must have a competent guide to lead you through the confusion. To get out of it, we must go above body consciousness. Have we seen or heard anything within? If not, we have not truly lived and still exist as mere animals. In the beginning was the Word, the same was in the beginning with God, and the Word was God. I and my Father are One. If ye love me, keep my commandments. God is Light. If thine eye be single thy whole body will be full of Light!"

Two visiting pilgrims, one from Philadelphia, U.S.A., and the other from Arabia, spoke most stirringly in support of the Master's theme. The Arab scholar exhorted the Master: "Please leave for world tour immediately so that the people of the East and West will be guided by your holy words. They are the only weapon to end the danger of atomic war. Failing in this, I am one hundred per cent sure that atomic war will fall on earth and the people of all nations will suffer or perish."

Six days later Rusel Jaque was to witness another auspicious Satsang:

Birthday Eve Satsang: February 5, 1959, 7 p.m. This evening I had the rare privilege of attending the Birthday Eve Satsang of the Blessed One under the great canopy. About 12,000 were present. Gurudev (Master) ascended the dais and composed himself serenely before the microphone. He gazed out compassionately, lovingly over his adoring family. Due to the particularly happy occasion, the Master

* From *Gurudev: The Lord of Compassion* by Rusel Jaque. Published by J. F. Rowny Press, Santa Barbara, California.

spoke in such an animated, overflowing manner. He called our attention to the awe-inspiring subject of these fateful days of worldly vanity and nuclear threat of racial extinction.

Early the next morning, at 5:30 a.m. on the Master's birthday, Rusel Jaque and several of the Ashram devotees went to the Master's own quarters.

The Master greeted each of us sweetly. As a loving Father he reminded us:

"Our true birthday occurs when we invert our attention and go above the body consciousness. Do not waste this present precious opportunity! What has passed, has passed, but we still have the present instant in which to improve our behavior. We should fulfill our pledge and responsibility to the Master who has opened our Inner Eye and contacted us with the Soundless Sound of Shabd, the immaculate Word of His Presence. Why do we try to give the Master the whole task for our advancement? If we take one step ahead, in obedience to his commandments, he will take many steps. We should do our part and he will help us in many unseen ways. The Master dwells within us already, but we must rise above body consciousness and go within to meet him in his radiant Light Body!"

Later that same day Rusel Jaque attended the Ashram's meditation sitting.

From 8 to 9 a.m. we sat in meditation under the great canopy, with Gurudev on the dais. Out of some 2000 sitting, 156 saw the Master or both him and his Master inwardly: 68 men and 88 women. From 9 to 12:30 p.m. about 15,000 listened to the matchless words of the Master's birthday discourse. Many of the satsangis, pandits and sadhus, read, sang or chanted songs of loving tribute to the Living Master. . . . He amplified and carried forward his admonitions given us at his early morning birthday

party. "During your waking hours, you follow the evolution of the outward world—continually exercising your minds and expanding your consciousness. You have been put on the Way and given the Five Names (charged words of power) for control of the mind. Now you must concentrate and turn your attention from the outer to the inner awareness by inversion practice. . . . Avoid neglect of finding your own True Self. If we make mistakes, they can be corrected, but when we do nothing, what can we expect? Learn how to die daily, invert and see the Master within—only then can you call yourself a True Man!"

These brief descriptions of life at Sawan Ashram were recounted by a man who had lived all his life in the environment of the West—an American, whose scholarship in the intercultural field was noted for its objective, concise and scientific qualities. And yet he found it almost impossible to describe the aura of boundless love and compassion which overshadowed Sawan Ashram. He ended his book with a small lyric, reminiscent of the devotional poems of the Sufi mystics:

Come very near to Him, my heart!
 Drink deep His words of counsel.
 Bathe in the splendor of His eyes.
 Imbibe the fragrance of His love.
 Stay very close to Him, my heart!

Many years before the creation of Sawan Ashram, Kirpal Singh had been told by Baba Sawan Singh Ji that his great work would be extended throughout the world. He prophesied that Kirpal Singh would one day address huge congregations in Europe and the Americas, and that he would be received by the great leaders—social, religious, and political—of the world. His message would be heard by all, great and small, and his task would be even more dramatic

than previous missions of the great Masters. Thus, four years after the building of Sawan Ashram, he commenced his first Western tour. He travelled throughout the United States of America, and visited England and Germany. One of the most astounding results of his talks in churches, schools and universities, was that learned clerics and theological scholars came to him and admitted that they had only then understood the words of the Holy Bible for the first time in their lives.

At times some dogmatic member of the Christian Faith would assert that Christ was the greatest of all Masters. Kirpal Singh would ask them how they arrived at this conclusion. They would answer that Christ had declared his spiritual supremacy in the following statement: "I am the Son of God. I and my Father are One!" Kirpal Singh would inform them that this statement was perfectly correct, but that their own interpretation of this assertion was based only on one particular scripture. If they had studied the writings of other faiths they would discover that other Masters had claimed the same high degree:

"I simply expound that which my Beloved ordains me to do." Guru Nanak.
 "I speak nothing on my own except what I am bidden to utter." Guru Nanak
 "The Son is dyed in the same color as that of the Father." Arjun.
 "The Father and the Son work in unison." Arjun.

Could Sister Marina de Escobar be accused of heresy against the authoritative teachings of the New Testament when she stated the following? "When in a deep ecstasy, God unites the soul suddenly to His essence, and when He fills her with His light, He shows her in a moment of time the sublimest mysteries. And the soul sees a certain immensity

and an infinite majesty—the soul is then plunged, as it were, into a vast ocean which is God and again God. It can neither find a foothold, nor touch the bottom. The divine attributes appear as summed up in one whole, so that no one of them can be distinguished separately.”

When the Masters refer to “the only begotten Son of God,” they do not mean a physical personality, however exalted that personality may be. A true Master has progressed beyond the mind-borne, emotion-controlled, physical personality. The Eternal Word speaks through the liberated Saint. Christ—as the Eternal Word—existed before Jesus the man, and is the eternal Life Current which emanates from the Supreme Father. The aforementioned statement of Sister Marina de Escobar would show this as an experience which is potentially universal for all mankind. The liberated Masters are truly all “the only begotten Son of God,” for it is the same Word—or Christ-Power—which speaks through them all, even though they are each using a different human personality.

On several occasions, during this American tour, Kirpal Singh spoke to groups of scientists and scientific organizations. Some of the scientists expressed doubts as to the potential effectiveness of the Science of the Soul as a panacea for modern man’s conflicts. “You have succeeded in generating energy and harnessing it in so many ways in the service of mankind,” he told them. “You are planning space-flights in order to discover new facts about other planets and the outer cosmic forces. But you should know that behind all force and energy there is a power known as *consciousness* that directs everything and keeps nature moving in its multifarious forms. Can you produce an ounce of this consciousness—the Life-impulse vibrating throughout the Universe—in

the various grades of living creatures?”

“You have uncovered the secrets of atomic energy, energy generated by nuclear fission. What have you found on splitting an atom? Movement and motion in the component electrons and neutrons, and that motion is not haphazard, but is rhythmic and regular. The various constituents of an atom, as they move and vibrate, produce a musical tone and a subtle light. This tonal light is the power of God which underlies all creation. Man has not sufficient knowledge of this, or else he would not have devised the means of his own destruction. This fiery sound then is all-consciousness, working within each one of us, and it can be contacted by the assistance of a truly competent Master. Such a Master, having revealed this sounding-light within himself, may be able to pass the science of this revelation onto others. The Shabd—or celestial Music—which sounds through the entire universe, and is the support thereof, is also within us all and can be consciously experienced through the grace of a living Master.”

At the town of Louisville in Kentucky, Kirpal Singh was invited to speak at the University Hall. A large audience had assembled, many people having to be seated outside the hall. After Kirpal Singh had finished his address, Dr. Brodsche, the Head of the Department of International Relations, informed him that similar talks were required within the University and requested Kirpal Singh to visit his department. Kirpal Singh accompanied Dr. Brodsche to an adjoining anteroom where there was a gathering of students from all over the world. The students bombarded Kirpal Singh with many questions relating to the efficacy of spiritual disciplines, the bringing of peace into the world and the cementing of right human relations. All these questions were answered to their satisfaction and when asked if they had further questions there was

absolute silence. Deeply affected by the atmosphere of reverence in the room, Dr. Brodsche spoke in subdued and deferential tones. "Lord Buddha has come and all is Nirvana now."

Speaking at a church in England, during his 1955 tour, Kirpal Singh informed the congregation that it was far more important to pay attention to the human body-temple rather than to raise up new temples of bricks and mortar. "God dwelleth not in temples made with the hands," he quoted from the Old Testament. Then, citing the words of Saint Paul, he declared: "Know ye not that ye are the temple of the holy spirit, and that the spirit of God dwelleth within you." Many people in the West asked him if he was going to build new temples and special ashrams for the purpose of propounding his teachings. He replied that the real temple is the human body, and the whole world—with the earth below and the heavens above—is the temple of God, for He is everywhere. Buildings may be erected as a protection from the inclemencies of the weather; beyond this there was no necessity for new sacred edifices. If the disciple saw reality with the inner eye, he would perceive that the true Temple of God was within him.

The Great Work of the Living Master is founded on the cardinal principle of The Word. The divine melody is the living, pulsating current which connects the disciple to the Supreme One through the grace of the Master. This Sound Current—the true Path of the Masters—takes the disciple through the higher planes of being, stage by stage, until the highest goal is reached: Union with God. The life and mission of His Holiness, Sat Guru Kirpal Singh Ji Maharaj is the living dramatization of this Great Work.

Chapter Four

WORLD FELLOWSHIP OF RELIGIONS

Based upon the instructions and inspiration received from his Master, Baba Sawan Singh Ji Maharaj, Kirpal Singh cherished a vision of a common forum where representatives of all religions could meet together and discuss the essence of eternal truth and the practical means of uniting all mankind in peace and goodwill. It was ever his aim to foster such a forum, and he affirmed that men of goodwill would support such a common endeavor, in spite of their seeming differences in social conduct, ritual, and modes of worship. This inspired vision first took shape in 1935 whilst he was compiling his *magnum opus*, *Gurmat Sidhant*, a monumental textbook on spirituality. He envisaged that there would one day be a unified religion, based upon the ageless tenets of spiritual science, and he referred to this concept in his great study. Sawan Singh not only endorsed this visionary idea, but gave it his full blessings.

The initial stage of bringing this vision into objective reality was the creation of Ruhani Satsang, a college of spirituality. The second stage, to be effected on the wider, social level, was brought into being

during the first Conference of World Religions. This Conference was organized under the able sponsorship of the great Jain leader, Muni Sushil Kumar Ji. The Conference was attended by delegates from many parts of the world: U.S.A., U.S.S.R., U.K., France, Germany, Hungary, Austria, Switzerland, Denmark, Holland, Norway, Spain, Israel, Iran, Arabia, Africa, Pakistan, Nepal, Ceylon, Tibet, Burma, Cambodia, Australia, Japan, South Korea and India. Kirpal Singh was unanimously elected as Chairman of the Committee set up to create the World Fellowship of Religions. The Constitution of the W.F.R. was drawn up under his guidance.

Under the heading of "The Ideal of Universal Religion," he had penned the following words in the introduction to *Gurmat Sidhant*: "The crying need of the time is to set up one universal religion for the entire mankind which should be a compendium of all that is good in every religion. The basic principle working in all is one." Twenty-two years later the World Fellowship of all Religions was brought into being. Two hundred thousand people attended this initial Conference, held in Delhi in 1957. The Vice President of India, a distinguished patron of the World Fellowship of Religions, expressed its basic concepts in the following words: "Though the various religions stand up like trees in solitary isolation, yet in their roots they intertwine, and in their summits they meet one another." Later on, His Holiness Sat Guru Kirpal Singh Ji Maharaj was elected President of the World Fellowship of Religions.

In 1958, Kirpal Singh went to Lahore where he met eminent members of the Islamic Faith and discoursed upon many abstruse questions of a spiritual and doctrinal nature. One insistent problem placed before him was the fact that the Prophet of Allah had made no mention of transmigration or

reincarnation in his scriptures. "The problem of transmigration is not as baffling as some of us have made it," explained Kirpal Singh. "It is based on the well-known principle of Cause and Effect, for every action has of necessity a reaction. If you just strike the bottom out of a vessel nothing will remain within it. The law is for the law-breakers only. Those who live peacefully under the law and do not break even a jot of it, for them there is no law and no punishment. For instance, I have come to your country and live quite amicably here without breaking any of your country's laws. Although there are prisons and a police force here, for one who lives by the law they are of no consequence, and as such hardly exist. Some mystics have mentioned transmigration, others have not. But this involves no contradiction. The Prophet wished to take all his followers into the seventh Heaven, beyond the realms of moon and stars, all of which he himself would traverse in his daily meditations. This is significantly apparent from the terminology used by him: *Shaq-ul-Qamar* and *Al-miraj* (splitting the moon in two and rising beyond it). One who has access into the beyond has no need for coming or going into the lower worlds. In other words, for the liberated man there is no transmigration. Little wonder that the Prophet made no mention of this in his teachings, since for him and for all those who could tread his path, transmigration could hardly be said to exist. Let us then endeavor to follow the Prophet, and if we can achieve this we need not be concerned with transmigration at all."

In this way, Kirpal Singh resolved differences of interpretation between the various religious faiths, correlating passages from the Christian scriptures with passages from the Sikh scriptures, and passages from the Hindu scriptures with passages from the Islamic scriptures. Another technical

objection was made against the inclusion of the word "God" in the Constitution of the W.F.R. This objection was made by members of the Maha Bodhi Society, who stated that as Buddhists they could not believe in God. The resolution in point was fundamental to the dedication of the W.F.R. as being under the "Fatherhood of God."

Kirpal Singh went to the dissident delegates in order to take up this question with them. "Brothers, do you believe in the commandments of Lord Buddha?" he enquired of them. They replied in the affirmative. Then, quoting the words of Lord Buddha, Kirpal Singh continued: "Self is the refuge of self," he said, "for who else could be? This Self is the Over-self in which our mortal self finds refuge. This Over-self is termed God. Our souls emerge from the Universal Soul and have no other refuge except the Universal Soul." This explanation satisfied the Buddhist delegates and they agreed to proceed with the resolution without expunging the word "God."

This episode occurred at the second Conference of the World Fellowship of Religions which took place in Calcutta on February 2, 1960. Kirpal Singh, President of the W.F.R., welcomed delegates and non-delegates with the following words:

"It is indeed a pleasure to see that we are gathered together once again, and that so many religious and spiritual leaders are meeting together for the uplift of man's soul, a task which has been taken up in this way in India for many a long year. If you examine India's past, you will find that such activities are not new to this land. Even in the days when there were no means of transport, when people had to travel on foot and face every imaginable hardship, religious leaders went forth from India carrying the torch of Truth to other lands, while those from neighboring countries came to this cradle of

religions to know more about its rich heritage. Tradition holds that the great Rishi Ved Vyas, the distinguished poet of the epic Maha Bharata, went to meet Ratu Zarathustra, the Persian Sage. Guru Nanak, in later times, undertook four *udasis*—or long journeys—each covering many years, not only to the various parts of India, but to neighboring countries like Arabia, Ceylon, Burma and China. Again, historical records reveal that such intercommunication was greatly encouraged by kings like Kharwal, Ashoka, Samudragupta, Harsha Vardhan and Akbar, who organized religious conferences in their own peculiar ways.

"That this should have been so is not in the least surprising. Religion has always occupied the primary place in man's life and our enlightened thinkers of today are at length beginning to realize its importance. It is in accordance with what he believes that man shapes and moulds himself and society, and gives a meaning to life. Rob him of his faith and he is nothing. As the saying goes: 'It is only a little philosophy that inclineth a man's mind to atheism, but depth in philosophy bringeth man's mind back to religion.'

"True religion enfolds a knowledge that goes far beyond logic and reason. To receive this knowledge we must have the mind of a child, not that of a logician or a scholar. It was to discover this knowledge that the Saints perfected themselves, and, having attained it, turned to impart it to their fellows, leading them to a higher and higher destiny. And thus religion entered into the life of man, and became a vital force.

"But time, if it can bring progress, can also bring retrogression. The passing of years may make man forget his initial goal and lower his virtues and morals. He may even begin to identify life with the physical body, and religion may seem to vanish. But Master Souls appear upon the scene, from age to age, to

revive the forgotten ideal and to show man the right way. Man is always more than his body and it must be so. The body is ever in the process of change. Within a few years not a single cell that went into the body's formation may be the same, and yet, despite this eternal flux, our identity remains. 'A' no longer thinks that he becomes 'B,' he realizes that he is still 'A.' This is what the sages have always taught: that life is more than the 'meat,' reawakening man from his unmanly dreams.

"If we examine the roots of the word 'religion' we see that it comprises two elements: 're,' meaning 'back' and 'legio' meaning 'to bind.' Religion is, by its very meaning, a method of binding us back to our initial source. And the more one analyzes it, the more one sees that religion has two aspects: the Inner and practical aspect which seeks communion within, and the Outer or theoretical aspect which tries to mould man's life in the world in accordance with his goal. The former or mystical aspect you will find to be common to all religions, for the inner reality is always the same. The other aspect, the ethical or outer aspect, alone varies from people to people in conformity with the conditions of outer life, differing from place to place, society to society, and calling forth a varying orientation. It is the first aspect that gives meaning to the second, and it is on this inner unity of life that all great Saints and teachers have based their message."

The message of the World Fellowship of Religions and the supreme science of spirituality was carried forth into the Western world by Kirpal Singh on his great tour of 1963-1964. It was a unified message of love and goodwill. There is still time for people everywhere to heed this message, to build bridges of understanding and mutual respect between the various great religions, to bring the *essence* of all religions into each and every heart, into every home,

into every community, and into every country. The writer has witnessed a positive response from tough politicians, seasoned theologians, and realistic social leaders when confronted by the spiritual tidings of Kirpal Singh: truths that have been presented with simple clarity and the dynamism of the soul which denotes a true Master.

*Chapter Five***THE GREAT TOUR COMMENCES**

His Holiness Sant Kirpal Singh left the Delhi Palam Airport on June 8, 1963 at 10:45 p.m. on the first stage of his world tour. The purpose of the 1955 world tour had been to re-introduce the forgotten Science of the Soul to sincere seekers after Truth and to give them practical experience of the Light and Sound Principle, teaching them how to realize themselves so that ultimately they can realize God. This is the task of a spiritual Master. However, the tour of 1963 carried even greater meaning. The basic purpose was the same: to awaken spiritual seekers by linking the soul-consciousness with the Oversoul or God. But the Master was also to shoulder the additional burdens of presenting the purpose of the World Fellowship of Religions to the West, and to meet the religious, political, and social heads of major countries in order that they may be given the ageless message of peace and goodwill by the grace and authority of a Living Master.

This last mentioned purpose had shown itself as an ever-increasing need. Since the termination of World War II and the revelation of the enormous power locked within the physical core of the atom, many attempts had been made to solve the distressing impasse in world affairs. Many thinkers had stressed the need for

sweeping changes in the political, economic, religious, and social life of humanity. Others had urged the re-establishment of old-fashioned creeds and institutions, and this revivalist spirit—a reaction against the revolutionary movements of our times—has found many adherents, particularly in the field of religion.

However, whether we happen to cherish the ideals of revolution or those of revivalism, neither a violent social upheaval nor a modern, super-charged religious revivalism will bring a lasting and satisfying solution to the dire needs of our time. Although a new framework of society may call for new movements and new institutions, the answer to our global problems does not lie in the formation of these things. Nor does this solution have any basis in the return of a disillusioned humanity to obsolete, worn-out forms of religious or sociological dogmatism. It is the man and woman who are “awakened to the Living Word—the God-in-action Power or Holy Spirit—who will ensoul the new social forms of this nuclear age. The primary change must be an inner change. It is the spiritually-focused consciousness of men and women—collectively and individually—that will clarify and solve the needs of our time and of the future. Mankind still lives in the Iron Age—the Kali Yuga, age of darkness and spiritual ignorance of Eastern mysticism—and very little can be achieved by reforming present institutions. To awaken the religious, political, and social leaders to this consciousness; this was the task of Sant Kirpal Singh Ji Maharaj.

Before his final departure from the world Baba Sawan Singh Ji Maharaj had informed his beloved spiritual successor: “You will travel all over the world, and your name will spread from one corner of the earth to the other. I see you in the great assembly halls with the nobility of the world bowing before you.” From its commencement this tour became a

fulfillment of that prophecy, for Kirpal Singh's name was made known to the great and small, and he was received in the great palaces, parliaments and government buildings of the West.

Those great leaders who were awakening to this spiritual realization have the opportunity to guide and re-educate humanity, morally, mentally and spiritually. They must not lead their people into new global conflicts, but should promote a new education based upon spiritual knowledge, altruistic behavior, universal goodwill and non-violence. Such a new spiritual education could be introduced by men and women who have realized the living validity of its laws and principles within themselves. The basic technique of the new spiritual education is to be found in the ageless principles of the Science of the Soul, adapted to the needs of the present age by Sant Kirpal Singh. These principles were propounded and given practical demonstration by the great Master-Saints of past ages. Christ manifested the conscious release of the soul from the blinding limitations of matter. Kirpal Singh brings this supreme science to more people than ever before in recorded history. To this great work he adds the task of transmitting an ordered inflow of the energy of universal love into the consciousness of the leaders of the West.

Kirpal Singh found a heightening of consciousness in the West in 1963. It was a definite increase in spiritual awareness which had grown since his last visit to the West in 1955. It was as though the Western world had realized that it could be standing on the threshold of a new spiritual age—rather than the edge of nuclear destruction—a transfiguration stage of the present racial consciousness from materialistic intellect to spiritual intuition. Metaphysical students were drawing parallels with the fact that the

present crisis in the evolution of humanity was allegorically related in the Evangelical record of the Christ Drama, and physically symbolized by the release of nuclear energy in the mid-twentieth century.

Kirpal Singh came to the West when physical indications of the present point of global crisis were found in the racial disturbances and changes in the climactic conditions of many countries. He came when further signs of epochal change in planetary and human evolution were to be seen in the geological displacements which affected immense areas of our planet. He came at a time when both planet and man were demonstrating the transience and impermanence of manifested life in the lower worlds. Facts of cosmic significance, culled variously from outer-space experiments, the discoveries of astro-physicists and the interpretations of modern mystics have revealed this unreality of the material world: a veil of *maya*—or illusion—covering the permanent reality. But the physical world has its place in the divine Plan: to be born in a physical body was the blessed first step to returning to our True Home. The great Master knew that the mass insanity of modern power-politics threatened to tear away the privilege of physical-birth, by destroying great areas of the earth. He knew that humanity must meet the twofold challenge which had been set forth on one hand by the incredible advances in nuclear physics, and, on the other hand, by the spiritual bankruptcy which had been so much in evidence within the organized creeds and religions of the world.

Kirpal Singh came to the West in order that all “who had eyes to see and ears to hear” would awaken to the conscious reality of the Living Word within. The dormant faculty of the human soul—blurred by the mirage of mind and matter—should be re-awakened. This is the divine birthright of all mankind, a greater

mode of living which is firmly based upon the realization of our true selves and our true, primal Home: the undying Plane from whence flows all Love, Light and Wisdom. It is a consciousness, hitherto rarely experienced by the vast majority of men and women, which, when manifested through enlightened devotees of the Master, will solve the frightening problems of humanity. This is the purpose for which Kirpal Singh made the great journey across the Western world: Man, know Thyself!—and be free.

The keynote of the message which Kirpal Singh brought to the West is in transmutation from one mode of living to another. This does not mean that one should alter his or her present mode of employment, family affairs and religion, just so long as all these are based upon honesty and morality. Under the purifying influence of the Audible Life Stream the disciple will have the negative and warring elements in his or her personality removed completely. The resultant energies will be of the Master-Power—the Word—and will be a unified force of spiritual service. By his presence in several European trouble-spots, Kirpal Singh transmuted the negative elements used by unwitting exponents of human separateness and merged these elements into the positive stream of divine love: the cleansing waters of Naam which dissolve all negation and error.

To many leaders of the West, Kirpal Singh brought new predominant qualities which are needed to build a new and noble society. They were shown the qualities of spiritual steadfastness, the inner courage to stand firm within the ranks of men and women of higher vision, and the ability to face the future fearlessly in the consciousness of universal truth. Self-analysis, meditation and selfless service were novel and revolutionary concepts to many of these leading personalities. They were shown to be practical measures in overcoming the barriers of negative

thought which blind men to the ever-present reality of the Supreme One.

In his meetings with the leading political figures of the West, Kirpal Singh made no differentiation between various political factions. He made no statements against one side or the other. He showed that great power was vested in the hands of political and religious groups, who have wielded this temporal power in a way which has often been negative and irresponsible. He demonstrated to these heads of state that they were responsible for the wellbeing of millions of God's children. This also applied to those who were totally imbued with the concepts of privilege and the exploitation of other living beings, all false ideals of a dying age. Kirpal Singh showed no bias towards the diehards of political Right or Left. He saw men from the soul-level. Rabid capitalism and revolutionary communism, greedy finance and hidebound labor; these are meaningless concepts on the soul-level. The Master sees men with the responsibility of controlling mental energies and natural forces which should be used for the benefit of all mankind. He wishes to see that men of enlightenment and altruism control the social institutions of a new and better age.

The primary purpose of Kirpal Singh's coming to the West was to give people a method whereby they can enter the Kingdom of Heaven during their lifetime, liberating them from the prison-house of materiality. Its practice by the leaders of Western thought could also serve in the transformation of institutions of education, religion, and social administration. The externalization of the spiritual energies of goodwill and enlightenment, brought by a competent Master into the spheres of social leadership, must have a dynamic effect on individuals, institutions, communities and countries alike. This release of power from the inner-man, the nuclear soul-center of his being, is found in the highest science

of spirituality: an eternal cure for the soul-deadening diseases of negation and separativeness which have held mankind in bondage through the ages.

Kirpal Singh found many true disciples in the West—as he had in the East. Progressive-minded men and women were freeing themselves from the bonds which limit them to the service of narrow, selfish and sectarian interests. He found people who were not concerned with the advancement of a chosen political or religious creed; nor were they working within the limited interests of any particular nation, republic or empire. He found new devotees of the Science of the Masters, people who could not dedicate themselves to any form of service which was derogatory to any part of the totality of life. These devotees were not limited by outer vows of allegiance, but are spiritually-guided by their intense love and obedience to the Will of the Master, a living God-Man who incarnates as the Living Word made Flesh!

Initiation into the Science of the Soul enables the individual to function harmoniously in his or her environment whilst yet devoting time to spiritual practice, to be in the world and yet not of it. Through the sharing of the *darshan*—or holy vision bestowed by the Master—the devotees are able to grasp more fully the urgent need for human liberation from illusion and error. They are presented with an unclouded picture of reality. Kirpal Singh came to present the reality of our spiritual center or nucleus in the nuclear age. The material, negative parallel to such an ordered release of spiritual power can be found in the release of electronic power in the nucleus of the atom. Modern science has effected the means of tremendous destruction. The full inner significance of the atomic explosion in Alamogordo, New Mexico, on July 16, 1945, and the subsequent cloud-wreaths over Hiroshima and Nagasaki, and the many

“H-bomb” tests, has yet to be realized by humanity. Kirpal Singh spoke gravely on the possibility of a new global holocaust; he presented the *only* answer to this tremendous challenge.

The positive, nuclear soul-power of creation can be contacted at the center of man’s being. World leaders and scientists, together with their fellow humanity, can become oriented towards the spiritual truths of life. Man has thrust himself through the veil of material appearances into a new region of limitless forces and energies. The great power that our civilization has unleashed can only be safely used by a humanity which lives according to the highest spiritual laws. Before we are fit to govern the revolutionary results of external changes we must undergo a profound inner change. The method of attainment of this inner life has been given out by the great Masters throughout history. Kirpal Singh gives the same science to humanity in this day and age.

So, on that fateful day in June, 1963, leaving an airport thronged with thousands of disciples who lamented at their physical separation from the Master, Kirpal Singh set forth for the West. He came to a continent which was perilously poised between two mutually antagonistic political ideologies, with an uneasy leavening of liberal and radical elements set between the two camps. He came to countries where the dark fear of the future dwells in the hearts of individuals and communities. He came to countries where—in spite of the creation of international welfare organizations—each nation was still mainly concerned with the development and extension of its own sphere of political and economic influence. He came to countries where selfish and separative trends of human thinking were creating new problems and new contacts.

Sat Guru Kirpal Singh Ji Maharaj arrived in Frankfurt, Germany, on June 9, 1963. He was accompanied by Madame Hardevi Raja Ram and Princess Devinder Bir Kaur Narendra, daughter of the late Maharajah of Jind, both of whom were concerned with many of the multilingual press-reports and tour-data, dietary and social arrangements, and other administrative aspects of the tour. Miss Eileen Wigg, a disciple from Toronto, Canada, acted as an indefatigable Tour Secretary throughout the European stage—and through part of the North American stage—of the tour. As the June dawn proclaimed a new, sunny day in Germany, Kirpal Singh arrived in the West. It was to prove a signal augury for the tour: the Sun of spirituality had risen in the East!

Chapter Six

ARRIVAL IN GERMANY

When Kirpal Singh arrived in Frankfurt he was greeted by Frau B. Fitting, a leading German disciple and the Master's representative for that country, and His Excellency, the Baron William Frary von Blomberg, O.S.J. The original meeting of Sat Guru Kirpal Singh and Baron von Blomberg had taken place under unusual circumstances, circumstances which have been paralleled in the experiences of many of the Master's disciples. Many years before their physical meeting, Baron von Blomberg had received an inner vision of Sant Kirpal Singh. In 1955 the Baron saw a photograph of Kirpal Singh in an American newspaper. The Baron recognized that this was the same holyman who had appeared to him in his vision. The newspaper was reporting Kirpal Singh's visit to California. Baron von Blomberg, who was residing in Boston, immediately flew to San Francisco, and was initiated by Kirpal Singh into the Science of the Soul.

Later, in 1957, Baron von Blomberg was to become a leading figure in the creation of the World Fellowship of Religions. At the first Conference, held in New Delhi in 1957, Pandit Jawaharlal Nehru, the illustrious Prime Minister of India, participated in the proceedings and made a short speech in which he

endorsed the aims and ideals of the W.F.R. Subsequently, Kirpal Singh requested Baron von Blomberg to accept the Secretaryship of the W.F.R., which he did. He was later to be elected to the position of Co-President. This was no new experience for Baron von Blomberg, for he had already served as Secretary to the International Secretariat of the World Fellowship of Faiths since the age of twenty-one.

Baron von Blomberg, a man of many abilities, was also associated with many philanthropic and spiritual organizations. An authority on various sociological and political questions, he was an advisor to many of the Royal Families of Europe. He had also introduced and pioneered the concept of Public Relations in the State of New Hampshire. Baron von Blomberg derives his title from one of the leading aristocratic families of Germany; he is also an American citizen, thus having intimate ties with both North America and Europe. He represents many Orders of Chivalry throughout the world; and as a representative of the Orient faculty of the Order of Saint John of Jerusalem, Knights of Malta, he made history by conferring the Golden Star of the Order upon His Holiness Kirpal Singh. This was the first time in history that the Order had been given to an individual who had been brought up in an Eastern tradition.

The ceremony of conferring the Order of Saint John took place on Sunday, September 2, 1962, at Sawan Ashram, before a gathering of over ten thousand people. His Holiness Muni Sushil Kumar Ji Maharaj presided over the proceedings. Many distinguished diplomats and Members of Parliament were present, including Sri Upadhyaye, Personal Assistant to Prime Minister Nehru, and Sri Dharam Dev Shastri, one of the oldest colleagues of the late Mahatma Gandhi. The Sovereign Order of Saint John is one of the oldest known Orders of Christian

Chivalry. It was this noble Order which was responsible for the founding of the first hospitals. The Order was awarded in the past to men of courage and magnanimity who were capable of self-sacrifice in the cause of the Christian Faith. Although Kirpal Singh was born into the Sikh Faith, Order recognized that he embraced all religions. He was thus the first non-Christian, in the orthodox sense of the word, to be invested with the Sovereign Order. With his customary humility, Kirpal Singh accepted this honor on behalf of *his* Master with the following words:

“The truth of the matter is—as stated in the Holy Guru Granth Sahib—throw all honors of the world in the fire. The only thing worth having is that which helps to find our Beloved—God. Desire of worldly greatness and honor takes us into the world. True greatness lies following the path that would take us to our cherish goal. And what is that goal? Our soul, separated from its source—its Creator—revolves endlessly in the cycle birth and rebirth. It must find its way back to God. I think that this honor is not for me, but for my Master at whose holy feet I had the good fortune to sit and learn all that I have learned, and who is with me even now. It is with his grace that these honors are coming to me completely unsolicited. But, if you ask me, I would say from the very depth of my heart that I have no liking for these things.”

Baron von Blomberg and Frau Fitting were accompanied by a group of German disciples, who had come from far and wide in order to greet their beloved spiritual Sat Guru. With tears of joy, Frau Fitting presented Kirpal Singh with a bouquet of flowers in loving welcome. For six days the Master and his party were the guests of Dr. Germa, the President of the Society for Harmonious Living. This Society has parallel aims and principles to the World

Fellowship of Religions, and Dr. Germa invited many distinguished people, including politicians, theologians and University professors, to his residence in order to hear the discourses of Kirpal Singh. Each morning a period of meditation was given to all who wished to participate. The Master was present to help and instruct those present, and many who were experiencing such things for the first time were astounded to find that they had their inner eye opened to experience of the Beyond.

On June 11, Kirpal Singh held a press conference with representatives of five Frankfurt newspapers. He was presented with a barrage of questions upon the message and practicality of his mission. This was an experience which was to be repeated many times throughout Europe and the United States. The hard-bitten and objective journalists and reporters wanted hard facts. This is the heart-cry of "news" in the West. There has been a great difference between the cultures of East and West, inasmuch as the constitutional make-up of the psycho-mental consciousness of the East has been somewhat dependent upon an abstract way of life and belief. The West with its concrete-minded, outgoing culture believed in the so-called "factual." Sant Kirpal Singh was to show, practically and objectively, that *all* religious experience—whether of East or of West—dwelled upon the certainty of God, and that the true life and world of reality was beyond the objective realm of illusion which constitutes our temporal home. He affirmed to the Christian-focussed people of the West that, in order to achieve the goal of the Christian religion, the devotees of Christ should aspire to the Path which he had trod before them. This is the Path of spiritual union, that goal which is achieved through direct experience of the Godhead. Kirpal Singh stated that a true Master was a practical

spiritual Guide for both East and West.

During a reception held at the residence of Dr. Engel, a prominent Foreign Office banker, the conversation turned from world affairs to the World Fellowship of Religions. "In what way will the W.F.R. benefit the World?" asked Dr. Engel. Kirpal Singh explained that the next aim was to bring all religious leaders together at the next Conference in 1965 in order to promote better understanding and to exchange knowledge and ideas. All apparent religious differences are man-made and are the result of narrow-minded bigotry. Saints have one common message for the entire world, and this is a message of Universal Love. Indeed, no one can love God unless he knows how to love his fellow beings. The W.F.R. was not brought into being to promote one particular religious faith, but to demonstrate that the *essence* of the major world religions unites in the Supreme One. For the most part, however, the various religions had lost the central truths of spirituality. There are many references to the Living Word in the various scriptures, but the practitioners and priests had concentrated too much on the outer forms of religious dogma, ceremony, ritual, metaphysical argument and many-sided interpretations of theological principles.

As a dynamic spiritual force in the world, the World Fellowship of Religions could affect the social system for good. A unified and revived religious expression in the nuclear age could once more express the basic truths of love, wisdom and harmony. The W.F.R. could infuse the thoughts, feelings and activities of mankind with the highest spiritual concepts. A new sociology, dealing with the external institutions of our global society, could be fecundated with the positive spiritual influence of the World Fellowship of Religions. This new spirit of

goodwill, instilled into our social, political, and economic structures, is a crying need today. Just as physical maladies wreck the human body, so do mental perversities. The latter so poison the system of man—collectively and individually—that he is affected by greed, selfishness, hatred, ill-will and animosity, which in turn lead to a perverted outlook on life. Man is dragged down to the level of beasts—and sometimes even lower than beasts—and the result is social, economic, and spiritual disintegration.

On many phases of the tour Kirpal Singh showed that spirituality was not necessarily a concomitant of solemnity and seriousness. Many times he would laugh and joke with his devotees and visitors. In Germany, much wit and repartee would be quickly translated by an interpreter and all would share in the general hilarity. On many occasions during the tour, in both European countries and the United States, there would be episodes of the kind reported by Rusel Jaque when he stayed at Sawan Ashram: * "On the evening of March 12, the Master's offering to his adoring family mounted on wings of spiritual mirthfulness as never observed before by this disciple. His softly musical words pealed forth to the accompaniment of his rippling laughter. Bibiji (Madame Hardevi) added her merry girlish voice, and one by one all present found themselves drawn up into the musically rhythmic cadence of the Master's symphony of laughter! Never have I imagined that anything in this life could sound so soul-satisfying with spontaneous, spiritual laughter. He gave us his goodnight blessing while still laughing. And we all retired to our respective cots with sweet smiling about our lips and eyes!"

* *Gurudev: The Lord of Compassion.*

On June 12, 1964, Baron von Blomberg and Eileen Wigg left for Dusseldorf in order to complete the preparations for Kirpal Singh's visit to that city. Two evenings later, Kirpal Singh gave a public talk at the invitation of the Society for Harmonious Living. The large hall was filled to overflowing long before the Master arrived. The theme of the Master's address was "Love, and all things shall be added unto thee." The talk was ably interpreted by Professor Zimmerman, who had been a close friend of Mahatma Gandhi.

"To live harmoniously, to realize God, to be a success in any field of work or play, requires love and devotion. If we apply this ideal to all our activities in life, success is always within reach." There was a hushed silence, and the audience listened intently as Professor Zimmerman set forth the words of the Master as he finished each phrase. "We are all conscious entities, being of the same essence as that of God. There is one underlying unity, and within this unity we are all brothers and sisters in the truest sense of the word. We form a universal brother-hood, which could be cemented in love and peace in the outer world, if only the much needed inner unity was realized. Because we do not know our true selves, our inner eye is not opened to see the Light of God which is all-pervading. When your single eye is opened, then will you see the same Light of God working in all. You will have true love for all and true regard for all scriptures left by the past Masters.

"All scriptures say that God resides in all creation and is immanent in every form. 'We live and have our being in God,' affirmed Guru Nanak. 'We should treat all people as our own flesh and blood.' The Prophet Mohammed stated that 'we are all members of the same family of God.' All the Masters have said the same thing. Therefore, it behooves us all to love

all mankind. Love of God and love of mankind are the two main commandments upon which the work of all the great Masters is based. God is all love and all harmony, and to know God you must first know yourself. This you can do by rising above body-consciousness and seeing the Light of God within. When we are all truly God-realized and are followers of the precepts of all the Masters, then there will be peace on earth; the Kingdom of God will be manifested upon earth and there will be no more war."

When Kirpal Singh had finished his address, there was a spontaneous reaction of gratitude and applause from the audience. After continued applause, Kirpal Singh came back to the rostrum and was presented with an inscribed Scroll by Dr. Germa. This gesture was warmly applauded by the audience when Dr. Germa announced that Kirpal Singh was thereby made an Honorary Director of the Society for Harmonious Living. After the meeting Kirpal Singh was surrounded by hundreds of enthusiastic people, all seeking to speak to him personally and ask further questions. Finally, when he was at last released from the spiritually-stimulated crowd, he and his party set off for Dusseldorf that same night.

Chapter Seven

THE DIVIDED LAND

From his arrival in Dusseldorf on the night of June 14, 1963, His Holiness Kirpal Singh stepped into an extremely busy program. The Conference of the East Prussians, sponsored by the Landsmannschaft Ostpreussen (Association of the Expellees from East Prussia) was the highlight of this program. This Association was a development of the "Representation of the Expellees from the East" movement, which aimed at re-settlement and restitution of rights to East Prussian refugees. Many leaders from the religious, social and political spheres were attending this Conference, and Sant Kirpal Singh had been invited by Dr. Alfred Gille, President of the Landsmannschaft Ostpreussen, as a Guest of Honor.

On the morning after Kirpal Singh's arrival, the President of the Landsmannschaft Ostpreussen visited him at his hotel and welcomed him to Dusseldorf. The secretary of the President presented His Holiness Kirpal Singh with a bouquet of flowers and also extended a welcome on behalf of the members of the Association. About fifty distinguished personages, from all parts of the world, came to the hotel to pay their respects to the great light-bearer from India.

Roy Anderson, leader of the Seventh Day Adventists, from Washington, D.C., visited the hotel and discussed the World Fellowship of Religions with Kirpal Singh. Agreeing that the W.F.R. could be a tremendous factor in helping to avert a global catastrophe, Mr. Anderson said: "If only we could at least unite in the name of God!" Sant Kirpal Singh said that this was completely possible, and Roy Anderson enthusiastically agreed to become a vice-president of the World Fellowship of Religions.

The pre-Conference atmosphere in Dusseldorf was charged with the many discussions and debates of the nature of mankind's problems. Many readjustments of consciousness in individual, national and world affairs were felt to be required. Such readjustments would probably mean a re-focussing of national interests and would take place over a period of many decades. A two-thousand-year era of separativeness has been responsible for the birth of many creeds and societies which are representative of exclusive ideas and ideals. From the dissemination of these ideas—keynoting as they do the negative emotions of separation, suspicion and fear—has grown that collective feeling of trepidation and mistrust which has blighted the lives of the world's peoples. Periods of military inactivity—as it relates to large-scale warfare—have only engendered an all-embracing fear of war, hunger, plague and poverty.

The Reverend James McWhirter, an eminent Anglican minister and Editor of the Church of England magazine "Everyman," visited Sant Kirpal Singh and was immensely interested in the World Fellowship of Religions and its projected World Conference, the third so far, which will probably take place early in 1965. On the afternoon of June 15, Kirpal Singh and his party attended a reception given for all foreign guests. Distinguished guests from many countries were gathered there. The general topic of conversation was

the fact that, in the world today, many intelligent men and women are gripped by emotions of uncertainty because they have no understanding of the true meaning of life. A question would constantly arise from the depths of their beings: Is there not some Power, greater than the collective governments of humanity, that, is overshadowing the world and is ready to help a humanity lost in strife and conflict? The priest and clergyman would answer this question in the affirmative: God is that Power. Nevertheless, the theologian can tell us little else about "God," and we need further enlightenment from a Master-Teacher.

Religious leaders and political representatives, attending this Dusseldorf reception, were quick to salute the Master-Teacher in their midst. All showed admiration for the dedicated labor of love which was being demonstrated in Kirpal Singh's efforts for interfaith unity and for the spiritual enlightenment of mankind. To these eminent people Kirpal Singh propounded the same message of love. He told them that without love no lasting peace can be maintained in the world, and without the spiritual-realization of each and every human being there can never be true love. God is love, and our soul being of the same love, that love is innately enshrined within us. It was Shamas Tabrez, a Muslim divine, who states that, "if you perform the outer rituals and ceremonies of worship for a hundred years, and have not developed love for God, you cannot be true worshippers. If you know not love, you cannot be aware of the mystery of God."

Mr. Fakussa, an official representative of the Arab States, listened to the Master with an intense interest. At first he was attracted by the Master's noble and imposing physical appearance; then, and more important, he was attracted by the simple and yet authoritative words of wisdom which the Master

gave out. Mr. Fakussa was amazed to hear that Kirpal Singh was an exponent of the *Surat Shabd Yoga*—the Science of the Soul—and that he could, at the very first sitting, connect the soul to the Light and Sound Principle within. Mr. Fakussa had searched for the true spiritual Path since childhood and he had acquired much knowledge of spiritual things. But he had never imagined that he would ever have the good fortune to meet a Living Master, a Master who was great enough to be able to instruct a disciple in the correct method of rising above body consciousness and actually give first-hand experience of the God-in-action-Power.

Professor Nerman, a personal friend of the King of Sweden, visited Sant Kirpal Singh and discussed the World Fellowship of Religions. He was accompanied by Mr. Arva Horn, a representative of the Baltic States. Kirpal Singh outlined the principles of the World Fellowship of Religion and the Professor responded with these enthusiastic words: "I think that this is the only hope for saving humanity. If, as your Holiness states, people would only try to understand their own religion in Truth, they would automatically place themselves in a better position for understanding other religions. Thus all racial difficulties which spring up between us would be easily overcome."

George Dewey, a noted American journalist representing many U.S. publications, evinced great interest in the work of the World Fellowship of Religions. He recognized that Kirpal Singh was a spiritual ambassador of God, bringing to the world the all-embracing love of the God-realized man. The Reverend Gerhardt Wessler, Dr. Austin App and Professor Hollenweger also discussed the great mission of spiritual unity with His Holiness. All enquired as to the possibility of bringing an ageless

message of love and goodwill before disillusioned mankind. Would a new social age, oriented to spiritual reality, bring new modes of living? These modes of living could be very different from those which we have been accustomed to. It is our duty to develop a higher vision and to relate it to the needs of humanity on a global scale. We can no longer consider one section of the world-community as subservient to another. Great progress has been made in the field of scientific endeavor; and the peoples of the world, through their immense capacity for invention and creativeness, have become more interdependent and highly aware of each other's problems. But the main ingredient for progress was *spirituality*.

Baron Hans Joachim von Blomberg, Dr. Roberto Alemann and Mr. and Mrs. Kienitz-Garcia were amongst further visitors and delegates, all seeking to know more about the mission of Sant Kirpal Singh. The charming Countess Mara Bnin de Bninski discussed the World Fellowship of Religions with its President and graciously invited Kirpal Singh and his party to be her guest at Wentworth Castle, New Hampshire, during the American stage of the tour. Such occasions of goodwill and true co-operation were to be witnessed many more times on this World Tour. It was in Europe, particularly, that Kirpal Singh showed the Christian world the need for the initial acceptance of Unity-in-God in all Christian sects, and for the further step of recognizing the universality of God's Message given in all the great social religions.

During the Dusseldorf visit, when Kirpal Singh called on His Eminence Archbishop Andrey of the Bulgarian Orthodox Church, the Archbishop warmly embraced the Master. "I have heard much about you," he said, simply and sincerely, "and I am very happy to meet you." Archbishop and Sat Guru sat down together and discussed spiritual matters of mutual

interest. Archbishop Andrey graciously accepted a vice-presidency of the World Fellowship of Religions, stating that he was willing to serve in whatever way Sant Kirpal Singh suggested. He invited the Sat Guru to visit his residence in New York when the Master and his party arrived in that city.

On the morning of June 16, 1963, the Conference of the Landsmannschaft Ostpreussen was held in the vast Rheinstadion, Dusseldorf. Over two hundred thousand people attended this Conference, and many speeches were made, including a strongly-worded address by Herr von Hassel, the Defense Minister of West Germany. Whatever the immediate solution that can be applied to the great problems of human rights which were set before this Conference, there is no doubt that Western civilization, which has grown in tremendous power, has at the same time depleted its population of young people and children through two terrible global conflicts. If any country wishes to take the initiative in the moral leadership of the world, it must become strong in the ways of peace. This does not imply the development of an inert, flaccid form of pacifism. The true principle of peace is a dynamic and active one which can only be brought into existence when mankind has developed its faculties of self-analysis and self-realization. This is an inclusive religious goal, proclaiming the fact of God-immanent as well as God-transcendent, teaching the principle of *man-making*, true spirituality, as the panacea for all the strifes and conflicts of mankind.

Later that day Mrs. Una Byrne, President of the House-wives Association of Dublin, Ireland, called on Sant Kirpal Singh to discuss his forthcoming visit to the Republic of Ireland. Warm-hearted and dynamic, with a fine sense of humor and charm, Mrs. Byrne overflows with an energy and enthusiasm

which affects all who come into the orbit of her many activities for human betterment. A true Celtic whirlwind of action, Mrs. Byrne was responsible for the tremendously successful plans and arrangements of the Irish stage of the World Tour. Mrs. Byrne accepted the responsibility of being the representative for the World Fellowship of Religions in the Irish Republic.

Each morning at his hotel, Kirpal Singh gave meditation sittings to the disciples and seekers. Due to the busy schedule in Dusseldorf the devotees from that city and other parts of Germany had to wait several hours for interviews with their Sat Guru. To their great joy, this problem was finally solved by allotting one whole day to them. In the evening of June 18, the awaiting disciples were gathered together in the presence of their Master. Kirpal Singh asked them if they wanted him to talk or if they would prefer to ask questions. He would clear up any difficulties or problems for them. With one accord they pleaded for another meditation sitting. "In meditation, with your blessing, all our problems solve themselves and our difficulties vanish," said one of them, echoing the sentiments of all. "After this we are left with such love and tenderness that we want for nothing else." The Sat Guru gazed at each one of his spiritual children in turn and then granted their wish. When the meditation sitting was over, he gave a brief talk.

Love for humanity and love for God was again the theme for his talk. But it was an inexhaustible and ever-changing theme in the universality of its presentation. He told them that Guru Gobind Singh, the tenth Guru of the Sikhs, had expounded the same truths as given by Christ and all the Masters: "Hear ye all, I am telling the truth. Those who love, they get to God!" A lover of God will be the lover of all the past Masters and their holy scriptures. Love of all mankind and all creation will make a lover of all

the social religions, a lover of all holy places and a worshiper at all places of pilgrimage. A lover of God will never consider molesting anyone in thought, word or deed.

On June 19, Kirpal Singh visited the home of Frau Hilda Spindler, one of his disciples in Dusseldorf. He held a meditation sitting for the disciples there—many of whom had recently arrived from Bonn and other cities—and then left for Hamburg. His disciples had realized the wonder of company with God: for a God-realized man is the mouthpiece of God, and all the scriptures of the world testify to this. To gain initiation from a Master-Saint is the greatest blessing one can receive on earth. The Master-Saint holds the key to the Kingdom of God. God has bestowed His greatest Gift in sending the “hungry and thirsty ones” a true Master; and God is the greatest Gift that the Master can himself bestow upon us.

Chapter Eight

THE ROYAL ROAD

Kirpal Singh and his party were welcomed to Hamburg by Baron William Frary von Blomberg and Mr. George Dewey. During his stay in Hamburg, Kirpal Singh received the highest honor of the Free Polish People. Mr. V. Orlinkski, President of the Polish Combatants Association, made him an Honorary Member, the first Asian to be thus honored. Again, the West was giving back something to the East: the East which had presented the West with a heritage of Ancient Wisdom and ageless teachings, shorn of all spurious practices and superstitions. In the bright dawn of a new day the two apparent polarities of East and West were blending into a mutual recognition of unity. For, as the Master states, there is no division of East and West in reality. Perhaps a new spiritual Culture will be brought to birth by this new recognition. Then shall the inclusive spirit of Love that is ensouled in the Living Master succor the “thirsting ones” and bring mankind to its true heritage of spiritual rebirth.

Professor Wilhelm Flitner, latest winner of the coveted Goethe Prize, discussed the W.F.R. and the Science of the Soul with Kirpal Singh. The scholar listened with deep interest as the Sat Guru informed him that reunion with God was the greatest science

on earth—a forgotten science but not a lost one. Kirpal Singh went on to say that since the beginning of creation, when the first flicker of self-awakening dawned on man, his attention has been more and more concerned with the problem of his own worldly existence. He has investigated into the cause and source of all creation. Through the ages he has probed and queried in vain, but now at long last his increasing thirst for knowledge is turning his attention to the results gained by other seekers in this field. The supreme knowledge is that which deals, both theoretically and practically, with man's true nature and his relationship to God. It is, in fact, a natural science, without hypothesis and not subject to change or time.

Professor Flitner was enthralled by the exposition of spiritual science, given by the great Master-Saint, and Kirpal Singh continued to tell him about the supreme science. It is a fact that man is composed of body, mind (intellect) and soul. Man is extremely careful to develop himself physically and mentally, but he understands very little about the soul, which is the controlling Power which rules both body and mind. As physical joys are only temporary, and there are limitations of the body and mind which man cannot shut his eyes to, man must search for the perennial source of joy and peace within himself. Self-analysis is the first step in this direction. Self-knowledge leads to God-knowledge, and this is the essence of the message of all Masters. The word "religion," as previously indicated, is a term for the great binding force which links man back to his Creator. Man, by his entire absorption in the mundane affairs of earthly existence, has forgotten his True Home and has become identified with the physical world. A contact with the God-in-action-Power of the "Word" is the living method which has been given to the world by

God, through the grace of the Living Master. It is eternal and unchanging permanence.

The House of Oldenburg is one of the oldest and most illustrious families in Germany. The Grand Duke of Oldenburg gave a reception in honor of Sant Kirpal Singh at the ducal Palace in Eutin, about two hours drive from Hamburg. Accompanied by Princess Devinder Kaur Narendra, Madame Hardevi and Baron W. F. von Blomberg, Kirpal Singh was received at the doors of the Palace by the Grand Duke and Duchess of Oldenburg and the Duke and Duchess of Mecklenburg, the parents of the Grand Duke. The Duke of Mecklenburg, an uncle of the Queen of Holland and a former Governor of Togoland, had evinced great interest in the World Fellowship of Religions. Later, at a private consultation with Sant Kirpal Singh, this elderly and dignified nobleman consented to becoming a vice-president of the W.F.R. In the presence of many distinguished guests the reception was held in the beautiful and impressive central drawing room of the Palace.

It was a symbolic act of the meeting of temporal and permanent. The Houses of Oldenburg and Mecklenburg, into which many of the past members of European royalty had been born, met the living representative of ageless, spiritual royalty: for such are the elite of the Supreme One, the great Masters. In the chequered history of Europe, Peter the Great, Czar of Russia, had been a grandson of the Oldenburg House on the distaff side. Catherine, the most famous of the queens of Russia, was also a descendant of this family. The Grand Duke made a stirring speech of welcome to the great Master from India, and he was followed by the Duke of Mecklenburg and other dignitaries present.

Sant Kirpal Singh thanked the Grand Duke for his kindness and hospitality, and went on to explain his life's mission to awaken mankind to the knowledge

of God and the highest Truth which was hidden in man. He told them of the World Fellowship of Religions and its work for interfaith goodwill and world peace. He then spoke of the spiritual work of the Masters, who come into the world with a special mission: the dispensation of the saving Word of the Lord to those who hear their message and come to them in order to follow their teachings. The Masters will care for the *souls* of their disciples; they are not particularly concerned with the raiment of the body and the outer marks of rank, denomination, color, class, race or creed. The Master explained the way out of the human body by the way of conscious soul-withdrawal, and the way into the spiritual worlds beyond by contact with the Holy Ghost or the living Word. Masters come to unite individual souls back to their Source, and not to disrupt any spiritual relationships or religious affiliations. Religious barriers do not stand in the way of the true Masters. They have love for all religions and actually instill light and love into all religions; for without such light and love the social religions would be lifeless, a corpse without a soul. After his brief discourse Kirpal Singh again thanked his gracious host and hostess, and added that the loving welcome and esteem afforded him would be accepted in praise of God and also as a gesture of goodwill to India.

The Grand Duke and Duchess then conducted Kirpal Singh and his party through the ancestral halls of the Palace, pointing out the many beautiful art treasures which dated back for centuries past. Amongst these wonderful objects was a model of a sailing ship, designed and constructed by Peter the Great himself. The Grand Duke turned to Sant Kirpal Singh. "Your Holiness, what do you think of the Palace?" he asked. The Master looked at the Grand Duke with love and compassion in his eyes. Then he gazed at each person in turn, and, with a flowing gesture of his

hand replied: "Nice place." The Masters see the living treasure of the soul within all human forms. They are simple and complete in themselves, untouched by material splendor and riches.

At the Hamburg Headquarters of the Landsmannschaft Ostpreussen a further reception was held for Kirpal Singh and his party. Kirpal Singh was welcomed by Herr Otto, a director of the organization in Hamburg. After a tour of the offices, where he met young men and women who were working in a dedicated and selfless way, Kirpal Singh told Herr Otto that he was most impressed by the spirit of helpfulness and love shown amongst the workers there. "If only all people would help each other like this," he remarked, "what a great effort that would be towards improving the world as a truly good place to live."

Throughout his journey through the West, Kirpal Singh was to evoke important lessons from everyday affairs and posit the essential meaning of these happenings to all who heard his discourses. The majority of men and women, when they are not wrestling with the economic problems of survival, are continually seeking for pleasure and for the satisfaction of their many desires. As a whole, the human race is incredibly restless. But it is mainly in the West that this restlessness manifests as a search for pleasure. In the Afro-Asian countries, with their struggle for economic sufficiency, it is a grimmer emotion that is stirring in the breasts of peoples who have suffered the brunt of oppression, privation and war. However, pleasure is not synonymous with true happiness. Happiness within human hearts, attuned to the love of God, can bring settlement and peace to the world. Such happiness is far removed from the race for pleasure and the temporary satiation of the desires of the mortal personality. A true Master transcends the differences which the world gives the

concepts of "East" and "West." He brings the key to happiness and joy for the whole human family.

At the Hamburg headquarters of the Women of Pomerania movement, Kirpal Singh delivered a discourse on spirituality and the World Fellowship of Religions with Baron W. F. von Blomberg translating from English to German. Kirpal Singh spoke on the necessity for *man-making*. A man, according to the Science of the Masters, is not entitled to be called a *man* in the true sense of the word until he has both theoretical and practical knowledge of his true position in Creation. Man is several component parts—body, mind and soul—in order of comparative importance, and he has a relationship with the Supreme Power while yet living on earth. The Masters, therefore, strongly advocate the need of *man-making*. This *man-making* is self-realization, knowing one's true self and then knowing God. This can be achieved through the grace and loving help of a true Master.

Kirpal Singh expounded upon the same theme at a reception given on June 22, at the home of Herr Gunther von Appen, a leading industrialist. Frau von Appen, the charming wife of the industrialist, exclaimed with wonder in her voice that she had never really understood the true significance of spirituality. She had never dreamed that it could be considered as a science and practiced systematically with love and devotion. "Your Holiness makes seeming impossibilities appear easy and practicable," she told the Master. Frau Appen, her husband, son and beautiful daughter, together with their guests, were unanimous in their praise of the mighty spiritual teacher who had blessed their house with his presence. "It is all the Grace of God working through my Master," was the characteristic reply of Kirpal Singh to such acclamation.

Kirpal Singh was again visited by Mr. George Dewey the prominent American journalist. They had many

talks upon various aspects of the World Fellowship of Religions. With his wide experience of international affairs, George Dewey was able to put many points of human interest before the Sat Guru. There is no doubt that the writer and artists who contacted the great Sat Guru found their creative work affected by the direct spiritual energy radiating from him. Scientists and psychologists also experienced this inner change in their work. The science of psychology in the West, still very much in its infancy, has much to learn from the ageless teachings of the East. Through the Science of the Soul, such a psychological science could be raised to a higher spiral of human experience. Disciples of the Living Master could become true spiritual ambassadors and help more and more people receive a fuller measure of the treasure of spirituality. Wherever Kirpal Singh went, and in whatever area of human endeavor he moved in, there was brought forth through human personalities tremendous power and inner knowledge. People found that they were externalizing energies of love and wisdom and they would interpret these experiences in thoughts and words which symbolized, in modern terms, the ageless teachings of the Masters.

Frau Dolling, the President of the Women of Pomerania movement, discussed the religious problems facet by people living behind the "Iron Curtain." "It is a known fact," she told Kirpal Singh, "that if the difficulties which parents have in attending church continue, then their children will forget God altogether." The Sat Guru re-assured her. "If the parents are strong in their views, then nothing is lost," he informed her. "The world might forget God, but God will never forget His children. If one sees these things a little beneath the surface it will be found that, day by day, a spiritual awakening is dawning in the world. Man is beginning to enquire about the true purpose of life. He wishes

to know *who* he is, *where* he has come from, *where* he is going, and *what* the purpose of his life is. There is truly no need to be overconcerned with these things, for God will do what is best for all creation. Naturally, it would be best if all people would become helping factors and channels for God's Will." Kirpal Singh paused for a moment. "You say that people behind the 'Iron Curtain' are finding it difficult to worship God in church?" he asked. Frau Dolling nodded. In spite of the wide propaganda regarding the high rate of churchgoers in the U.S.S.R., there was apparently a great deal of difficulty for many devout people in several of the communist countries.

"God does not reside in human temples," continued Kirpal Singh. "He, Himself, made a temple in the form of the human body, and it is therein that He resides. People do not need churches in order to find God, although these places of worship have their value in providing a building where all can sit together in sweet remembrance of the Lord. When such actions are performed in deep sincerity, it helps us all to love one another. My message to all humanity is to seek God within, for He resides within every human being; He is the very Soul of our souls. Our less fortunate friends should realize this, and bring up their children in this greater and truer faith. If there is a church or temple available, it is well to make good use of it; but we should also learn to go within the God-made temple and find the God residing within ourselves."

Chapter Nine

WALL OF FEAR

Kirpal Singh arrived at Tempelhof Airport, Berlin, on the afternoon of June 23, 1963. He was accompanied by his party from India, Baron W. F. von Blomberg, Mr. George Dewey, Frau Fitting and Miss Eileen Wigg, the Tour Secretary. Many of the Master's disciples in that beleaguered city were at the airport to greet him. He was welcomed by Pfarrer Wendelin Siebrecht, Director of the International Committee for the Defence of Christian Culture, who had come to the airport on behalf of several Christian groups in order to greet the Sat Guru. Kirpal Singh was driven to the residence of Fraulein Hilda Georg, a devoted disciple, who had invited the Master and his party to stay at her home while in West Berlin. Greeted by more enthusiastic devotees at Fraulein Georg's residence, Kirpal Singh gave a short discourse on spirituality.

He told the devotees that, in the Science of the Masters, there were only two types of knowledge recognized. One type of knowledge is designated *Apara Vidya* and the other is termed *Para Vidya*. *Apara Vidya* consists of the reading of scriptures and the performance of rituals, ceremonies and the giving of alms, etc. These are the elementary stages of

religious understanding. On the other hand, *Para Vidya* is the Science of realized truth: the Science of the Soul. The creation of interest in knowing our true selves and knowing God, and the living of an ethical life, are prerequisites of spirituality. For spiritual unfoldment we have to seek the guidance of someone who has realized that spiritual life. The main obstacle is that we do not know what we are and where we stand.

Our souls are under the bondage of mind and matter. We must learn the practical method of self-analysis and then to rise above body-consciousness. In doing this, we find that we are not the body, nor the intellect, nor the outgoing faculties. We know many things, but only intellectually. We must know ourselves and know God, and this we can achieve only by following *Para Vidya*, the science of realized truth, in a simple and natural way. This science can be followed by people of all ages. Unless we know who we are, and what our relation is with God and all creation, we cannot know joy and true peace.

On June 24, Kirpal Singh and his party were taken on a tour of West Berlin. Pfarrer Siebrecht conducted the tour and proved an extremely informative and helpful guide. When Kirpal Singh saw the notorious "Wall" between East and West, symbol in concrete and barbed-wire of man's inhumanity to man, he was deeply moved. Told of the unhappiness the Wall had brought, separating mother from son, husband from wife, brother from sister, and planting fear in the hearts of the people, Kirpal Singh made the following statement:

"It is the right of everybody to be free," he affirmed strongly. "We know that stone walls do not a prison make, nor iron bars a cage. Birds fly freely anywhere. The spirit is free. Man, the highest of God's creation, should therefore certainly be free. The inexorable law of nature is that all who do wrong must pay.

Whosoever is responsible must pay for all cruel suppression of humanity; for all aggression. In the meantime, we of India, who have enjoyed the freedom of life and spirit, pray for those who do not enjoy their right of freedom. We know their situation, we do not forget them. All humans should have the right of self-determination as to where they wish to live. The spirit is all and the spirit will overcome!"

The great Masters, as beacons of God-power in the world, have always emphasized the concept of *freedom* in the highest, most spiritual sense of the word. During the World Tour, many Western leaders responded to the dynamic impulse given towards true freedom by Kirpal Singh, a modern spiritual Master. Although this response has been mainly a subjective one so far, it has been reflected in several positive efforts made towards freedom and goodwill in political and economic spheres. In the future, as present negative influences weaken and the world goes forward into a more enlightened age, humanity will direct its endeavors upward to the highest conception of freedom, transcending even moral and ethical teachings, and reach the highest spiritual planes of life.

At a reception held at the Berliner-Tegel by the German Foundation for Developing Countries, Kirpal Singh discussed the distressing state of affairs in the world which were caused in the name of religion. He told the gathering that all religious differences are the outcome of religious vanity and spiritual egotism. So-called leaders of many religious sects suffer from misguided fervor and narrow prejudices, and cannot take a detached view of any other religious faith. On the contrary, they see the rest of the world through the smoke-screen of their own biased opinions. They cannot tolerate anything which is not in accordance with their own rigid formularies and

sectarian orders. While, in reality, there is only one world-embracing religion of love, based upon the fundamental truth of the Fatherhood of God and the brotherhood of man, the forces of self-interest have carved out narrow sectarian principalities and have raised frontiers of hatred and antagonism, thus dividing man from man, class from class and nation from nation.

Later that same day Kirpal Singh visited the Right Reverend Otto Dibelius, Evangelical Bishop of Berlin, at his residence in Dahlem. Dr. Dibelius was extremely interested in the purpose and message of the World Fellowship of Religions. The response of the progressive and enlightened leaders of the Christian Church was always encouraging and heartening throughout the tour. The Master Jesus recognized the living soul within all men, and yet he was profoundly concerned with the reform of religious and social institutions. Like all Masters, however, Jesus recognized that men should become reformers of themselves first. In this spirit of their Master, the Christian leaders acknowledged the great mission of the President of the World Fellowship of Religions.

Many religious leaders were sympathetic to the message that Kirpal Singh preached; and Kirpal Singh, in turn, raised this feeling of sympathy from the plane of emotional sentiment to the plane of spirituality. He evoked the quality of compassion in many of the political, social, and religious heads—a compassion for the spiritual blindness and suffering of all humanity. Such a quality should be abundant in all who seek to serve their fellowmen in a just and tolerant manner. It is in the inherent nature of man that he looks for a leader to guide him. All social religions recognize this need. Seek for a leader with the eyes of the spirit as well as with the eyes of the flesh. Man can find a Living Master—a true Way-shower—

in Sant Kirpal Singh Ji Maharaj. This is the Path to true service and liberation.

Kirpal Singh also visited the General Curate of the Diocese of Berlin at his residence in Wandstrasse. The ministers and prelates of the Christian Church were recognizing the transformation of modern society, and Kirpal Singh presented the necessary spiritual solution to the problems posed by this transformation. Since the days of the Palestinian drama of Jesus, there have been many changes made in the formation of human society. Man has made material progress and invented machinery which dispenses with human labor. He has created electronic computers which solve abstruse problems with incredible speed. Developments in nuclear science and astro-physics appear to promise an even more revolutionary change in the structure of human society. Man has conquered matter. The tremendous energies within the nucleus of the atom have been unleashed, and humanity swings like a pendulum between the creative and destructive poles of this terrifying release of power. Man must now seek the solution to his many problems within his own self.

Kirpal Singh gave several talks and meditation sittings whilst in West Berlin. His devotees and newcomers alike derived enormous benefit from the *darshan*—or blessed sight—of this great Master. German initiates of the Sat Guru now numbered several hundreds, and the number was growing daily. Many people, living in the divided city of sorrow, came to this Holy Man in order to receive spiritual food and solace in these difficult times. Many were shown, by experiencing the supernal strains of the Sound Current, that the spiritual realms were eternal and, therefore, far more important than the transient physical, astral and mental words. Here, in the city of West Berlin, the rule of the Negative Power

diminished in the hearts of many as they responded to the message of the Master. Even with the global conflicts being fought out today, many have reached a point of consciousness where they realize that the super-sensible worlds are of far greater importance than the physical. Truly, there is no imprisonment or bondage for those who have found a Living Master, and have been initiated into the supreme science of spirituality.

Herr von Eckhardt, Secretary of State and Plenipotentiary of the Federal Republic, received Kirpal Singh at the Bundeshaus, Bundesallee, on June 27, 1963. The meeting of the Sat Guru with many political leaders in the West was of untold importance. Political institutions and social organizations are but temporal structures which stem from the separative nature of man's intellectual mind. They have their important part to play in modern society but the over-development of the intellect, and neglect of the soul, has led mankind to over-emphasize the importance of these institutions. If man's political and social organizations are not based on the wellbeing of humanity, then they are built on shifting foundations. Man cannot change his sociological organizations—and hence his moral and ethical sense of values—unless he has consciously identified himself with the highest spiritual purpose and the highest interests of his fellow man. Only then will the faculties of man be used in a positive and creative manner, and the political and social organizations will be transformed for good.

After his visit to the Secretary of State, Kirpal Singh called on Herr Mullenburg, the Vice-president of the West Berlin Parliament, at his office. They discussed the World Fellowship of Religions, and then the conversation turned to the spiritual science which the Master had brought to the West. Kirpal Singh explained that, in spite of their tremendous material

advances, mankind appeared incapable of organizing or constructing anything which satisfied their inner needs. Whilst man does not attempt to develop the spiritual aspects of his nature, his technological developments are worse than useless. A thorough understanding of his essential divinity is the one thing which will bring an end to the conflicts that assail modern man. Man has released the power that was latent in the physical atom. He must now release the power latent within his spiritual self: his soul. Once man has realized this truth, given out by all the spiritual Masters in the past, the present forms of governments, social institutions and churches will themselves undergo a profound spiritual change.

Herr Mullenburg asked Kirpal Singh what happened to people who have no time for meditation and prayer due to their busy life in politics. Were they doomed to some form of spiritual punishment? Kirpal Singh answered that all work done in sincerity and unselfishness for the cause of human betterment was God's work. Meditation and prayers to God for selfish reasons were as bad as working against God's wishes. People who work unceasingly for the good of humanity—even if their own inner development is thereby neglected—were much better off than so-called religious leaders who devoted their time to God's work for material profit, thereby misleading humanity in the name of God.

Herr Mullenburg was deeply touched by Kirpal Singh's words. He took the Master's hands and thanked him for taking so much trouble to explain the spiritual path. He said that Kirpal Singh had lifted a veil of uncertainty from his heart and planted a new ray of hope in him. He then asked the Master if he had seen the notorious Berlin Wall. Pfarrer Siebrecht, who accompanied Kirpal Singh to Herr Mullenburg's office, immediately answered Herr Mullenburg's question by

stating that not only had Kirpal Singh seen the "Wall," but he had given a statement about it. He showed Herr Mullenburg a copy of the Master's message on the "Wall of Fear." Herr Mullenburg was so excited and enthusiastic about the message that he took the Master's hands again and pleaded with him to permit the message to be published in the West Berlin newspapers. The Master laughingly consented, and a secretary was called and told to have the message translated into German and released to the press.

That night Kirpal Singh gave a public discourse at the huge Students Hall of the Free University. The hall was filled to capacity, and the Master spoke on the outer and inner aspects of man. Again he told the students of the science of *man-making* and the five prerequisites of spiritual development:

1. The aspirant will be a true Ahimsa (a non-violent person), which is the highest of all laws of conduct.
2. The aspirant will live a life of truthfulness.
3. The aspirant will hold a high character.
4. He will have love for all, hatred for none.
5. He will live a life of selfless service for the uplift of humanity.

These are the five pillars on which the mansions of peace can be built. These five pillars are cemented by developing the spiritual contact within. The aspirant looks to the whole world as the house of God and the various countries as so many rooms therein. Governments may control the bodies of men, but they cannot achieve *man-making*. The hearts and minds of men must change, and that change must come from within. Out of the abundance of his heart a man speaks. His very words are charged, with his inner thoughts and feelings. If he has love for all mankind, his words will be charged with love. Whatever comes from the heart, that will go to the hearts of

people. This is the sole task of really spiritual men and not sectarian people. These spiritual men can achieve this goal, without which no good society can ever achieve freedom.

Shortly afterwards the great Master was to leave West Berlin. At the final meditation sitting his devotees gathered before him. He gave a message of hope for the city of Berlin, for the people of Germany, and for the people of the whole world. World problems will not be solved by transplanting racial groups and families to other parts of the planet. It is the realization that soul-consciousness—the true Self—can be evoked under any circumstances and in any environment, that will lead humanity to shoulder the global responsibilities which all rightly share. The problems of humanity stem from common origins: negativity and ignorance. Through the knowledge of the Positive Power of creation, the Holy Naam, and under the guidance of a living Preceptor of the Supreme Science, the problems of humanity will be solved. There will be no more "Walls of Fear," physically or spiritually.

Chapter Ten

SOUL AND OVER-SOUL

Kirpal Singh arrived in Bonn, capital of the German Federal Republic, on June 30. Arriving at Bonn Airport he received an enthusiastic and loving welcome from a large group of disciples. A press conference was held, and news concerning the Master's mission in bringing the Science of the Soul to the West, and the purpose of the World Fellowship of Religions, was published in several of the major newspapers. On the following day Kirpal Singh held a meditation sitting, and many people received firsthand experience of the Light and Sound Principle.

During his stay in Bonn, Kirpal Singh called upon the Ambassadors of India and Jordan at their respective embassies and discussed the work of the World Fellowship of Religions. At the Australian Embassy at Bad Godesburg, the Honorable J. A. Forsythe listened with intense interest as Kirpal Singh and Baron von Blomberg outlined the many-sided purpose of the World Fellowship of Religions. He said that all assistance would be extended by the Australian authorities if and when the Master visited Australia. Two press conferences were held in Bonn, and later, on July 3, a representative of the Greek Government called on Kirpal Singh to discuss the W.F.R. and Master's forthcoming visit to Greece. Before the Master departed for Nurenburg, a reception was

given in his honor by Herr Kruger, President of the West German Parliament, and the Master spoke upon the plans outlined for the forthcoming Conference of the W.F.R.

Kirpal Singh gave three public talks in Bonn and presented a unified exposition of the Science of the Soul. He said that to progress on the spiritual path the aspirant must free himself from the *five enemies*: lust, anger, greed, attachment and vanity. The remedies to the *five enemies* are chastity and continence, forgiveness and tolerance, contentment, discrimination and non-attachment, and humility. If the aspirant truly seeks God and the spiritual life and makes an endeavor to free himself from the *five enemies*, he can receive initiation from a competent Master who will guide the liberated soul through the higher planes to the True Home of our Father. Even at initial initiation sitting a degree of spiritual vision and hearing is experienced which is revelatory in its far-reaching implications.

At the initiation sitting the aspirant sees the light within, and this light grows to the radiance of several suns put together. Normally, the closed eyes are covered by veil of darkness, but during the initiation the aspirant experiences a supernal brightness, which is the light of the soul within. The aspirant now realizes that the tradition of a lighted candle in churches and temples is to remind man of the divine light of God within. He then experiences the supernal Sound-current within, the Sound which was known to Christ as the "Word" or Holy Spirit, and to the Masters as "Naam" or "Shabd." Eventually, the initiate meets the Master within and talks to him face to face, and, under his grace and protection, has the Master always with him—even though their physical personalities may be separated by thousands of miles. The Master-Power is ever protecting the disciple and, with evident

proofs before him, he is confident of his own progress, his Master, and his eventual realization of God.

Kirpal Singh spent from July 4 until July 9, in the country residence of Herr and Frau Flor at Ueber, about twenty miles from the city of Nurenburg. At the railway station in Nurenburg the platform was thronged with more of the Master's devotees. Kirpal Singh and his party were escorted to a line of cars outside the station, and then the long motorcade set off for Ueber. Meditation sittings were given every morning at the Flors' residence, and three public talks on the Science of the Soul were given in Nurenburg with several hundred people attending each talk. The talks were greeted with great enthusiasm, and many people made immediate enquiries about obtaining initiation into this spiritual science. After the first talk, a group of Indian students came to the back of the stage and asked for permission to make a copy of the tape-recording of the talk.

As always, permission was granted, for the Master's teachings are for all mankind, and his discourses may be reproduced for the benefit of all true seekers. No fee is charged or accepted for any facet of the Master's teachings whatsoever. The Indian students explained that they attended a club where the members discussed all the world religions. In spite of the presence of representative speakers from the various faiths, questions were asked at the club, and almost always received a disappointing answer if any deep problem of spirituality or religion was touched upon. "I am a serious student of religion," one student declared, "but not until now have I ever come across anyone who could give such convincing answers to either, simple or difficult questions in the clear and direct way of His Holiness."

Many others in the audience remarked on the spiritually-impelling quality of this quiet-spoken, God-realized man. One woman described a strong, vibrant voice, which welled up within her as she

listened to Kirpal Singh's words, and told her that she was face to face with a God-man. Several more people were initiated into the Science of the Soul at a later sitting. On the morning of July 9, Kirpal Singh and his party left Nurenburg for Munich. Many cars were lined up, ready to form a motorcade for the journey. One car had a trailer behind it which was packed with tents and pots and pans. Several devotees could not afford hotel bills, but they were not to be put off, and gleefully solved the problem by bringing everything necessary for camping out.

Kirpal Singh was visited each day in Nurenburg by many newspapermen, journalists and representatives of leading magazines—Mr. Eric Koczian and Baroness Anne Sybil von Blomberg amongst them—and spoke at great length on his task of bringing the Science of the Soul to the whole world. He spoke of the formation of the World Fellowship of Religions, referring to it as a major move for peace and goodwill in the world. At a dignified reception, Kirpal Singh was welcomed by the Roman Catholic Cardinal of Munich. He was also received by His Excellency the Protestant Bishop and by the President of the Bavarian Government.

A reception was held for Kirpal Singh at the residence of Judge and Frau Wuschek, where the guests were able to learn more of his world mission in quiet and comfortable surroundings. Frau Wuschek was delighted to receive some beautiful Indian fruit from the hands of the Master. Some disciples in India had had this fruit flown out specially for the Master's own use, but characteristically, he distributed this fruit as *parshad*—blessed food—to the guests and disciples around him.

Christian leaders of various denominations, and professors and students from different universities discussed spirituality and the reconciliation of the

world faiths with Kirpal Singh. One student asked the Master about the Path of Discipleship and the requirements for treading this Path. Kirpal Singh informed him that the basic conditions for would-be initiates are a willingness to cultivate a flawless morality, truthfulness, non-injury to others, love for all and selfless service. These are the five cardinal virtues. The disciple is expected to be purely vegetarian in his diet, to abstain from alcoholic drinks and narcotics, to earn an honest living and to practice right conduct in all his affairs and transactions. Kirpal Singh left Germany for Innsbruck, Austria, on July 14.

High up on the side of one of the mountains which surround the city of Innsbruck is a small hotel called the Pension Auf dem Hernstein. At this place, amid great scenic beauty, where the air is like wine and the music of the cowbells sounds across the valleys, Kirpal Singh was to stay during his Innsbruck visit. The Master journeyed daily down the pleasant, winding lane into Innsbruck, in order to participate in the busy program which had been prepared. A long conference was held with the Roman Catholic Bishop and his assistants. After some conversation, the Bishop began to question Kirpal Singh about various aspects of spirituality and religious worship.

The Bishop was extremely interested in the answers which he received to his questions until Kirpal Singh mentioned the word "Over-soul."

"If the soul is of the same essence of God," stated the Bishop, "and God is All, how can there be an Over-soul which is other than the soul? This, I am afraid, is un-scriptural. You are teaching something which is not in accordance with the Christian religion." The room was very quiet and still, and the attention of every person present was fixed upon the Bishop and the Sat Guru "It is true," replied Kirpal Singh softly, "that the soul; is the same as God. But the

soul has separated itself from the original source, just as a running stream which is pure and cool gets separated from the main flow and some of the water filters through sand and mud, and so forth. The stream is still the same pure drinking water, but the muddy pools are no longer part of the stream. Although the water is still basically the same, no one would even care to wash their hands in these dirty pools. However, if the mud is removed and the water returned to its original source, it again becomes pure and clear and once more part of the stream to quench many a thirst."

Kirpal Singh paused and then looked at the Christian dignitary with great love. "So it is that the soul," he continued, "being the same essence of God—or Over-soul—when separated through the dirt of mind and matter becomes different to the Over-soul or God. When it is cleansed and purified by the living Waters of the Word of God, that very soul becomes One with the Over-soul!" The prelate, a man of wide culture and religious devotion, was pleased with this explanation and thanked Kirpal Singh for being so explicit. After this discussion a press conference was given at the Grauer Bar Hotel in Innsbruck for the Austrian press representatives.

A tea was given for the Diplomatic Corps, and Kirpal Singh conferred with several official observers, representing most of the leading European nations, on the important world-mission of the World Fellowship of Religions. Mr. Gordon Pirie of Great Britain, Mr. M. Stefanini of Italy, Dr. R. van Assendelft der Coningh, Mrs. Weyerberg of the Austria-America Society, Dr. Gundolf Machrichten, Herr Graber Volkbolter and Mme. Schwarze-Haller were amongst many distinguished guests. A film with a recorded message given by Kirpal Singh was made later for screening in European cinemas. Alfred Benesch, film director

and owner of the Benesch Film Company, discussed the making of a ninety-minute documentary, to be filmed with the assistance of Sant Kirpal Singh in Delhi, India. The film would relate the many-faceted work of Sawan Ashram, the World Fellowship of Religions and its great President. A radio interview with Kirpal Singh was broadcast on the All Austrian Radio Network. A special conference was held with the various religious leaders, and the preparations for the forthcoming World Conference of the World Fellowship of Religions were discussed.

Her Imperial Highness the Grand Duchess Sofie of the Hapsburgs attended a public discourse given by Kirpal Singh in the Deutsches Museum in Innsbruck. The discourse was also attended by His Excellency Monsignor Huber and other Innsbruck theological and social leaders. A number of Roman Catholic priests also attended the talk. It is always well to remember the dictum which the ancient Greeks placed over the door of the Temple: "Man, know Thyself!" And this was the theme of Kirpal Singh's discourse. He spoke on the essential requirement of controlling, restraining and transmuting the lower desires. The Masters in the past were ever aware of the misery caused through man's thralldom to his out-going faculties, those faculties which led him unto further slavement to mind and matter. Christ went about "his Father's business," which was essentially spiritual, but was always concerned with the sorrows and suffering of humanity. In Christ's compassion can be recognized awareness of the panacea to human ills and conflicts: the Divine Word or Audible Life Stream. This is the cohesive God-force of the whole cosmic scheme. It is the supernal energy of universal Love, the supreme Symphony of the heavenly spheres, which is—and ever shall be—the main-spring of all creation.

For the first time in Austrian history a Master from the East was invited to address the student priests at Jesuit College at Innsbruck. These young men came from all parts of the world—the Philippines, Spain, Germany, France, Britain, Africa and the American continent—and were eager to hear the inspired words of Kirpal Singh. The visit to this college ended with a private conference between the Rector and the Sat Guru. The Rector invited Kirpal Singh to visit the Jesuit Headquarters in Poona India, and the Master thanked him and said he would be very happy to do so. Kirpal Singh was also received by the Cultural Representative of the Italian Government and the visit to Austria ended with a Conference given by the Governor of the Tyrol and the Mayor of Innsbruck. The difficulties between Austria and Italy, concerning the problem of South Tyrol, were discussed from a spiritual standpoint. The two distinguished politicians considered the advice given by Kirpal Singh with deep attention and thought. The Governor was highly impressed with the Master's *practical* spiritual attitude to solving world problems.

Although Kirpal Singh's visit to Austria meant a crowded and busy schedule, the many German devotees who followed the party from Germany were not forgotten. Meditation sittings were held every day, and, whenever possible, the Master would sit with his disciples on the hotel lawn. Relaxing in an easy-chair, beneath the fruit-laden cherry trees, he would discourse easily and informally on many aspects of spirituality. Sometimes he would joke with his devotees, and spontaneous laughter would ring through the mountain air. Often he would listen to these faithful ones as they sat upon the grass and sang the religious songs of their own country. Kirpal Singh—like all the great Master-Saints—expressed that perfect love to his disciples, that love which is

manifested through the unfoldment of the spiritual consciousness latent in all human beings. This love is for all mankind, and it has found its planetary enactment in the life and work of Sant Kirpal Singh Ji Maharaj.

The aircraft which carried Kirpal Singh and his party to Athens, capital of Greece, sped away from Innsbruck's beautiful mountains on July 22, 1963.

Chapter Eleven

LEADERS OF CHRISTENDOM

Sant Kirpal Singh Ji, Baron W. F. von Blomberg, Madame Hardevi Raja Ram and Princess Devinder Kaur Narendra arrived in Athens on the evening of July 22. The party was welcomed by Professor Anthony Philip Halas, an eminent writer and journalist; Professor Choumanides, a fine scholar and a Count of Llentrisco; some colleagues and friends of theirs. Pressmen took pictures and interviewed the Sat Guru and Baron Blomberg and announcements of Kirpal Singh's arrival were later published in the Athens newspapers. The Master stayed at the residence of Professor Halas, who was assisted in attending to the Master's various requirements by Captain and Mrs. Dagnomilas.

The next day Professor Halas received initiation into the Science of the Soul from Kirpal Singh. The first Greek national to receive this initiation, the Professor is a man of high ideals and possesses a simple and sincere personality. His simplicity widens his cultural and religious knowledge rather than in any way detracts from it, and he had been seeking the inner truth of the world religions philosophies for forty years. He had studied hundreds of learned tomes on these subjects, but he could find no solution to his problem. He wanted to *know* Truth,

not just read about it. How could he find this Truth?

He searched constantly through the pages of the Holy Bible and the great mystical writings of the world. He was advancing in years and beginning to lose hope in ever discovering the Truth behind human existence. And then the hand of providence brought a small booklet, entitled "Man Know Thyself!" to his attention. "I have read many books like this," he thought. "It is just a waste of precious time!" Then his gaze fell upon the frontispiece of the booklet, a photograph of an Indian Sikh, and it was the most unusual and memorable face he had ever seen. It seemed to draw him towards itself, and the eyes appeared to delve into the very depths of his being. He started to read the introductory pages and saw that it was the face of His Holiness Sant Kirpal Singh Ji Maharaj. On the first page of the book was printed "For sincere seekers after Truth."

It was a thirty-page booklet which could be read in a short space of time, but it took Professor Halas several months to put it aside as the focal-point of his reading. Again and again he read and re-read the booklet, absorbing each phrase, sentence and word written therein. He had come at last to the end of his search. He *knew* that this Master was the spiritual preceptor he had prayed for—one who had firsthand experience of the Truth and could convey this experience to the sincere seeker. But, to remove all doubts, he compared the teachings of Kirpal Singh to the old and new teachings of other Masters. He was greatly excited to find that not only did Kirpal Singh's teachings correspond with those of Christ, but they were the same as those of all other Masters too. He prepared articles on these teachings, stating that there was a living preceptor of spirituality in the world, and several of these articles were published in Greek newspapers and magazines.

Several talks were arranged at public halls and private homes, including a reception given for Kirpal Singh at the residence of Mr. Lemos, the Vice-President of the Greek Shipowners Association. The charming wife of Mr. Lemos served refreshments in traditional Greek style, using special fruit preserves and fruit juices. Mrs. Lemos was extremely interested in the work of the World Fellowship of Religions and promised to help the organization in any way possible. Mr. Lemos, who spoke of his interest in Indian affairs, expressed a desire to attend the forthcoming World Conference of the World Fellowship of Religions.

Kirpal Singh conferred with Roman Catholic Archbishop of Athens and spoke about his forthcoming visit to Rome. The Archbishop was intrigued with the way that the Master set forth the purpose of the World Fellowship of Religions and its work for inter-faith amity. Archbishop Jacob of the Greek Orthodox Church also met Kirpal Singh and discussed the World Fellowship of Religions. The Master presented a clear picture of his work for goodwill and peace in the world to the Patriarch of the Eastern Orthodox Church. His message was prophetic and practical in intent: it led to the meeting of the supreme leaders of two great Christian Churches in January, 1964, when the supreme Pontiff of Rome met the Patriarch of Constantinople.

A practical demonstration of one of the purposes of the World Fellowship was exemplified when Kirpal Singh and Baron von Blomberg held a conference with the executive-heads of "Zoe"—meaning "Life"—one of the leading world publications on religious affairs, and the most vital spiritual magazine in Greece. "Zoe" is influential in every phase of Greek life. Professor Lazaros T. Choumanides, who met Kirpal Singh at the airport, is a contributor to "Zoe," and he is also the Greek correspondent for the Philo-Byzantine University. The

representatives of "Zoe" had been unaware of the existence of the World Fellowship of Religions, for they had been propounding the necessity for such an organization for many years. The meeting between themselves and the President of the W.F.R. led to a clarification of their own work, and a mutual understanding and knowledge of each other's work was established. Professor Choumanides agreed to become the Greek Representative for the World Fellowship of Religions.

Many diverse personalities called on Kirpal Singh to discuss the W.F.R. These included Mr. Dayton, Chief of United States Information Service in Athens, and General Paulopoulos. Another press conference was held for Indian, Greek and Italian newsmen. More people were initiated into the Science of the Soul, and regular meditation sittings were held each morning. Professor Halas, who has become the Greek Representative for Ruhani Satsang, translated the Master's discourses into Greek. As in India, Kirpal Singh found deep spiritual traditions in the Cradle of Western civilization. The first public initiation to be held in Greece occurred on July 27, 1963, the birth anniversary of Baba Sawan Singh Ji Maharaj, Kirpal Singh's own Master. Five hundred years previously, Guru Nanak had visited Athens, and now, once again, a Living Master of spirituality was in the city to revive the forgotten science of uniting the soul back to God: the Science of the Masters.

On August 1, 1963, Kirpal Singh and his party bade farewell to their new friends and devotees in Athens and flew to Rome, Italy. Immediately upon arrival in Rome, Kirpal Singh was officially welcomed by the Mayor of the city. After the mayoral reception, Kirpal Singh and his party were received by the President of the Council of Ministers of Italy. The Master and Baron W. F. von Blomberg conferred with the Papal Commission on Cooperation with non-Christian religions, setting forth

the work of the World Fellowship of Religions before these and other Vatican dignitaries. The Master found in Italy, as in every nation, men and women who recognize the necessity of using spiritual methods in dealing with the conflicts of humanity. Such dedicated souls are constantly endeavoring to raise the consciousness of humanity above the shallow ideals of temporal wealth and power. These servers of humanity are thus a potent force for the realization of the ideal of brotherhood on this planet.

The Papal Commission on Cooperation with non-Christian religions is a forerunner of the new global enlightenment. The unification of the superb mystical literature of the East with the religious traditions of the West will give many seekers after Truth, a clearer vision of the deeper issues immanent in all social religions. The Science of the Soul, through the grace of a living Sat Guru goes further than this and gives the aspirant a *practical* realization of these truths. With the widespread promulgation of the Master's teachings, a far greater wisdom and knowledge of life will be gained.

In an audience with the Cardinal Vicar of Rome, Kirpal Singh was offered every co-operation with the unifying purpose of the World Fellowship of Religions. Count Vanni Teodorani, Member of the Italian Parliament, accepted the office of Italian Representative of the World Fellowship of Religions.

"We shall pray for India and we shall pray for you!" With these noble sentiments, His Holiness Pope Paul VI, vigorous supporter of the progressive policies of his renowned predecessor, greeted Kirpal Singh, Princess Devinder Kaur Narendra, Madame Hardevi and Baron Blomberg. The party from India had been granted a special audience with the Pope. This meeting between Pope Paul and the Great Master from India was a living expression of the unifying

power of the Holy Spirit. As Angelo Giuseppe Roncalli—the great Pope John XXIII—had often expressed this ideal of unification:—*ut unum sint*—“that all may be one.”

“I am your brother, I am the brother of all men,” said Pope John, shortly after his coronation. Kirpal Singh and Pope Paul met in the spirit of these sublime words. Such simple and beautiful ideals, given by the great soul who issued the *Pacem in Terris* (Peace on Earth) encyclical, are mirrored in the aims and purpose of the Living Master. In the fellowship of common purpose, under the Grace of God, the newly elected Pope of one year, Giovanni Battista Montini, Paul VI, met the great spiritual Master from Delhi, the Founder-Director of Ruhani Satsang—Science of the Soul. After fruitful and meaningful discussions between the two men of God—religious Pontiff and Sat Guru—His Holiness Pope Paul presented Sant Kirpal Singh Ji Maharaj with the specially-struck Medal of his first year as Supreme Pontiff of the Roman Catholic Church.

Wherever Kirpal Singh went in Rome he found a desire for interfaith understanding and tolerance. He and Baron von Blomberg were warmly greeted in the Papal Chambers by His Eminence, Cardinal Agagianian, the World Propaganda head of the Roman Catholic Church. He advised them to meet Cardinal Gracias of Bombay and also the Bishop of Delhi on their return to India. Kirpal Singh pointed out the new direction to be taken by the major religions to many of the Church leaders. If social religions are to share the positive endeavor of creating goodwill, they must develop a constructive exposition of their fundamental tenets. Religions should point the way to the technique of self-realization, and show man he can attain soul-consciousness. It is the duty of social religions to develop the highest ideal of the brotherhood of man under the Fatherhood of God.

Religion must know and serve the purpose of *unity*. “Let us pray together for these things to come about,” were the parting words of Reverend Father Stranski of the Papal Commission on Unity.

Kirpal Singh was interviewed by many pressmen from the leading Rome newspapers. Baroness Heynold von Graefe, representative of several European magazines, paid the Master a special visit and pledged that she would do her utmost to place his great mission before the world. She also expressed the wish to become one of his disciples. On his final evening in Rome, prior to his departure for Paris, France, Kirpal Singh and his party were invited to a dinner party, given in their honor by His Excellency the Indian Ambassador and his wife.

Kirpal Singh and his party were welcomed to Paris by Madame Denise Mafille and other disciples on August 6, 1963. A beautiful bouquet of flowers was presented to the Master, and he saw that many of his other European devotees were there to greet him. Although reservations were made for the Tour party at a Paris hotel, Madame N. Goldenberg, a very devoted disciple, begged the Master to bless her home by staying there during his visit. Kirpal Singh placed his hand upon her shoulder and said: “Why not! That is also my home.” With true love and devotion, Madame Goldenberg placed the whole home at the disposal of the Master and his party, and for two days and one night her apartment was graced by the presence of this spiritual ambassador of light, love and wisdom.

Kirpal Singh stayed in Paris until August 13, and on the second day of his stay conferred with His Grace, Monsignor Kovalesky, Metropolitan of the Russian Orthodox Church in France. Monsignor Kovalesky endorsed the aims and ideals of the World Fellowship of Religions with great enthusiasm. He echoed the sentiments of other leaders of Christendom by

stating that the W.F.R. would smooth out many difficulties and erase apparent differences between the major religions of the world. He invited Kirpal Singh to speak at the Church of Saint Denise that evening, and the Master graciously accepted. At the conclusion of his inspiring address Kirpal Singh said: "As President of the World Fellowship of Religions, I am asking all religious leaders to come together for greater understanding so that peace can reign on earth." Monsignor Kovalesky willingly agreed to act as an advisor to the World Fellowship of Religions and to attend the forthcoming World Conference.

At the invitation of Madame Choisy, Director of the Centre, Kirpal Singh gave two public talks at the Centre International de Meditation Hindoue. A further public talk was given at a venue in the Boulevard Saint Germaine. At the three meetings Kirpal Singh gave a progressive exposition of the Science of the Soul. He stated that religious leaders must realize that the suffering and spiritual blindness of humanity are not due to lack of observance of outward forms of worship. Humanity's distress is basically due to ignorance of the essential reality which dwells behind all manifested forms. Man knows neither himself nor God. Religion must rediscover the supreme fact of the Sound Current—the Way back to God—and the necessity of the guiding hand of a competent Master-Saint as means to finding and knowing God. If any religion could restore this understanding and knowledge to the world, it would surely prove to be the hope and living faith for all mankind. Paris had the least number of local disciples when Kirpal Singh arrived. When he left, three initiation sittings had taken place, and many people received direct experience of the divine Light and Sound Principle.

Jewish religious leaders visited Kirpal Singh twice, and on the second visit informed him that they had

conveyed news of his mission to the Chief Rabbi in Israel. A consultation between Kirpal Singh and the Chief Rabbi had been arranged for the Master's eventual visit to Israel. Kirpal Singh was given a reception by Raymond Duncan world-famous poet and playwright, at the Academie Raymond Duncan, a focal-point for humanitarian and cultural activities in Paris. Members of the Unity of Love movement, a French spiritual group; Sufi leaders and delegates of the great Coptic Church; all expressed their support for the tremendous world-mission of spirituality and unification. The Ambassador of Ethiopia, acting on behalf of His Majesty the Emperor Haile Selassie, invited Kirpal Singh and Baron von Blomberg to Ethiopia. When Master left Paris on August 13, he was bidden farewell by many of his German, Swiss and French followers, including Frau Fitting, the German representative, and Mme. Mafille and Mme. Choisy, the two French groupleaders.

*Chapter Twelve***THE ISLES OF THE SEA**

Great Britain and Ireland have a tradition of holy men which goes back into the distant annals of the past. Jeremiah the Prophet reputedly came to Ireland with the Milesian conquerors, many centuries before the birth of Jesus, according to ancient records still extant in that country and in many European countries. Saint Patrick and Saint David, together with a host of lesser saints, have proved popular themes for the stories of religious authors, folklorists and others. The "isles of the sea" and their mystic past—and future destiny—have been chronicled in the religious books of Judaism and the West. In 1955, a Master-Saint of the highest order visited Britain for the first time. He came again on August 13, 1963, and then, at the conclusion of his visit, went across the Irish Sea to visit the ancient isle of destiny: Eire.

Several years before the Master's visit to England, the author had a mystical vision in which he was conducted across a great lake by a bearded holy man in a turban. They entered a towering cavern, and the holy man directed the author's gaze upwards. As he looked upward the author saw the roof of the cave open and a supernal ray of light shone downwards and illumined the whole cave. He

experienced this tremendous ray of light as color and sound the Audible Life Stream. He later described this Inner Force as the 'Sounding Light of Creation.' This was before he had heard of the Living Master.

In several magazine articles and a book, the author was to refer to this "Sounding Light" many times. But it was not until 1955, when he was invited to meet Sant Kirpal Singh Ji from India, that the author met the "bearded man with the turban" face to face. The author and his wife, Margaret Arnsby Jones, knew that this was a turning point in their lives. They had studied many metaphysical and esoteric systems, and had investigated many societies and movements. Even the inner astral worlds and the lesser "masters" were no mystery to them. But they had not accepted membership—or the offers to be representatives—of any of these organizations. When they met Sant Kirpal Singh on that fateful day in October, 1955, they *knew* that here was the "Well of Living Waters," their true spiritual preceptor. They were initiated into the holy science and received the greatest treasure of all: the living experience of the "Word."

On his second visit to England, Kirpal Singh arrived at London Airport on August 13. He was welcomed by the author, his wife, and many Indian, Ghanian, Nigerian, English and Welsh disciples. Margaret Arnsby Jones presented the Master with a huge bouquet of flowers, and the Tour party was escorted to the waiting cars and taken to their hotel in the center of London's West End. From the moment of his arrival in the United Kingdom until the time he left, the Master was surrounded by devoted disciples, friends, enquirers and seekers. He was visited by eminent people in the social, religious, and political spheres, and his talks upon the pure science of spirituality evoked a tremendous interest.

Wide advertizing and announcements in nation-wide journals, together with the release of thousands of circular-letters, brought overflow audiences to the public meetings, despite the fact that it is not considered a suitable time of the year for organizing religious or spiritual functions in the city. Kirpal Singh and Baron W. F. Blomberg held a meeting with the British Council of Churches at which the World Fellowship of Religions was discussed. What particularly appealed to the Council was the W.F.R. plan to bring all religious leaders together for the benefit of humanity and the furtherance of peace on earth.

At his first public meeting in North London, Kirpal Singh touched upon the lack of happiness in the world and man's search for freedom. It was shown, to the large audience which had gathered there, that freedom in the truest sense can only be expressed on this earth when man has become proficient in the practice of the highest spiritual science. Through the Grace of a Living Master the aspirant to true freedom can be initiated into the Science of the Soul, and is thus consciously raised beyond the limitations of the physical, astral and mental planes. Thus true soul-consciousness in the higher worlds can be obtained. This is the Goal of freedom for humanity.

Kirpal Singh was received by the High Commissioner of India and discussed many aspects of his tour, and its relationship to the W.F.R. and Indian affairs. Mr. George Harrison, the Northern Region Director of the World Fellowship of Faiths, conferred with Kirpal Singh, Baron von Blomberg and the author, and applauded the fact that the World Fellowship of Religions was bringing a new dynamism into interfaith affairs. Colonel Watson, British representative of Moral Rearmament, also discussed a positive spiritual approach to modern man's conflicts. During this discussion it was agreed that

for an individual to seek to serve his fellow men, it was necessary for him to aspire to the higher consciousness of his own self. Separativeness in individual and collective living must cease before it will be possible to inaugurate a new order of civilization. Man must view everything that is taking place in the world with the clarified vision of brotherhood and a realization of spiritual unity.

To understand the concept of *unity* in its widest sense we must first demonstrate the essential oneness of the human family in our own lives. Humanity as a global whole is the builder of its own destiny for weal or woe. It depends upon the present efforts of humanity whether it finds itself, Biblically speaking, in the "Land of Canaan" or again in the "Bondage of Egypt." The choice lies with man, individually and collectively.

The Reverend James McWhirter, Editor of the leading Protestant magazine "Everyman," made a spontaneous and inspiring speech of welcome to Kirpal Singh at one of the public meetings held in London's beautiful Caxton Hall. The Reverend McWhirter, whom Kirpal Singh had met previously in Germany, entertained the Master, Princess Devinder Kaur Narendra, Madame Hardevi and, Baron von Blomberg to afternoon tea at the Junior Carlton Club. The Dean of Westminster was amongst the guests present. At this meeting, the Reverend McWhirter agreed to become an Advisor to the World Fellowship of Religions.

Meetings were held with representatives of the Caravan of East and West; the Royal Society for International Affairs; Amnesty International; the British Vegetarian Centre; the Order of the Cross; the Creative Association; and with Mr. Allen, a director of the British Broadcasting Corporation; Mrs. Heyes, President of the British Hospitals Association; and Mr. Gambadela, head of the British Restaurants Association.

The universal spirit of Ruhani Satsang, the Science of the Soul, was truly demonstrated in the catholicity of the public meetings in London. Three crowded meetings were held at the Sikh Cultural Society in North London. Kirpal Singh addressed these meetings in Punjabi for the benefit of the vast majority of the Sikh community. Mr. Baura, the President of the Society, introduced the Master, and at the final meeting requested a talk from the Guru Granth Sahib, the sacred scriptures of the Sikhs. During his discourse, Kirpal Singh explained that although the Holy Granth Sahib is a great treasure among the scriptures, this sacred book itself declares that salvation cannot be achieved without the aid of a Living Master. The Master unfolded the inner meaning of the holy words, stanza by stanza. Many people said that they were truly understanding these scriptures for the first time.

The mission of the World Fellowship of Religions was discussed with Professor Norman Bentwich, eminent authority on Middle East affairs and the former Attorney General of Israel; and Lady Dowding, widow of the late Air Marshal Lord Dowding, leader of Fighter Command during the "Battle of Britain." Conferences were also held with various labor leaders and members of Parliament. The Iman of the Shah Jehan Mosque in Woking, Surrey, a noted Islamic leader, averred that the W.F.R. would be an immense power of good in the world. The continuing support of the Islamic world was expressed in a discussion with the Syrian Charge d'Affaires in London, who stated that all cooperation would be extended to Kirpal Singh on his future visit to Damascus. Further Christian encouragement for the W.F.R. was given by the Archbishop of the Serbian Orthodox Church in London.

Nine meetings, dealing with the Science of the Soul were held in England. In addition to the three meetings at the Sikh Cultural Center, a meeting was

held at headquarters of a Yoga-Vedanta Group in North and at an Esoteric Christian Group in South-East London. At the invitation of the Editor of the "Voice Universal," Mr. Joseph Busby, two meetings were given at "Voice Headquarters" in Sussex, where Kirpal Singh had stayed on his previous Western visit in 1955. Kirpal Singh was received at the home of Mrs. Victoria Rosser, one of his senior English disciples and mother of Margaret Jones, and further aspects of the tour were discussed with the author in the beautiful surroundings of the English South Coast. Two meetings at Caxton Hall in Central London were crowded to overflowing, and the author was constantly concerned with the problem of not contravening the London County Council's seating arrangements.

At his English meetings Kirpal Singh explained the simple and direct technique of spirituality. He explained to his listeners that every soul has acquired a tendency to flow downward and outward through the outgoing faculties through its constant association with the mind. It is because of this outgoing tendency that the soul cannot receive the Sound-Current—the Elixir of Life—within. An inverted cup may remain in the rain for a long time, but it will not receive one drop of water. If the cup is placed aright it will be filled within one or two showers. This is exactly the same with the soul. As soon as a Master-Soul gives the soul of the aspirant a contact with the life giving Sound Current, by showing the technique of withdrawal of the sensory current, the cup of the spirit receives more and more of the Waters of Immortality until the soul is permeated with the God-power and is saved forever.

Dr. Leslie Jelfs, a medical advisor to members of the Royal Family, received Kirpal Singh, Baron von Blomberg and the Tour party at his residence. The World Fellowship of Religions and the Science of the Soul were discussed, and the Master consented to making a tape-recording for the benefit of future

visitors to Dr. Jelfs' residence. Because of the tremendous public enthusiasm evoked by the Master's visit to London, the schedule in that great city was extended by four days. Further informal meetings and personal interviews were arranged in the Master's hotel suite, and until the last moment on August 25, when Kirpal Singh departed for Dublin, Ireland, Eileen Wigg, the Tour Secretary, was kept constantly working throughout the day and into the hours of the night, adding to and amending the Tour Engagement book. The Master held meditation sittings every morning at his hotel suite, and two initiation sittings were given during the London visit.

Many of Kirpal Singh's Indian devotees, living throughout Britain, were constantly with their Master during his stay in London. And so, on August 25, when Kirpal Singh left for Dublin, there were heartrending scenes of distress and sadness when these loving disciples bade farewell to their beloved spiritual Father. John Rowlands, the new representative of Ruhani Satsang, wished the Master a stoic "Well, goodbye, Master!" The Master gazed at his disciple from South Wales with a quizzical and affectionate expression. "Why do you say 'goodbye,' Rowlands?" he queried. "Do you think that I am ever going to leave you?" He turned to Miss Clarice Watkinson, the "Dean" of his English disciples, and wished her a loving farewell.

Baron von Blomberg, who had travelled to Ireland a few days previously, was at Dublin Airport to greet the Master when he arrived. Baron von Blomberg was accompanied by Mrs. Una Byrne, representative of the W.F.R. in Ireland, and the Tour party posed for pictures before the assembled television and press photographers. A press conference was held in the Airport lounge, and on the following day the arrival of Kirpal Singh and a report on his mission

was given wide and enthusiastic coverage in the major Dublin newspapers.

Kirpal Singh, the Princess, the Baron and Madame Hardevi were later received by President de Valera at the Presidential Palace. The "Grand Old Man" of Irish politics showed an incisive interest in the spiritual work and interfaith mission of the Master. They discussed the World Fellowship of Religions and then stepped outside onto the steps of the Palace, and, before the multicolored floral scene of the magnificent gardens, were photographed together by representatives of the Irish press. A further reception given by Prime Minister Lemass showed the eminent political leaders of Ireland fully realized need for such a world mission of unity, goodwill and spirituality. The Master was also welcomed at the Mansions House, Dublin, by the Lord Mayor, and after further consultation upon the purpose and message of his visit, another statement was issued to the press. It was evident that the Irish press wanted as full a coverage of Kirpal Singh's mission as possible. Seldom was such all-sided enthusiasm witnessed on this scale during other parts of the Tour. Ireland is a small country, with a tragic past history, but with a tremendous will-to-knowledge and a dynamic purpose which foreshadows a brighter future.

The Master was accompanied in Ireland by his Tour party and Frau Hildegard Zschau and Fraulein Hilda Georg, two disciples from Germany, and the author and his wife Margaret. Kirpal Singh was invited to a tea given in his honor at the Indian Embassy in Dublin. He discussed the World Fellowship of Religions and the promising response to his tour with the Charge d'Affaires, who was extremely pleased to hear that such a significant world movement had had its inception in India.

Kirpal Singh visited the Catholic Workers College in Dublin and was received by the Very Reverend Edmond Kent, S.J., Prefect of Studies. The College was founded in 1948 by the late Father Edward J. Coyne, S.J., with the laudable aim of peace for all—in family life and in industrial life—based on the dignity of every human being. Kirpal Singh commented on the laudable work of the College and said that its purpose was reflected in the aims of the W.F.R. working through all faiths. The Master was received by Dr. Park, Provost of Trinity College, Dublin, and introduced to the members of the faculty. He explained his purpose in introducing the aims of the World Fellowship of Religions to religious leaders in the West, and the keen interest which had been evoked by the Tour.

On August 27, Kirpal Singh and his party visited the headquarters of the Medical Missionaries of Mary at Drogheda, several miles from Dublin. The Congregation of the Medical Missionaries of Mary was founded in 1937 by Reverend Mother Mary Martin. This noble sister of the Church had founded a hospital and medical training college which is “rooted and founded in charity”—a truly meritorious and salutary service to God’s creation. The Foundress graciously welcomed Kirpal Singh to the headquarters and escorted him and his party through the hospital and training college. Nursing sisters from every part of the world are trained there, and free medical treatment is dispensed to the sick and needy.

From this great center of spirituality and healing, Kirpal Singh, Baron von Blomberg, Mrs. Byrne and other members of the family travelled on to the World Headquarters of the Columban Fathers. The Vicar-General of the Columban Fathers, welcoming Kirpal Singh and his party, said that it was the first time a non-Christian dignitary had been received at the Headquarters. He went on to state that he had

studied the views of the President of the World Fellowship of Religions and recognized that they embraced all religions. After a long discussion on the principles of the W.F.R., the Vicar-General said that he would be very happy to be an advisor to the Fellowship. As Kirpal Singh was leaving the Columban Headquarters, the Vicar-General turned to him and said: “I am proud to have met you, for you are a son of all religions.” The Master and his party left the beautiful environs of Navan, where the Columban Headquarters is located, and returned to Dublin.

Kirpal Singh spoke upon the Science of Soul and inter-religious concepts at a Quaker residence in Dublin, where about sixty people received these ideas in the spirit of goodwill which so exemplifies the Quaker philosophy. Tolerance and keen interest in the World Fellowship of Religions was also exemplified at a reception given by Mrs. Byrne at her home, where several politicians had gathered to hear a discourse given by Kirpal Singh and Baron von Blomberg.

Young people of Asian, African and West Indian nationalities listened to the words of Kirpal Singh at the Overseas Club, Dublin. Mainly students, these young people showed a dynamic awareness and knowledge of the basic problems of our time. They required truthful and lucid answers to their questions; Kirpal Singh did not disappoint them. They questioned the responsibilities of both East and West for the present global impasse in human affairs. The Master told them that as individuals we share in the collective responsibility of planetary welfare. We should become reformers of ourselves before we start to change the world. The totality of planetary welfare includes all kingdoms of nature. If we strive for true brotherhood under the Fatherhood of God, we must help all those who are weaker than ourselves.

Through our present efforts to raise our vision to greater heights, children yet unborn will benefit from the heritage of enlightenment and peace which we will leave them. They will thus be assisted onto the Path of spirituality in the furtherance of human liberation.

Baron von Blomberg outlined the happenings of the Tour to the German Ambassador in Dublin. The Ambassador listened to an account of the World Fellowship of Religions with great interest. He wished Kirpal Singh every success in all phases of his mission. Many distinguished personalities of all faiths called on Kirpal Singh in order to discuss the W.F.R., amongst them being Mr. Aloney, the Chief Rabbi; Monsignor O'Halloran, Vicar-General of Ireland; and Monsignor Cassidy, Papal Representative in Ireland.

Thus, in a predominantly Roman Catholic country, Kirpal Singh was accorded high deference and respect from governmental leaders and religious heads. It was the first time that a Master from the Far East had been received in this ancient country. Protestants, Quakers, Jews and Roman Catholics met him to discuss the single solution to mankind's dilemma: God, and the truths of God as expounded by all past Masters of spirituality and written into the world's scriptures.

Kirpal Singh affirmed that the living Truth of God was a practical and dynamic power which could be used in *all* spheres of human endeavor. God's Way was both livable and demonstrable. God's Truth was inherent in man, and man's social organism could be a manifestation of God's Purpose. Living Truth was eternal, irrespective of localized rites and the different formulations of outer social religions.

That localized strife and limited conflict had been averted by the presence of the Sat Guru, in such focal centers as Innsbruck and Athens, was

demonstrated by the lessening of tension his words to political and diplomatic leaders brought to those cities. Seeds of unity were sown, and, subsequently, the world witnessed the meeting of Pope and Patriarch, Catholic Prelate and Protestant, Rabbi and Iman. Throughout Europe the Master had been received with welcome and *listened* to by those who held the fate of millions in their hands.

The Tour of Europe was over. Kirpal Singh and his party left Dublin Airport for New York on August 31, 1963.

*Chapter Thirteen***ARRIVAL IN THE NEW WORLD**

Mr. T. S. Khanna, the General Representative of Ruhani Satsang in the United States and Canada, paced the great lounge of New York International Airport during the early hours of the morning of September 1, 1963. Disciples from all over the United States and from Canada awaited the coming of the great Sat Guru, and his aircraft was long overdue. Mr. T. S. Khanna, initiated into the Science of the Soul by Baba Sawan Singh Ji in 1928, had proved an indefatigable and loyal worker in the cause of his Master and his Master's spiritual successor, Kirpal Singh. His life and his home were dedicated, without any reservation, to the promulgation of the Science of the Soul: Ruhani Satsang. For years Mr. Khanna had worked and planned for this great Tour to take place. After many months of untiring labor and organization, in collaboration with representatives and group leaders across the North American continent, Mr. T. S. Khanna had evolved a country-wide program, including cities in Canada and Panama.

At long last, at 3:30 a.m., the flight from Ireland arrived. The Master stepped from the aircraft and

was immediately surrounded by a huge crowd of devotees and pressmen. Mr. Khanna stepped forward and, bowing low before the Master, presented him with a garland of flowers. For many people it was a physical reunion with their beloved Master after eight years of separation. As they waited in the reception lounge for the next flight to Washington, D.C., the first venue of Kirpal Singh's American tour, they crowded close to the Master as if afraid that he might leave them again. At 7 a.m. Kirpal Singh, now accompanied by nearly forty followers, boarded the aircraft for Washington, D.C.

The reception at the National Airport in Washington, D.C., is best described in the words of an eyewitness and disciple, Bruno Zaffina of Chicago, Illinois:

"The time of the Master's arrival was drawing near. He was to arrive at 8:37 a.m. At about 8 o'clock we gathered at the airport. People had come from different parts of the U.S.A. and Canada. As we gathered at the gate where he was to land, the crowd grew larger and larger. We began to introduce ourselves. There was a man who had come all the way from Panama. Another was from Malaya. The cities of Toronto and Hamilton in Canada were represented. It was as if our great spiritual family had gathered to meet their Father. I began to think of the greatness of this Master. I remembered that several weeks earlier I had met a man, who was an initiate of the Master, who had journeyed to Washington, D.C., all the way from Cali, Colombia. He spoke of how people in South America had seen visions of Kirpal Singh. And I, in my search for truth, had also met people in the U.S.A. who had also seen the radiant form of this Master when in meditation. And even before they knew that such a soul walked the face of this earth in human form. And now I was

soon to gaze upon his face.

"Some initiates in Washington had prepared a red carpet for him to walk on when he got off the plane. There were also some Scottish bagpipers who were to play for him as he descended from the plane. It was almost time! As we waited for the plane the air was suddenly filled with the music of bagpipes. We turned and saw the Scots pipers marching down the hall towards us in their colorful uniforms, playing their unique music. Then the plane began to taxi up to our gate. The door was opened and we rushed to meet our beloved Sat Guru. Someone rolled out the red carpet and soon the Master was descending the stairs. Movies and photographs were being taken. The crowd surrounded the stairway. Then I gazed upon his countenance. His white turban and brown skin formed a picture in my mind that I will never forget. He stopped from time to time, as he descended the stairway, and extended his hands in a prayerlike position towards each one of us. I had read so often before how disciples had described their Master's face as being beautiful. Now I knew what they meant.

"He had now descended the steps. He noticed the red carpet at the bottom of the steps and shook his head. Later I heard that he had said that he was a simple man, and that we might use our money for a more noble cause. The red carpet was not for him, and he walked along beside it rather than on it. Now he was shaking hands with those who had come to the airport to greet him. As he came closer to me, his eyes met mine and I felt that he looked into the depths of my soul. They were the kindest eyes I have ever looked into. They twinkled with the nectar of love. He extended his hand and I quickly grasped it."

During his stay in Washington, the Master and his party were domiciled in the residence of Mr. T. S. Khanna, the focal-center of Ruhani Satsang activities

in the United States. A police escort was provided by the District of Columbia authorities for the Master's convenient travel, and grateful thanks were extended to the Federal and State Governments, throughout the United States, on behalf of the Indian people, for the courtesy extended to His Holiness Kirpal Singh Ji Maharaj whilst he was in the U.S.A. Kirpal Singh, although grateful for such helpful service, was not completely at ease with it. With customary humility he was heard to remark that it was unnecessary to take so much trouble for him; it made him feel like a prisoner. Such a statement, coming from one whose purpose it is to free souls from outer bondage, was not surprising. He himself was completely free from the snares and pitfalls of pomp and outer show, and knew by true comparison their worthlessness beside the happiness, joy and bliss of the truly liberated soul.

During a twenty-seven day stay in Washington, Kirpal Singh gave a total of eighteen public talks. Some were given at private residences, others at the Friends Meeting House; the Sylvan Theatre; the Theosophical Society; the Perpetual Building; the Washington Post Building; the House of Inspiration, (Vienna, Virginia); the Wesley Theological Seminary (American University); Levering Hall (Johns Hopkins University); Brookmont Baptist Church; the Unitarian Church; and the Y.M.C.A. Eight further talks, of a more informal nature, were given at the residence of Mr. T. S. Khanna. A press conference held at the National Press Club was attended by representatives of five leading newspapers.

In the United States, as in Europe, the Master expounded upon the Science of the Soul in his discourses. He set forth the method whereby one could transcend body-consciousness and enter the Beyond by way of the divine Music of Heaven: the Sound Current. First, one has to withdraw into the

silence of the soul before one hears the five strains of heavenly Music. The sensory current of the human organism is to be withdrawn at the seat of the soul behind the eyebrows. The journey onwards begins at this stage. A competent Master shows one how to withdraw from the body and contact the Sound Current within. There are many ways to withdraw from the physical body, but the way of the Master-Saints is the most natural, the easiest and the quickest. It is achieved through *simran* or repetition of the basic names of God.

The focal-point at which *simran* should be performed is the center between the eyebrows, which is called variously the "Third Eye," *Tisra Til*, *Shiv-Netra*, or *Mukta-i-Sweda*. It is the door leading to the inner planes of consciousness. In the waking state it is the seat of the soul in the body and is located above the six physical ganglions. Yogis cross the six physical centers, stage by stage, until they have traversed the physical plane. This is a long and arduous way and fraught with many dangers. It is easier and better by far to start the journey from the seat of the soul at the back of the two eyes. The easiest way to withdraw the spirit from the body is by means of some mental *simran* as may be given by a competent Master.

While in Washington, Kirpal Singh made five radio broadcasts, which included a recording made for the "Voice of America" in English and Hindi for retransmission to India. He also gave a broadcast on the nationwide C.B.S. network and gave complete coverage of his spiritual mission in the world. He made two appearances on television, and his message of love and hope reached an even wider audience.

It was often noticed in North America, as it had also been seen in Europe, that the Master's great love often brought old enmities to an end, created

new friendships, and even brought husbands and wives together when separation or divorce appeared irrevocable. The Master saw that in this unsettled age many men and women have denounced the sacrament of marriage and marital harmony as something old-fashioned and transitory. Many people have placed an accent of so-called "free-expression" in these relationships, thinking that they are being modern and progressive. These ideas are snares on the lower rung of the negative powers, perverted facets of the ideal of freedom, which are now coming to the forefront in human transactions. The beneficent *darshan* of a great Soul is enough to dispel such negative influences and bring love and harmony into human hearts.

His Excellency, Mr. B. K. Nehru, Ambassador of India, had a long discussion on the World Fellowship of Religions and the Science of the Soul with Kirpal Singh. Mr. Nehru stated that the Master's mission was a tremendous step towards world peace and brotherhood, and could well prove the answer to the present unrest and conflicts in the world. The Master visited the Indian Embassy and spoke to officials and their wives on the theme of self-realization and God-realization. He visited the Naval Academy at Annapolis and also called on the German, Afghanistan and Argentinian Ambassadors, all of whom showed great interest in the Master's teachings and the mission of the World Fellowship of Religions. He was also welcomed to the Headquarters of the Seventh Day Adventists in Washington by Mr. and Mrs. Roy Anderson, and discussed the W.F.R. with Adventist members and friends.

Mrs. Jean Dixon, a well-known personality in political circles, and Reverend Edward Carpenter, Christian Advent leader from Chillum, Maryland, were

amongst many eminent people who came to discuss spirituality and the W.F.R. with Kirpal Singh. Before the Master left Washington for Philadelphia, he was invited to the Capitol and introduced to a large number of Senators and Members of the House of Representatives. Senator Kennedy, in a long talk with Kirpal Singh, welcomed the aims and ideals of the World Fellowship of Religions. He was greatly impressed by the many-sided purpose of the whole tour. Kirpal Singh was also received by the Honorable Lewis Mumford, Chief Librarian of the Library of Congress, who was also immensely interested in the Master's teachings and mission.

More people were initiated into the Science of the Soul in Washington, and before the Master left for Philadelphia on September 27, a special satsang was held at the residence of Mr. Khanna. The Master exhorted the devotees to be regular in their meditation practice; to keep diaries of introspection regularly, in order to weed out imperfections and faults within themselves. He told them to love one another and to love their fellow man. "If we cannot love our fellow man, who is visible," he said, "how can we love God, who we do not see." Finally, he told them: "If ye love me, keep my commandments."

Kirpal Singh's motorcade sped through the rolling countryside of Maryland within a matter of minutes of leaving the Khanna residence. The drive to Philadelphia was very pleasant and picturesque, with the trees and farmlands sending forth the vivid hues and soft tones of the North American Fall. The Master reached Philadelphia at 2:00 p.m. and was welcomed with humility and love by Mr. David Diamond, group leader of Ruhani Satsang in that city. During the four-day period in Philadelphia, Kirpal Singh and his party were the guests of Miss Estelle Clayton, who provided buffet lunches and meals for the many

devotees and visitors.

Four public talks were given in Philadelphia, and more seekers were initiated into the Science of the Soul. On September 30, the Master appeared on the "Talk of Philadelphia" radio show. The show consisted of an hour period of interview, commentary, and questions and answers. Mr. Ed Harvey, the commentator of the show, proved an extremely astute interviewer and by his skillful questions presented a wonderful picture of the Master's mission in the world. Questions were asked by telephone from many people who were listening to the program, all of which Kirpal Singh answered to their evident satisfaction.

In one of his talks Kirpal Singh expanded upon the correct method of *simran*—charged repetition—as used in the Science of the Soul. He told his listeners that Masters always recommend *simran* of the highest type, which is of the basic names of God. These five names are the keys which open up the doors of perception and bring to view the spiritual realms within. Such names are magnetically charged with the thought-transference of the Master, and this is communicated to the initiate at the time of initiation. As these words are spiritually-magnetized they have the power to attract and elevate the spirit up to the planes to which they relate.

The charged words of the Master, used in *simran*, have the power to dispel the powers of darkness also. These can be met by the soul on its onward journey and they may assail the soul, but they cannot stand before the charged words. *Simran* of these words helps the soul both in the physical world and in the super-physical planes, one after the other. But it is imperative that *simran* is performed with the names which the Master enjoins, for they are charged with a tremendous spiritual power from which the negative powers flee and are completely

dispelled. During the practice of *simran* it is the God-force, working through the Grace of the Master, which takes the soul upward from plane to plane.

Kirpal Singh visited the Hebrew Home for the Aged in Philadelphia. Mr. Lehman, one of the directors of the Home, took the Master and his party on a brief tour of the Home and gave a resume of the facilities, conditions, expenses and care involved in operating the Home. Kirpal Singh gave a message of love and fellowship to all connected with the Home, a gesture which was greatly appreciated by the director and residents. The Master interviewed many people, advising on spiritual matters and personal problems, during his stay in Philadelphia. He conducted his usual morning meditation sittings, and many people received wonderful spiritual experiences. On the several occasions that the Master would travel from place to place, the State police provided a special escort. Kirpal Singh left for New York City on October 1.

Chapter Fourteen

SPIRITUAL UNITED NATIONS

Benedict Ringel, the extremely able groupleader of Ruhani Satsang in New York City, had arranged eight public talks in the city and its environs. Four of these, given at the Steinway Concert Hall, were full to overflowing, and the management of the hall was constantly concerned with the number of people who kept coming into the building. Nevertheless, all was well, the audience was fully accommodated, the authorities were satisfied that the fire and seating regulations were being adhered to. All worked well, under the Grace of the Master, and not one person was turned away from the Hall. Another talk was given at the Community Church on East 36th Street, and three talks were given at a hall in Brooklyn.

Speaking on the Science of the Soul, Kirpal Singh described the great Light and Sound Principle of creation. The Sound Current is the link between God and man, the audience was told. Through this supernal Music of the Spheres an indissoluble bond and relationship is established between God and His creation. Once the consciousness takes root in this Sound Principle, life-everlasting is assured to the spirit. This is the only way to God and it is reached by means of charged repetition—*simran*—of God's

names. This is the Path ordained by the Supreme One, but no one can attain to it without the help of a Master-Soul, an adept in the science of spirituality in both theory and practice. Such a Master-Soul will have transcended all the planes of creation: physical, subtle, causal and beyond, and will be commissioned by God to lead other souls to Him.

The Lexington Hotel on 48th Avenue, where the Master and his party were staying, became a veritable Spiritual United Nations with the many people of different nationalities who came to visit the great Master. During the morning meditation sittings, the large reception room became so crowded that people were seen to sit in the corridor or on the floor. Each morning, after the meditation sitting, Kirpal Singh would give a heart-to-heart talk on spiritual matters. At times people would travel fifty or sixty miles to attend these sittings. Sometimes more than a hundred people were crammed into one room.

Kirpal Singh was invited to speak on the Glen Gray radio program while in New York. His talk, lasting nearly an hour, was relayed throughout the State by many stations. He was invited to visit the residence of Dr. Mishra, an eminent yogic teacher, to meet new friends and to speak on the Science of the Soul. The Science of the Soul demonstrates a method of initiation which is decidedly different from the initiations known to the Mystery Schools of the past and to the yogic schools of the present day. Once the prerogative of a few select disciples, the Science of the Soul is being taught on a global scale, through the love and compassion of this Living Master. The supreme Science is within the reach of all. This is the Royal road to spiritual liberation: the apotheosis of human achievement.

His Grace, Archbishop Andrey, Primate of the Bulgarian Orthodox Church and a vice-President of

the World Fellowship of Religions, was in residence in New York City during the time of Kirpal Singh's visit. He sent word to the Master that he was indisposed and apologized for not calling on him. Sant Kirpal Singh went immediately to the home of the Archbishop, and the two religious leaders enjoyed a happy reunion. In spite of his indisposition, the Archbishop attended one of the public discourses given by the Master.

Throughout his American Tour, Kirpal Singh was asked questions of great urgency concerning the present world situation. "Could a Third World War be averted?" "Could we avoid the nuclear holocaust into which our society was seemingly headed?" "Was there a peaceful and yet positive answer to the challenge presented by the forces of militant atheism throughout the world?" To all these questions the Master gave the same answer. The central theme of all religions is of the same essence. Mankind is one Family under God. Can we therefore destroy our brother—our mother—our child? We must *realize* this ever-existing unity within ourselves. The world-society needs to be reformed—but first we must become reformers of ourselves.

On October 8, 1963, Kirpal Singh left New York for Boston, Massachusetts, where he stayed at the residence of Mrs. Mildred Prendergast, his representative in that area. He stayed in Boston for four days, and his very busy schedule included an official reception by Governor Peabody and Lieutenant-Governor McLaughlin at the State House. Governor Peabody escorted Kirpal Singh and Baron W. F. von Blomberg to the Council House where they were introduced to the members of the House. The Master and Baron von Blomberg also had a fruitful discussion with His Eminence, Monsignor Sikora, Archbishop of the Polish Catholic Church. They also

visited the Mayor of Boston at the City Hall; and attended a meeting of the Boston Rotary Club where all members assembled to honor Sant Kirpal Singh.

Receptions for the co-Presidents of the World Fellowship of Religions were given by Dr. Langois, Director of Asian Studies, at Boston College, and by the Zionist Movement, at which about one hundred people—including eminent scientists and leading University scholars—attended. Profound interest in the mission of the great Sat Guru was demonstrated, and the most recondite questions were answered, simply and directly, by Kirpal Singh. The Master gave talks at the Beacon Street Church, Brookline, and at the Church of the Covenant in Boston.

In the intellectual and cultural atmosphere of Boston, Kirpal Singh was able to clarify many points brought up by thinking people and seekers. Many of these seekers wondered whether the goal of humanity could be achieved by self-expression or self-realization. There is a world of difference between the two concepts as understood by modern society. The cult of self-expression, brought into being as a revolt against the repressive forces of the past, has enabled its devotees to perpetrate many outrages against established society. Although not always the case, the products of the cultists of self-expression have often been negative and ugly. The concept of self-expression has often been used in the exploration of the dark reaches of psychic and lower-mental realms. Man must know that these psychic energies are part of his lower personality, tools of mind and matter, and are useful allies of the "five enemies."

There is a vast difference between merely expressing these chaotic psychic forces (as in so-called self-expression) and rising above them (as in self-realization) and letting the cleansing Waters of

the Spirit dissolve them. The true seeker will endeavor to aspire to that higher soul-consciousness in which his self becomes at one with God. Once God has become realized in man, the whole world is blessed with the presence of a Saint. For the masses, however, the cult of self-expression is a snare of the negative power. First must come self-realization, then there will be something true and beautiful to express. The Master-Saint is the exemplar of self-realization and God-realization. The Self expressed through the Master is truly all joy, all wisdom, all beauty and all love. The Self is God-incarnate.

His Holiness received many visitors during his stay at the home of Mrs. Prendergast. Among them was the Honorable Gabriel Piemont who discussed the future plans of the World Fellowship of Religions with Kirpal Singh. The Master gave interviews to the Daily Stem-North Shore newspapers, visited the offices of the "Christian Science Monitor," and attended a musical recital and tea given at the home of a Boston socialite. Regular meditation sittings were given for the benefit of disciples and newcomers, and more aspirants were initiated into the Science of the Soul.

With the cars in his motorcade constantly increasing in number, as new people joined the Tour, Kirpal Singh drove to the beautiful State of New Hampshire and arrived at Sant Bani Farm, the residence of Mr. and Mrs. Russell Perkins, his groupleaders for the town of Franklin, on October 11. Sitting beneath a tree, surrounded by the unspoiled beauty of the woodlands, the Master gave his discourse to the disciples seated on the grass before him.

"Nature is beautiful," he said, gazing at his devotees with great love. "The silence of Nature brings God closer to each one of us. So let us sit here in meditation and sweet remembrance of the

Lord." In the evening the Master gave a talk to a large congregation at the local church in Franklin. Though it would appear doubtful that any technique of God-realization was preserved by the devotees of the Christian Master after he had withdrawn from the worldly scene, such a technique is presented to many churchgoers—for their calm consideration—when Kirpal Singh speaks from the pulpit.

Jesus said: "Place my yoke upon thee!" And *yoga*, a word which is cognate with *yoke*, means "to join up"; ideally, to link the soul with the God-head. The highest yoga of all—the Surat Shabd Yoga—the Yoga of the Sound-Current, is the connecting link with God. It is the true *Word*, spoken of by Christ and other Masters. Kirpal Singh gives the same promise from pulpit or rostrum or in a gathering beneath the blue skies of day: "Place my yoke upon thee!" The teachings of Christ has been misunderstood by the intellectually-oriented thinkers and theologians of the West. They have been represented in many churches—of many denominations—by the Living Master, Kirpal Singh.

Kirpal Singh arrived at "Kirpal Ashram," the residence of Miss Nina Gitana at Worcester, Vermont, on October 12. That evening he gave a discourse to the students and faculty of Goddard College, Plainfield, Vermont. Goddard College, a well-known educational institution, provides undergraduate education in the liberal arts for young men and women of many economic, religious, and racial backgrounds. It also carries on a continuing program of research and experimentation in the teacher-learning process. In addition to these fine educational ideals, it provides adult education services related to the needs of the community, state, and nation of which the college is part. Its fundamental objective is to help students work, think, and live as

independent, responsible, constructive, creative, and adult members of an interdependent society.

Education is beginning to be focused into the concept of self-realization. If we recognize that the purpose of Western education was in the building of the intellectual faculties and the creation of "exact" sciences, through the study of physical phenomena and their laws, we must also recognize that knowledge of our world is incomplete until our life in it has been clarified by the study of spirituality and the evocation of soul-consciousness. The Science of the Masters teaches that man not only lives an objective, physical life, but also has a subjective, spiritual life which is linked to the unchanging Absolute. He must turn inwards to find this living reality through the Science of the Soul, which is at once the *oldest* and the *newest* science known to man. The individual soul is a spark from the One Creator, a spark from the supernal Light of God.

Kirpal Singh was received by Baron W. F. von Blomberg at the Baron's summer residence in Hampton, New Hampshire, on October 13. The Reverend and Mrs. George Booth of Exeter Congregational Church, Mr. and Mrs. Legro and Mrs. Letha Furlong were amongst the guests. At the request of Reverend Booth, Kirpal Singh gave an address on the theme of "Man, Know Thyself!" at Exeter Congregational Church that evening. The Master spoke of the good work that has been achieved through churches, temples and other places of worship; but, even in these places—whatever their denominations or creeds may be—one must enter into the laboratory of the human body, which is the true temple of God. True worship and devotion to God is purely an internal and mental process, and independent of anything outside the human body. Purity of mind is the basic requisite. With an ethical background and a firm moral code,

one can worship anywhere under the sky. The whole world is a vast temple of God, for there is no place without Him. Wheresoever devotion kneels in humility, that place becomes sanctified.

The next day an official reception was accorded Kirpal Singh and his party by Governor King of New Hampshire. Governor King introduced the Master to each Member of the State House where the reception took place. It was always a wonderful experience to witness the new awakening to be found in so many political figures. The old order is passing where concepts of temporal power, self-aggrandizement, and "might-is-right" had their rule. An inner change, a spiritual revolution, is taking place in the hearts and minds of many world leaders. The old order of physical domination must surely give way to a new order of all-embracing love, of spiritual realization, when so many have recognized the *spiritual* might and leadership of a true Master!

Kirpal Singh and his party were warmly welcomed by the Countess de Brinski at her residence, Wentworth Castle, Jackson, New Hampshire, on October 15. The previous night, at a reception given at the home of Mr. and Mrs. Longee at Hampton, Kirpal Singh had given a global picture of the work and purpose of the World Fellowship of Religions. At Wentworth Castle, before a deeply interested audience of friends and acquaintances of the Countess, he expanded upon this theme. Later that evening he gave a discourse on spirituality at the local church.

In travelling with the Living Master, one realizes that each person—no matter which of the social religions he or she chooses—is truly striving towards the same Reality as his or her fellow beings. One knows that this present physical earth is only a transient part of the vast school of experience which

comprises our cosmic scheme of things. Perhaps we have remained here too long, through aeons of time, in the blinding fog of mind and matter. We must truly see ourselves as pilgrims on the sublime journey to our True Home: the House of the Supreme Father.

Mr. and Mrs. Paul Foster, indefatigable workers for the poor and underprivileged, welcomed Kirpal Singh to their home in Waterbury, Connecticut, on October 17. Two remarkable and very sincere people, the Fosters had been quietly aiding the needy and unfortunate for many years. The basement of their house was crammed with bundles of clothing and cases of food, which the Fosters purchase wholesale and then turn over to the relevant social organizations for distribution.

It is such service to the poor and needy which exemplifies a spiritual virtue. The practice of right-living will lead all humanity, eventually, to the blessings of peace and plenitude. To receive, one must be ready to give—and to give freely! This eternal law will lead humanity into the pathway of the more abundant life. It appears a difficult law for man to uphold, and, conversely, its acceptance brings the greatest of blessings. The aspirant who puts this law into operation must surrender himself to the *highest* spiritual goal set for humanity; and he should always be ready to forgive those who would crucify him because of his love for service and true spirituality.

This law is most aptly demonstrated when the disciple surrenders himself to the Master. There is, of course, no surrendering of the person's responsibilities, home, livelihood, family or possessions. The Master will *never* dominate the disciple nor appropriate his money or possessions—even if these things are freely offered. However, the true disciple looks upon himself and all that he possesses as belonging to the Master, and so he is merely the trustee of these things *in*

the Master's name and service. A great Sufi mystic expressed it thus: "Give us all you have and we will give you all we possess." By sacrificing all to the Master, the disciple gains everything.

Mr. and Mrs. Foster are Christian Scientists, and on October 18, they arranged a reception which was attended by many friends who belonged to the same Movement. When asked to explain the difference between the Science of the Soul and Christian Science, Kirpal answered in the spirit of Jesus when he said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). And the superb scriptures of the Upanishads:

"Be led from the unreal to the real,
Be led from darkness to light,
Be led from death to immortality!"

He pointed out that all expressions of religion have sprung from the one Supreme Being through the help of a spiritual Master. After the passing away of the self-realized man, the Master, the truth is often lost by endeavoring to define the meanings of his words in intellectual or emotional terms.

Light and Sound are mentioned in all holy books; but there were often many generations separating the practical Master-teacher and those who taught religion "by the book alone." The meaning of the Light and Sound—the inner contact with God—was obscured, and the teachers would become immersed in outer rituals or intellectual systems. The Master also explained that the connection with the Light and Sound Principle was not the end of the search, but only the beginning.

When questioned upon the subject of "healing," Kirpal Singh explained that there were basically two types of subjective healing. The first type comes through a thought which has no effort behind it—through the Grace of God—as Christ used to heal, when the activity is

performed in accordance with the Will of God and *not* the opinion of man. The other type is when the "healer" concentrates his thought upon the sick person, and through "his" concentration heals that person. In this way, the healer is truly "working in the dark" and although he may afford temporary alleviation of the problem, further—and possibly greater—troubles are stored up for the future. Thus this form of healing is incorrect. Healing through the inner power should only be done by a self-realized and God-realized man, for he then *knows* what he is doing.

Arriving in Greenwich, Connecticut, on October 19, Kirpal Singh was the guest of Mr. and Mrs. Russell Maguire. Previously, the Master and his party had been received by the local Mayor and his wife, who were dressed in their traditional Court robes. A joyful and spiritually rewarding day reached its culmination when Mr. Maguire was initiated into the Science of the Soul. The next day the Master arrived in Rochester, New York.

The Master gave three talks upon the Science of the Soul in the huge hall of the Powers Hotel in Rochester, and many people wished to know how the Sound and Light Principle could be contacted. As Kirpal Singh was only staying in Rochester for one night, prior to leaving for Hamilton, Ontario, it seemed impossible to find time to initiate the twenty people who were clamoring for initiation. With his usual selfless and boundless love, the Master agreed to initiate half the people present from 10 p.m. until midnight, and the other half from 6 a.m. until 8 a.m. the next morning. This kind of action was typical of the whole tour. Often, after a day spent in conferences, meetings and personal interviews, the Master would sit throughout the night attending to matters concerning the wellbeing of his "children," writing letters to those in other parts of the world who impatiently awaited his every message. This is a true Server of God and man.

*Chapter Fifteen***“SUFFER THE LITTLE CHILDREN”**

Under the purposeful leadership of Mr. T. S. Khanna, the Master’s motorcade crossed the Canadian border and arrived in Hamilton, Ontario, on October 22. Kirpal Singh stayed at the residence of Mr. and Mrs. Arthur McTier in Hamilton, and gave two talks at the Connaught Hotel and one talk at the Y.M.C.A. These talks met with a tremendous response from the audience; many people came to the Master with further questions about the Science of the Soul, and it was in Hamilton that one of the deeply significant incidents of the Tour took place.

A young schoolboy, having overheard his parents discussing the Master’s visit, informed his school friends that a great Saint was in the neighborhood. This resulted in excited crowds of children constantly arriving at the Master’s house, from early morning until late afternoon in order to have a glimpse of this Holy Man from India. The Master asked that several bushels of apples be brought, and he went into the garden and spoke with the children, giving each child *parshad* in the form of an apple. By the evening many baskets of apples had been emptied, and the fourth group of children was sitting patiently outside the house. Someone asked the Master if the children could have a meditation sitting.

The Master asked the children, about sixty in number, if they wanted to see the Light within. The children enthusiastically replied in the affirmative. This fourth group was the most fortunate of all. Not only did these children get the “blessed food”—in the form of an apple, but they were also connected with the inner Light. During the meditation sitting all the children, with the exception of five or six who would not sit still, experienced the Light of God. Seven saw the Radiant Form of Jesus, and others saw the forms of other Masters. During this beautiful and touching scene, a little child of four years of age was seen to have difficulty in keeping his eyes closed. At last he finally pushed his little fists into his eyes! Even then he peeped out now and again.

The news of the children’s meditation sitting spread like wildfire. A young woman with her baby in her arms, breathless with the exertion of running, came to the Master and asked him to give the infant his blessing. A reporter and news cameraman were quickly on the scene, and a picture of Kirpal Singh and the children appeared in the next day’s newspapers, together with a lengthy report on the event. During the same day a radio interview was held at the Master’s house. Tape-recordings were made of the Master’s message, and this was re-broadcast on other networks. After his final discourse in Hamilton, Kirpal Singh left for Toronto.

Thus there were little children who wished consciously to develop the ability of entering higher worlds of being under the guidance of a living Master-Saint. This state of affairs, when sufficiently widespread and recognized as such, will constitute yet another factor in the proof of a spiritual science of reality. The new humanity will choose illumined men and women as their appointed leaders. The destiny of nations will lie in the hands of those who possess

the highest spiritual endowments and the widest vision of global service. The children, who will control the internal and external activities of future nations, must be educated into the paths of right knowledge, right thinking, right actions and right human relationships. All mankind will then obtain the necessities of life. Privilege and persecution will cease to exist. A new vision of the spiritual realities of life will result from this reorientation of the young, and then, in truth, "the lion will lie down with the lamb!"

After his final discourse in Hamilton, Kirpal Singh left for Toronto where he was received by the Honorable Earl Rowe, Lieutenant-Governor of Ontario, at Government House. The Master told the Lieutenant-Governor about his work with the World Fellowship of Religions and the success which had crowned his endeavors for the W.F.R. in the West. The Lieutenant-Governor expressed great appreciation for the work of the World Fellowship of Religions and congratulated Kirpal Singh on the wonderful results attending the tremendous task which he had undertaken. A press conference was later held which was also attended by T.V. officials who recorded a message from Kirpal Singh for re-transmission. The Master was received at the City Hall by Mr. Norris, the City Clerk, who was officiating in the absence of the Mayor. Kirpal Singh was presented with a medallion and an inscribed book by the City Clerk.

Three public talks on the Science of the Soul, attended by large numbers of people, were given in Toronto. Meditation sittings were given every morning, and these evoked wide interest; many people applied for initiation into the supreme Science of the Masters. A moving scene took place in St. Joseph's Hospital, Toronto, where, in spite of the very tight schedule, Kirpal Singh visited Mr. James Straw, a sick devotee. James Straw had awaited the Master's

arrival for many years, but had suddenly been taken ill prior to Kirpal Singh's visit. Now, with tears of joy and happiness, he saw his beloved Sat Guru enter his ward and stand by his bedside. Overcome with this deep emotion of love, Mr. Straw listened in silence as Kirpal Singh gave him words of encouragement and solace. After the Master had left him he began to progress rapidly back to good health.

On October 27, Kirpal Singh was present at the marriage of two disciples, Edna Robinson and Stanley Shinerock. Although it is the custom in India for the Master to be present at the wedding of disciples in order to bless the ceremony, this was the first occasion of its kind in the West. Showing great courtesy and consideration, the Reverend John Morgan of the Unitarian Church came to the Master's suite in order to perform the ceremony. Miss Robinson asked if the Master could perform the ceremony, and, with great understanding, Reverend Morgan agreed that this could be done as long as he signed the marriage certificate and read out one important part of the ceremony.

However, Kirpal Singh would not hear of this. "I have not come to change anyone's religion, customs, or any other outer form of rites or rituals," he said. "I have come in order to make man worthy of his own religion." The Master insisted that the ceremony be performed in the usual way. He stood by the side of the minister throughout the marriage service and handed the wedding ring to the groom. He garlanded the happy couple with garlands of sweet-smelling flowers in the traditional Indian way. Then he spoke of a truly dedicated married life. "Marriage is no bar to spirituality if it is conducted according to the scriptures," he said. "In fact, it can actually be a helping factor if lived as human beings and not as animals. The great Masters from the beginning of

creation—with the exception of three or four—led a house-holder's life. Marriage is a sacrament and not a contract. It is taking up a companion in life for weal or woe during one's earthly sojourn, and for both companions to know God, the highest aim of human life. One duty may be of begetting children."

Kirpal Singh arrived in Detroit, Michigan, on October 28, and was welcomed by Mrs. Olga Donenberg, his Chicago representative. A press conference was held in the afternoon, and the Master and his mission were fully reported in the following day's newspapers. In the evening, Kirpal Singh gave a public talk in the Fine Arts Museum. The talk was sponsored by the local branch of the Self Realization Fellowship and was attended by over seven hundred people. The Master spoke on the essential spiritual nature of man and the quickest and easiest way back to God. "No one," he said, "can achieve realization of this great Truth without the help and guidance of a competent Master of spirituality. Nothing can be learned without a Master. The first teacher of man is his parents, then his teachers in school, lecturers in college, and so forth. How, then, can the great mystery of the Beyond be solved without proper guidance and help from someone who has already solved this mystery?"

Before ending his discourse, Kirpal Singh commented on the necessity of a unity of purpose between all religions. "There is," he said, "no need to merge into another religion. Remain in whatever religion you belong to. God is One, and all souls are of the same essence of God; therefore we should realize this unity and try to understand each other's religion, becoming One in his Holy Name. If we would only achieve this understanding, this would be our greatest safeguard against any future wars."

On the following day, Kirpal Singh left for Grand Rapids, Michigan, where he stayed one night at the

home of Mr. and Mrs. F. March. That evening he gave a discourse at the Fountain Street Church. At this meeting it soon became apparent that the ever-increasing audience was going to overcrowd the hall. Recognizing this fact, the minister suggested that all should move to the main hall, which was much larger. The audience good-naturedly agreed to this and the Master addressed nearly one thousand people on the mystery of life and the method whereby one could escape the cycle of birth and death. After the meeting, many questions were asked, and these were answered by Kirpal Singh in his usual patient and loving manner. The minister of the church, enthralled by the Master's discourse, went later to the Master's residence in order to receive further knowledge of the Science of the Soul.

On his arrival in Chicago on October 30, Kirpal Singh was welcomed by many disciples, some coming from California, Texas, Florida, New York, Canada, and other distant places. After the initial press conference, a very heavy schedule was begun. Among the eminent personalities who called on Kirpal Singh in order to discuss religious and spiritual matters were the following: Dr. Wendell Berwick, Director of a leading Protestant organization; Le Roy Goebel, Representative of the American Association of the United Nations; Judge Cusack of the Chicago Courts; Mr. Maitani, Indian Advisor to U.N.O.; Dr. Seijer of Temple Sholom; representatives of the Coptic Church, and many others.

Four talks, attended by a large number of people were given at the Master's hotel. Meditation sittings were given every morning, and initiation took place on the second morning. Kirpal Singh made a forty-minute television appearance to the American people, expounding the teachings of spirituality and the Path of the Masters. In one day, November 3, he gave four talks in different places: the Temple Sholom at North

Lake Shore Drive; the Unitarian Church at Evanston; the Theosophical Society; and the Hotel Hamilton.

The Master spoke on spirituality and the W.F.R. in a broadcast on the Phil Lind Show on the radio, and at a reception given in his honor by the National Women Leaders. The same evening, November 4, he set forth the same basic themes at the Space Club of Chicago. The Master told the "outer-space" and "flying-saucer" enthusiasts that there were many dominions and realms below the supreme Dominion of the King of Kings. These dominions—"Mansions in the Father's House"—can be conveniently divided into the four Grand Divisions of the scheme of creation: a) the purely spiritual; b) the spiro-material; c) the materio-spiritual; and d) the material. The first Division is termed *Sat Loka* in Hinduism, *Sach Khand* in Sikhism, and *Muqam-i-Haq* in the terminology of the Islamic sages. This is the highest and truly spiritual realm, entirely devoid of all physical, astral and mental matter. It is unchanging and eternal; all joy and all bliss; all wisdom and all love: the Home of God. Here, in ineffable glory, dwell the perfected spiritual beings and the supreme Saints of all time.

The Lord of the lowest section of this wondrous region is *Sat Purusha* or the True Being. The Master stated that this Being radiates a light which is the equivalent of billions of suns. He is beyond the capacity of human language or intellect to describe. *Sat Purusha* directs and controls the creation and dissolution of the whole universe, but His region is immune from any such change. This Great Being derives His power from the Supreme One, the All Highest, Who is known to the Masters as *Anami Purusha*—the Nameless One.

The second Division is known as *Brahmanda* (the Egg of Brahm) so termed because of its elliptical shape. It embraces in their totality the two lowest Divisions, *Anda* and *Pinda*. The summit of this mighty Region

is the *Brahmanda* itself; the middle section is known as *Anda*; and the lowest part is *Pinda*. *Brahmanda* is predominantly spiritual, but has a certain admixture of refined matter. The inhabitants of this spiro-material region are unutterably happy, but they are not immortal like the beings in the highest region. However, they do live in an infinitely vaster time-scale than do we beings of the Fourth Division. *Brahmanda* goes into dissolution at the end of each major cosmic life-cycle.

Brahmanda is the region of *Brahm* and *Par-Brahm*, who are also known as *Kal* and *Maha-Kal*. *Brahm* is the Being who is entrusted with the direction and control of the material creation and is an assistant of *Par-Brahm*. He is the Ruler of the Three Worlds: *Brahmanda*, *Anda* and *Pinda*, comprising the lower, impermanent divisions of creation. *Par-Brahm* resides in the upper and subtler section of *Brahmanda*, and *Brahm* resides in the lower, more material section. In the lower section of *Brahmanda*, mind is supreme; mind being itself composed of the subtilized form of matter with a certain admixture of spirit substance. *Trikuti*, the lower section of *Brahmanda*, is therefore known as the region of Universal Mind.

The Third Division, known as *Anda*, is the nearest Division to the physical world. Its central capital is termed *Sahasra-dal-Kanwal*, or the "Lotus of a thousand petals," and this capital is the power-house of the physical world. The time-scale in *Anda* is shorter than that in *Brahmanda*, but still much longer than in the physical world. The region of *Anda*, up to and including *Trikuti*, goes into dissolution at the end of a lesser cosmic life-cycle which lasts for many millions of years. The "heavens" of the social religions are located in *Anda* and in the lowest sections of *Brahmanda*. The *Swargas* of Hinduism, the Paradise of Islam, and the Heaven of Judaism and Christianity,

these are all here and are very beautiful, but they are all subject to eventual dissolution.

The fourth and lowest Division of Creation is known as *Pinda*. This comprises the entirety of our physical universe: all the planets, sun, stars, systems, galaxies, and cosmic schemes known and unknown to modern astronomy. Matter in our physical universe is in its coarsest, most dense form, with very limited admixture of spirit substance, just enough to vivify matter and maintain life. Here, then, is the cosmology of the Master-Saints, going far beyond the wildest dreams and imaginings of those who look into the physical skies for man's salvation. A Master-Saint will lead the true disciple through the whole ascending degrees of creation until the soul is completely liberated from birth and death, returning triumphant to the True Home of the Father.

The next day, at a meeting sponsored by Dr. Peri at the Northwestern University, Sant Kirpal Singh brought the notice of the assembled students to their spiritual responsibilities. "You are the future," he told them. "You are the world that is to be. Your each and every action will produce its own reaction, and that reaction will create the society of tomorrow. Take the first step towards a better world by moving out of your self-contained circle. Take this step with eyes open, with an open mind, and with sincere love for all people. In your hands lies the responsibility of the bringing forth of the Kingdom of God on earth!"

Later the same day a reception was given for Kirpal Singh by the President and owners of Hotels and Restaurants in the U.S.A. Two further talks were given at the Psychic Science Church and the Community Center Foundation. The Master left for Western Springs, Illinois, on November 7. In Western Springs, Kirpal Singh was greeted by Gianamata Nikunja, a devoted and loving disciple. During the day of the

Master's stay at her residence, Gianamata Nikunja and her husband ministered to the needs of about fifty visitors.

Gianamata Nikunja had awaited this meeting with the Master for a long time. Since childhood she had been more interested in spiritual matters than mundane affairs. At the age of eight she had a vision in which she saw a bearded man. Years later, she saw a photograph of the man and discovered, after subsequent inquiries, that it was Ahazulama, a spiritual leader from Tibet. Ahazulama taught simple and direct spiritual truths, affirming that it was love which would prove the greatest weapon against evil. He promised initiation into the inner planes, but only after the aspirant had served a long probationary period and was ready for it. Gianamata Nikunja became an ardent disciple of Ahazulama and worked for his cause for many years. Although she received no practical inner experience for a long time, she had great faith in her Guru (spiritual teacher) and later became a guru herself in the U.S.A. After her Guru had left the physical body, Gianamata contacted many of his disciples and herself became a Guru to many thousands of people of all nationalities throughout the world.

Although contented in this work, her way of life was again changed when Ahazulama appeared to her in a vision in early 1961. He informed her that she should prepare herself for the greatest event in her life. Very soon, he told her, a great Master of spirituality would be visiting America, and she should accept this Master as her Guru after she had contacted him. The vision troubled her. How would she know and recognize this Master? Within two weeks of the vision she received a letter from Mr. T. S. Khanna, in which he informed her that the greatest Master of the age would be visiting the U.S.A. in the near future. At her

request, Mr. Khanna sent her literature on the Great Master—Kirpal Singh. She found that there was a little difference between Kirpal Singh's teachings and the teachings of her own Guru, except that Ahazulama had given only the theoretical teachings, and Kirpal Singh gave both the theoretical and the practical knowledge of the beyond. Gianamata was thus initiated into the Science of the Soul.

In 1962, in deep meditation, she saw Baba Sawan Singh Ji, the Master of Kirpal Singh, in his Radiant Form. She did not know what this Master looked like at the time, it was only later that she verified who it was by seeing a portrait of him. The form became more and more luminous as she watched it, and, eventually, the Great Master spoke to her: "You have contacted my Beloved Son, with whom and by whom I am very pleased." When she asked who he meant, he replied, "Kirpal Singh!" Gianamata Nikunja subsequently dedicated her home to the service of her Sat Guru, and many of her own disciples were initiated into the Science of the Soul.

Kirpal Singh left Western Springs for Galesburg, Illinois, on November 8, and gave a talk at Davenport, Iowa, forty miles from Galesburg, that same evening. After the Master's discourse six people came forward and stated that they desired initiation from the Master. It was explained that there would be no time for this as the Master would be leaving for Louisville, Kentucky, early the next morning. Kirpal Singh saw the disappointed expressions on the faces of these aspirants, and, once again, agreed to sacrifice his comfort and time. He initiated the six people from 9:30 p.m. until midnight that very night.

Chapter Sixteen

'I AM WITH YOU ALWAYS'

On November 9, 1963, Mr. Jack Holt, the Master's groupleader from Galesburg, led the motorcade from Illinois to Louisville, Kentucky. Kirpal Singh was greeted at the Ohio River Bridge by Mrs. M. Gordon Hughes, his representative in Louisville and the Midwest, and Edward L. Strater, at whose home the Master and his party were to stay. Almost eighty disciples were gathered at the Strater residence, many of whom had travelled from New York and California. The next day was Sunday, and after the usual morning meditation sitting had been instituted, the Master's six-car motorcade drove to the local Unitarian Church where Kirpal Singh was to give an address. Before his discourse, the Master was taken by the minister, the Reverend David Brown, to meet all the children of the congregation. The Master welcomed this idea with great pleasure. "A child is very near God," he has said. "Become as a little child and you will realize God." After his discourse, many people in the large congregation asked Kirpal Singh if they could meditate with him after the service. The Master consented to this, and for ten minutes the congregation meditated in the holy and uplifting company of the Sat Guru.

That afternoon the sad news reached the Master's party that Ernest Beldauf, a member of the Ruhani Satsang group in New Albany, had been severely injured in a car accident when on his way to see Master. He was now lying in a hospital and was hardly expected to live. Kirpal Singh requested Mrs. Hughes to accompany him to the hospital. When he arrived there, a nurse informed him that no visitors were allowed to visit Ernest because of his critical condition. However, the Master still proceeded to the room where Ernest Beldauf was lying as still as death. Ernest could not speak to the Master because of his great pain, but the love and the happiness in his eyes showed that he knew who his visitor was. Kirpal Singh bent forward and placed his hands lightly on Ernest's chest and asked him if this was the place where the pain was most severe. Ernest Beldauf nodded. The Master patted his arm and smiled deeply into his eyes. "Now meditate," he told him, "and do not worry."

The following day the news was brought to the people assembled at the Master's house that Ernest's chest was "miraculously" healed. The bones of the chest had been crushed in the accident, but now, to the amazement of the doctors and nursing staff, Ernest was sitting up in bed, smiling and happy. "It is a mistake to say that we know the Master," exclaimed one of the devotees, "for who can fathom his mysterious depths?"

Kirpal Singh visited the American Printing House of the Blind where he gave a talk which was reproduced on records for the blind. The Master has pointed out that the only true "blind" man is one who cannot see the reality within. Many so-called "blind" people have far greater vision than those who have the use of their physical eyes. It is the "single Eye" within all mankind—whether they can see physically or not—which is always latent and which

can only be dimmed by man's concentration on external, transient things. The Master also gave talks at the local Y.W.C.A. and at the Henry Clay Hotel.

Kirpal Singh also addressed the student body of the Transylvania University at Lexington. This center of higher learning is the oldest university west of the Alleghenies, being founded in 1780. The Master spoke to the students in a crowded hall, and the young people were deeply interested in his discourse, many of them attending a question-and-answer period held immediately after the talk in the University Chapel. After leaving the University, the Master and his party proceeded to the State Capitol at Frankfort, where the Governor bestowed the honorary rank of Kentucky Colonel upon Kirpal Singh in recognition of his humanitarian service to America and the world.

On that same day, Benedict Ringel, the New York groupleader who had driven a car and trailer of stores across the United States for the tour party, received a long-distance telephone call from his wife in Philadelphia, informing him that his mother was dying with terminal cancer. Ben Ringel was presented with a problem which cut him in two. He loved his mother dearly, but he was responsible for the trailer of stores and many administrative aspects of the tour. He was a true disciple serving his Master. He placed his dire problem in the hands of the Master, who then asked him what he intended doing. Ben replied that he would only go home if it was absolutely necessary. Kirpal Singh nodded and told Ben to keep in constant touch with his wife by telephone.

The following day Ben was extremely busy and did not get the opportunity to telephone his home until Kirpal Singh mentioned that he should call his house at the first opportunity. When he did so, he received the most amazing news of his whole life. His mother had been X-rayed for the final check on

the cancerous growths, and the results showed completely *negative*. There was no trace of cancer to be found. Ben, with loving humility and gratitude, continued the tour in the service of his Master.

Many events of the tour paralleled the stories of the New Testament. But "miracles" are not used by the Masters for the purpose of show and self-advertisement. When Jesus was asked to turn the stones into bread, he was able to resist the temptation to do so, saying, "Man shall not live by bread alone." Jesus had great spiritual attainments, he was hungry, yet he refused to use his spiritual power for the purpose of satisfying his physical hunger. In this story we recognize the symbol of the Negative Power as it manifests in the world. The symbol of bread denotes an everyday necessity. When the lower self discovers that the soul has certain powers, it is often tempted by the Negative Power to use those powers to gratify man's desire for the manifold possessions of life.

Jesus recognized that such a step would have been retrogressive and would have led to the destruction of much hard-earned fruit of spiritual aspiration. As the disciple advances along the spiritual path, he must ever be aware of his motives and always certain of the relative values of transient life. It is a truism that the great Masters never perform miracles in public merely to win applause or popular support for their mission. The Sat Gurus are well capable of performing "miracles," but if such an action is found necessary, it is usually performed away from public gaze and kept a strict secret between Satsangis (spiritual disciples). Jesus, himself, endeavored to avoid as much publicity as possible when he effected his so-called "miracle cures." The Master's protection is *always* with the disciple. It comes unbidden and not at the whim or fancy of Fate.

Ben Ringel was again to experience a "miraculous" happening when he left the city of Minneapolis en route for Seattle, Washington, several days after his experiences in Louisville. The trailer was loaded with luggage and supplies, and all went well until Ben had traveled for six hundred miles, and the car broke down with a defective clutch. The new clutch was installed at a small town in Montana, and Ben set off for an eight hundred and fifty mile drive to Seattle. Ben ran into snow storms and high winds, and, whilst travelling on an elevated road on a hill-side, he took a sharp turn and skidded across the highway. Car and trailer dropped sixty feet over a bank. Ben closed his eyes. "This is the end," he thought. As he was falling, he heard the strong voice of Kirpal Singh assuring him that all was well. Ben was alone, physically, in the car. Mentally he placed himself in his Master's hands.

When he opened his eyes, both car and trailer had landed on a narrow lane, sixty feet beneath the highway, the right side up and with the car engine still running smoothly. Ben thanked his Master for the divine protection extended him. Within a few minutes he was back on the road again. He drove the remaining eight hundred odd miles through terrific blizzards and ice-bound mountain passes without further mishap. Ben had realized many times that a Master-Saint is a *giver* and not a *receiver*. He asks only for the disciple's love and devotion to God working through the Master. He does not preach from books, indulge in rituals or formal ceremonies, but speaks and acts from personal knowledge and experience. A Sat Guru is a fully-grown Son of God and practices and teaches the Sound Current which connects man with the Supreme Being. He extends all feasible protection, on every level, to his disciples. Is it not apparent that Jesus, with the great emphasis

he laid on the *Word*, knew of the supreme science of spirituality? To attain liberation, the aspirant needs a living Master-Saint. Thus, it is necessary to follow the Path of discipleship.

On November 14, 1963, Kirpal Singh left Louisville by train, en route for Minneapolis. Changing trains at Chicago the next day, many members of the Master's party were astonished to see a huge crowd of devotees awaiting Kirpal Singh's arrival. As the railroad journey had been a last-minute arrangement—it had been originally intended that the Master travel by air—many wondered how these disciples could have known of their Master's presence on the train. This is not incredible to those who understand the Path of the Masters, however. The movements of Kirpal Singh are known to many of his disciples without recourse to outer information. Many initiates contact the Master in meditation and know the plans of his outer movements before such plans have been put into operation outwardly.

Kirpal Singh spoke on the subject of spirituality at the Mayo Memorial Auditorium, University of Minnesota Hospital, in Minneapolis. This meeting was sponsored by the Sikh Study Circle, and new aspirants came for the initiation sitting which was given on November 16, before the Master flew to Seattle, Washington. He was welcomed at Seattle by Dr. John Lovelace, his California representative, Mr. Dara Emery, the groupleader from Santa Barbara, and Mr. and Mrs. Robert Lacy, his groupleaders in Seattle, and many other disciples. Whilst in Seattle the Master stayed at the residence of Mr. and Mrs. Russel Smith, and gave two public talks to overflow meetings at the Women's Century Club. Further people were initiated into the Science of the Soul on November 18, and the Master left for Vancouver, British Columbia, later that day.

Arriving in Vancouver, Kirpal Singh was received at their residence by Mr. and Mrs. Piara Niagra, his group-leaders in that city. In the evening he delivered a lecture at the Vancouver Sikh Temple. A thousand people listened in enraptured silence while the Master read from the *Guru Granth Sahib* in Punjabi, giving a bi-lingual commentary in Punjabi and English on this classic scripture of the Sikh faith. East and West were united before the Master. The old order had passed before their very eyes and the new—and yet so ancient—revelation was given to them. The Science of the Soul was expounded, through these holy stanzas, to the people of the world, represented in that temple. A living Master-Saint sat before them and gave "food for the hungry and water for the thirsty." They were prepared to test the Sat Guru, and, having tested and experienced the positive fulfillment of their test, they knew the three basic truths of the Holy Science:

- 1) *Sat Guru*, the Master-Saint.
- 2) *Shabd Dhun*, the Sound Current, the Divine melody.
- 3) *Jivan Mukti*, spiritual freedom here and now, liberaton in the present lifetime.

Kirpal Singh addressed an enthusiastic audience at International House, University of British Columbia, where once again all available space in the hall was taken up. Further talks were given in the Y.M.C.A., the Quakers' Center, and the Sikh Temple to crowded and attentive audiences. Sant Kirpal Singh Ji flew to San Francisco, California, on November 22, 1963, the tragic and fateful day of the assassination of John Fitzgerald Kennedy, President of the United States.

*Chapter Seventeen***A CROWN OF LIFE**

“President Kennedy was truly a great man,” said Kirpal Singh as he received the news of the President’s tragic death. “If he had lived longer, he would have helped the world situation greatly.”

The world mourned a dedicated soul who had received the global vision—a server of mankind. He was a man of honor among so many world-leaders who are still possessed with the overwhelming desire for self-aggrandizement and personal ambition. All too often politicians arise who are able to sway great masses of people and dupe them into identifying their collective ideals with the personal ambitions of their leaders. Discord and destruction on national and international scales result from such actions. J. F. Kennedy was not of this ilk. Enlightened men and women of future generations, deriving inspiration from the life of this great man, will negate the worldly powers of greed and domination by becoming vessels of the Positive Power of creation.

The Science of the Soul clears all doubts from the minds of its practitioners as to whether lasting peace can be achieved by human beings. Spiritual liberation and peace-profound are equated in this supreme science. A true Master can convince the

average man and woman that they are more than—and infinitely superior to—the aggregate of atoms which comprise the physical body. Man will know the divinity within himself, and within all “selves.”

Kirpal Singh was the guest of Dr. and Mrs. John Lovelace at their residence in San Jose, California, and he gave several well-attended talks in this area, including two discourses at the Blind Center, San Jose; three talks at the Y.M.C.A., San Francisco; and one talk at the Friends Meeting House, Palo Alto. The Lovelace residence was the focal-center for visitors from all over California and adjoining States, who were eager to meet the great Sat Guru. During the weeks following the death of the President, it seemed that many more people were seeking a meaning and purpose in this world of travail and pain. Some felt that the representative governments of nations could be transformed by the people’s acceptance of the leadership of spiritually-illuminated individuals who place service to God and humanity before the manipulating of political power for selfish ends. Such inspired individuals could infuse a unifying spiritual force into the life-stream of their own nation and into the world as a whole. Struggling through the mass of opinions and counter-opinions many saw, that the world needed the guidance of a God-realized Master: “And he shall reign whose right it is to reign!”

A widespread reorientation in human sensitivity appeared to be taking place as a result of the spiritually-stimulating influence of the Master. Many people, instead of being polarized to their mind and emotions as hitherto, were drawn into an awareness of the living *Word*—the Sound Current—and commenced moving towards an inclusive spiritual attitude towards life. Men and women who had doubted the reality of the soul began to accept its

existence as a living fact in nature.

Initiation sitting at San Jose on November 25 afforded more people the direct experience of the Sound and Light Principle, and following this, the Master left for the beautiful coastal resort of Carmel where he stayed at the residence of Mrs. Ann Burg. Two talks were given at the Merrill Hall, Carmel, and Kirpal Singh told his listeners that the *Word* is the bridge which carries the devotee across the chasm of birth and death, uniting the soul with the Over-soul, and freeing the individual from the wheel of birth and death. He stated that requisites for initiation into the Science of the Soul were a clean and upright life, a pure vegetarian diet (excluding meat, fish and eggs), abstention from intoxicants and narcotics, and a thorough understanding of the basic teachings of the Masters. On November 27, the Master presided over the marriage of two initiates, Erica Fisher and David Bliss. The ceremony was performed on the lawn at the residence where he was staying, and Kirpal Singh stood next to the minister and gave his blessing to the marriage.

Kirpal Singh left for Fresno on November 28, where he was received by the very devoted local group leader. Two very crowded meetings were held in Fresno, and the Master gave a progressive exposition of the Science of the Soul through the two meetings. He informed the audience that spirituality could be brought into the everyday realm of objective fact, and that the ageless Path of the Masters had been adapted to the scientific attitudes and methods of the present day. There was no need for one to leave one's own religion or to become a recluse from the world. The Science of the Soul is both supremely spiritual and pre-eminently practical, and safe and suitable for young and old alike. Man must endeavor to know himself and know God. His goal is to

become holy—to be made whole. God-realization can be achieved in one lifetime, through true discipleship and complete surrender to a living Master-Saint.

On November 30, after the initiation sitting, Kirpal Singh left Fresno for San Francisco. He insisted on making a detour by way of the town of Sonora where a devotee, Mr. Frank Laginha, was lying sick in the hospital as a result of having both legs crushed while working with heavy machinery. Although in great pain, this loving disciple had refused to take drugs or injections and insisted that the hospital authorities give him only vegetarian food and did not force meat upon him. For eight days he lived without any food whatsoever, refusing to partake of the flesh foods put before him, and, finally, the doctors agreed that his wife should bring him vegetarian food. During these eight days Frank's health and condition improved immeasurably. His joy and gratitude knew no bounds when—in answer to his prayers—the physical form of his beloved Sat Guru stood beside his bed in the hospital room.

In San Francisco, Kirpal Singh was the guest of Mr. and Mrs. Walter Baptiste who gave a special reception in his honor. Two public meetings were again held in that city, and, after initiation on December 2, Kirpal Singh left for Santa Barbara, Southern California, where he was welcomed by Mr. and Mrs. Sig Reinier, at whose residence he would be staying, and Mr. Dara Emery, the local group leader. Two talks were given at the Church of Religious Science, and the morning meditation sittings and the final initiation were extremely well-attended.

At an informal talk, given after initiation on December 5, Master asked old and new disciples to be loving in their behavior to one another. He stressed that enmities, differences and misunderstandings should be cleared from each and every seeker after

Truth. He asked that all who had had any quarrels with anyone should forget the past and begin anew. "If you cannot love one another," he questioned, "how do you expect to realize God Who is naught else but Love?" The Masters have always expounded the creed of forgiveness and love. A self-righteous man brought a woman who had sinned into the presence of Jesus and denounced her unto him. Jesus bent down and wrote the following words upon the sands: "Ye that are without sin may cast the first stone." And, as he looked up, the righteous man and his companions, fellow-accusers of the woman, had departed. Jesus turned to the woman and spoke words of great understanding. He realized that she had given way to the instincts of her lower nature. He also knew that within the human casket there dwelt a "pearl of great price," the soul, which is the essence of God, and that once the inner light had begun to shine forth, the personality would then be transformed into an instrument of great beauty.

That evening Kirpal Singh journeyed to Montrose, a suburb of Los Angeles, where he was joyfully greeted by Mrs. Lucille Gunn, his groupleader there. Mrs. Gunn had worked tirelessly for many months to prepare for the Master's coming. And he was now to stay in her home, which she had vacated for a rented apartment, in order that he and his party should have comfortable domestic surroundings. Mrs. Gunn had arranged a very full program for the Master. Talks were given at the Spars Heights Community Center; the Unity Church of the Valley, La Crescenta; the Unity Temple, Glendale; and three talks at the local Baces Hall. A very large number of people attended these talks, and the largest amount of initiation given in the United States were held here. On Tuesday, December 10, Kirpal Singh was presented with an illuminated Scroll, in recognition of his work for spirituality and world-peace, by Supervisor Bonelli, on

behalf of the Board of Supervisors of the County of Los Angeles.

Devotees of the late Parahamsa Yogananda, a very great Teacher, gave the Master a wonderful reception at the local Self Realization Center. He was garlanded with flowers and great deference and respect accorded him as a Holy Man. Sri Mrinalini Mata welcomed Kirpal Singh, in the absence of Gayatri Devi, the leader of the Ashram-Center, and the Master spoke on the unity of all religions and the spiritual Path to God-realization. The members of the beautiful Ananda Ashram, set in the scenic hills surrounding La Crescenta, had previously given Kirpal Singh a wonderful reception at their haven of spirituality. Before leaving for Tustin on December 12, the Master paid a second visit to Ananda Ashram, where the holy sisters accorded him and his party a tour of the entire grounds and buildings and entertained them to tea and refreshments.

Kirpal Singh and his motorcade arrived at the magnificent Cowan Heights Ranch at Tustin, about forty miles south-east of Los Angeles, on the afternoon of December 12. The Master and his party were welcomed by Walter and Elsie Cowan, the local groupleaders and highly dedicated disciples. The spacious ranch had been thrown open for the many people who had come from far and wide to see the Master. A vast parking lot had been especially constructed for the influx of cars; continual buffets, lunches and dinners were served to all who visited the place, disciples and non-disciples alike. Even a large dormitory, with hired beds and bedding, was fixed up for the benefit of those who could not be accommodated in local motels and hotels. Many people, from Los Angeles and outlying districts, came to the Master in order to have personal interviews and discuss problems and difficulties of

both a mundane and spiritual nature. The Master is a *practical* man on all levels, seeing all things—material and spiritual—from the level of the illumined soul.

In the evening, the Master gave a talk about various aspects of the Path of the Masters. He explained that there is only one Supreme God of the Universe, even though the One is called by many names. This is the God of all Creation—and not just of one religion or another. There is no difference between the God of the Christians, the Kartar (Creator) of the Hindus, the Karim (Merciful) of the Muslims, and the many appellations given in other major religions. All these names are descriptive of the attributes of God, and have been coined by the sages and saints, of different ages and times, in their own respective languages and according to their own terminology. The nameless reality is One, but it can respond to the names by which any individual may choose to invoke that Power.

The Master then stressed that remembrance of God is the primary thing in finding our way back to God. The purpose of all devotional practices and religious exercises is essentially the same. The human body is the true temple of God, and the one common objective of all religious scriptures is to love God and to realize God within. Rajab, an Indian Saint, has likened this common objective of God-realization—although spoken of under different names—as a Game of Archery in which the Archers discharge their different arrows at a common target. Rajab has said:

“Each one in his own way talks to us of his own Beloved, O Rajab! The target is one, but the archers are countless.” The Holy Quran of the Islamic Faith mentions that different forms of worship were assigned from time to time by Master-Souls,

according to the age in which they lived.

Kirpal Singh went on to say that all the temples, mosques, churches and synagogues—although dissimilar in points of structure—were all alike as symbols of the human body temple. The bells, the gongs, and the conches produce the sounds of worship, related to the inner sounds of the Sound Current. The arch in the mosque, the cross in the church, the altar in the temples, the lamp in the synagogues, are all different symbols of the worship of the One—the Divine Beloved.

The next day, Kirpal Singh and the party from Tustin left for Harmony Grove, a beautiful retreat in the hills of Escondido, where they were to stay for two days. During this short stay Kirpal Singh gave five talks in the large public hall. Tremendous interest was evoked by the theme of Kirpal Singh’s talks: “What is Spirituality,” for Harmony Grove is a large center for the spiritualist movement. The Master showed that there was a vast difference between *spirituality* and *spiritualism*. Spiritualism believes in survival after physical death and the possibility of communication between living and dead. This communication works through the agency of “mediums,” who generally work in trance conditions at seances or “circles,” as they are sometimes called. This relationship works between the physical plane and the lowest sub-astral planes, and seldom goes any higher. The results of such communication are generally limited in scope, mainly unreliable and often very harmful to the medium. Masters of spirituality condemn the practice of spiritualism. Their contact and intercourse with the spiritual regions, right to the highest plane, is direct in their own right and at their own will and pleasure, quite independent of the subjective process of mediumship. This approach is direct, natural and constructive. The spiritualist’s

method is subjective and fraught with danger. Spiritualism, apart from its knowledge of survival after death, adds little to human experience and offers nothing of substance in the way of spirituality.

Kirpal Singh returned to Tustin on December 15, after initiating a large number of people at Harmony Grove. A public talk was given at the Unity Church of Truth at nearby Santa Ana on December 16, and two talks at the Y.W.C.A., Santa Ana, on December 17 and 18. Initiation was given to more aspirants on December 18, and the Master left for Beaumont, California, on December 19. He was welcomed by Dona Kelley, his local representative and one of the senior disciples in the United States, and her husband Charles Kelley. Mr. and Mrs. Kelley's residence was crowded with devotees and interested people awaiting the arrival of the Master. Within an hour of his arrival, Kirpal Singh left for Palm Springs, where he was received by the city's Mayor with whom he discussed the World Fellowship of Religions. Later the same day the Master gave a discourse on spirituality at a local hall in Beaumont.

Throughout Kirpal Singh's American Tour his devoted General Representative, Mr. T. S. Khanna, was at hand, assisting the Master at every moment, introducing meetings, handling correspondence and directing general arrangements. Always available to help those who were working with the tour, Mr. Khanna answered the questions of the Press, enquirers and seekers, and ministered to the welfare of the many visitors who came from far and wide to meet the Master. Mrs. T. S. Khanna, also accompanying the tour, undertook all the cooking and catering arrangements concerning the Master and his immediate party.

Chapter Eighteen

LIGHT OF THE SPIRIT

Kirpal Singh flew to Dallas, Texas, on December 21, and was welcomed there by Baron W. F. von Blomberg and Mr. and Mrs. James Lawrence, at whose residence he stayed whilst in that city. A reception was held that evening at which the Master met many prominent people, including General Sosnokowski, Commander-in-Chief of the Free Polish Armies. Kirpal Singh addressed the assembled guests on the basic theme of the World Fellowship of Religions. A further reception was held the following day at the residence of Judge and Mrs. Jordan, prominent Dallas citizens, to honor Sant Kirpal Singh as President of the World Fellowship of Religions. At both these receptions Kirpal Singh said that mankind was entering one of the most challenging eras of human history. We were fortunate in our modern literacy that we could have a record of all the scriptures of the past. We were proud of the great spiritual teachers of the past, affirmed the Master, but the question is, are they proud of us? It is often little wonder that the forces of negation throw in their concerted weight in an attempt to stem the liberating tide of spirituality. It was clearly recognized by the tough, practical Texas businessman that the W.F.R. was a dynamic spearhead

of religious unity and goodwill in the world, and that its President was a *practical* Teacher of spirituality.

Kirpal Singh was welcomed to a reception at the Statler-Hilton Hotel, Dallas, by Dr. Douglas, a noted humanitarian who sponsors the welfare of over 600 orphans in India alone. The Master and Dr. Douglas discussed the World Fellowship of Religions and the situation in India, particularly the poverty-stricken areas. On December 23, Kirpal Singh addressed the City Council at the Dallas City Hall. The Mayor of Dallas introduced the Master, who then spoke on the World Fellowship of Religions and the way that this organization could benefit the whole world. Public meetings were held at the Dallas Chamber of Commerce and the banqueting hall of Wyatts Cafeteria.

Watching the great spiritual Master from India in the city of Dallas, a city with the atmosphere of tragedy still hanging over it in the month after the President's assassination, one was moved by the sadness and suffering which man's ignorance has brought into the world. We are as the prodigal son, far out in the wilderness of the world of Kal—the Negative Power. Endeavoring to learn the lessons afforded by physical existence, we must have before us the recognition that we are not only the transient personality, but we are also the immortal spirit.

In a Dallas meeting one questioner was told that this recognition could be given a scientific basis through the experience afforded in Para Vidya—the highest knowledge. The questioner wished to know if the spiritually-focussed man could reorient his life to the ideal of selfless service and also meditate for his own development. One follows from another; the vessel filled with God is a better servant of humanity. Spiritually-directed, the Leaders of the world will apply a truer set of values to the task of government.

The lessons of the Dallas tragedy, and the lessons of the world tragedy, would be learned. A spirit of tolerance would be introduced into all matters of human enterprise. Yes! The world needs the benediction of a Living Master to bring these conditions to pass.

On Christmas Eve, 1963, Kirpal Singh and his party were welcomed to Houston, Texas, by Mr. Ashton Pitre, his representative for the State. Two public talks were given at the World Trade Center and one talk at the St. James Episcopal Church. Two press conferences, attended by television and radio interviewers, were held, and the Master appeared on both television and radio programs. Sant Kirpal Singh visited the Convent of the Good Shepherd and explained the mission of the World Fellowship of Religions to the holy sisters. At a reception given in his honor by Mr. Leonard Keating, International President of Junior Achievement, the Master spoke of the many facets of spiritual endeavor and the global importance of the W.F.R. On Christmas Day, 1963, Kirpal Singh gave a talk to his devotees and friends on the Christ Life. He stated that Christ—the Living Word—was in the world before Jesus, that Christ was eternal before the existence of Jesus, and is now eternal after the passing of Jesus. The Christ Power is with man always. The Birth of Christ should be celebrated each day, as the birth of the Christ-consciousness within. He released the following Christmas Message for his followers throughout the world:

“Dear Ones: On this Christmas Day, 1963, I am nearing the end of a World Tour which has taken me through Europe, Asia Minor, Britain, Ireland, Canada, the United States, and is still to continue to Panama. There is a tradition which tells us that Christmas symbolizes the birth of the Christ Child in the human heart. To be truly Christ-like, the disciple must become as a little child, a pure and unsullied vessel,

receiving the nectar of the Holy Spirit as an upturned chalice. "If ye love me, keep my commandments!"

"Truth is above all, but true living is still above Truth. This requires leading a life of continence, humility, truthfulness, love and devotion to God and all creation. To become a mouthpiece of Master, expressing Master's will and purpose, you must surrender all to Master. This does not mean the giving up of employment, home, possessions, family and friends. It means simply: let the will of the Master work in you and through you, let your whole life be dedicated to service of the Master. Like a flute, be all vacant from within so that the Master may make sweet music of your life.

"This is the Christ-like way: the true message, meaning and purpose of Christmas. Master brought the Christ Child to birth in your heart. You, in turn, must "become as a little child" and surrender yourselves to the everloving and merciful Father who watches over you, guides you, and cares for you. I wish you all a joyful Christmas and a Happy New Year. My love goes to you all.

Kirpal Singh."

Arriving at Tampa Airport, Florida, on December 27, Kirpal Singh was greeted by Mr. Jess Mays, his Florida representative, Mr. Dean Schumaker, the Sarasota group-leader, and Mr. George Lawrence, the groupleader from St. Petersburg. The Master gave two public talks at the Scottish Rite Club in St. Petersburg, and was also invited to the Scottish Rite Club as guest-speaker for the United Liberal Church. He was presented with the "Key of the City" of St. Petersburg by the Mayor, Mr. Herman Goldner, on December 30. Television and press photographers were present, and in the evening the presentation ceremony was screened on two television channels. That evening Kirpal Singh spoke at the Women's Club in Sarasota, about fifty miles

from St. Petersburg. Meditation sittings were again held each morning at St. Petersburg, and a large number of people were initiated into the Science of the Soul on December 31, New Year's Eve.

The Master's motorcade set off for Miami, Florida, on New Year's Day, 1964, led by Mr. Jess Mays. On arrival in Miami, Kirpal Singh was welcomed by Miss Jerry Astra Turk, groupleader for that city, and many devotees. The Master was the guest of Philip and Etta Perrin, two dedicated and loving disciples, for the duration of his stay in Miami. When the Master and his party arrived at the Perrins' residence, each visitor was presented with flowers. A continual buffet-service of meals was kept in operation at the Perrins' home, which was an "open house" for all devotees, seekers and friends. The "Miami Herald" interviewed the Master, and a very fine report of the Tour and the Master's mission appeared in that newspaper.

Three public talks were given at the Miami Senior High School's great auditorium, and further talks were given at the Ewing Gallery and the Congregational Church of Christ. These talks were all well-attended, as were the smaller and more informal talks given at the residence of Mr. and Mrs. Perrin. On January 4, a reception was given at the world-famous Seaquarium of Miami by the Director of Public Relations, Mr. Roger Conklin, Jr., in honor of Kirpal Singh. Press reporters and cameramen followed the Master and his party as he was escorted through the Seaquarium. Great amusement was created when one of the dolphins rose out of the water and grasped the Master's coat-sleeve, gently tugging it as the Master sat at the edge of the tank. A sea-cow, noted as an extremely unsociable animal and generally preferring to ignore human beings, came up to Kirpal Singh and presented itself for a gentle stroking from the Master-Saint.

A small boy in his mother's arms pointed to the Master and cried: "Mommy, there's Jesus!" The mother was extremely embarrassed and told the child to keep quiet. The little boy remonstrated with his mother three times: "It is Jesus, Mommy! It is Jesus, Mommy! Mommy, it is Jesus!" And the perplexed mother took the little boy away from the scene.

When he had been in Athens and Rome, Kirpal Singh had sowed the seeds for unity between the Christian churches. Speaking of the activities for inter-religious unity of the World Fellowship of Religions, he had advised Christian leaders to "put their own house in order" and then meet all faiths under the Fatherhood of God. On January 4, 1964, the two supreme Prelates of the Eastern Orthodox Church and the Roman Catholic Church met and conferred on Christian unity, the first time such an event had taken place for many centuries. It was by no coincidence then, that upon that significant day the oldest Order in Christendom chose to honor the great Master from India.

During a memorable ceremony held in the auditorium of the Miami Senior High School, Kirpal Singh was awarded the Cross of the Sovereign and Imperial Order of Saint Constantine the Great. Several hundred people, including leading dignitaries of the local government, attended this event. The author introduced the members of the Order who were present at the ceremony as noble witnesses. He then spoke of his Master's attitude to honors and awards, and quoted the Holy Book of the Sikhs. The award was made by the Reverend Dr. "Mark" A. C. Karras, who heads the Hellenic Sector of the Constantinian Order in the United States of America. Dr. Karras stated that the widely known unifying and spiritual efforts made by His Holiness Sant Kirpal Singh Ji Maharaj for the benefit of humanity were in keeping with the noble Byzantine ideal.

It was these great activities of this Holy Man which were the cause of this bestowal of this ancient and venerable Byzantine Order upon Kirpal Singh. This Order was founded in the year A.D. 312 by the Byzantine Emperor, Constantine the Great. Prince Theodores IX Lascaris Komnenos is the present Grand Master of the Order. Under its original pristine Christian impulse the Constantinian Order today perpetuates the Byzantine ideals of peace, culture and unity. It exists and functions in the world today with complete organizational planning in its hierarchical complex. Members of the Order are those who have displayed ample cause for reward by their unselfish, humanitarian and spiritual endeavors for the benefit of their fellow men and humanity as a whole.

The Reverend Karras, who bestowed the honor on Kirpal Singh as Exarch of the Order in the U.S.A., is also the Delegate for the State of Florida of the International Philo-Byzantine University. An ordained minister, he has Bachelor's and Master's degrees in Economics, and the Doctor Laureatus (H.C.) degree from the International Philo-Byzantine University of Madrid, Spain. In replying to the bestowal of the Order, the Master thanked the Reverend Karras for the honor, and stated that all credit went to the Grace of God working through his Master, and, with this understanding, he would be happy to accept the honor as a token of recognition for the mission that he had to fulfill—under the guidance of his Sat Guru—that of "bringing the children of God together."

Thus, the Master from the East had met the Patriarch in Athens, the Cradle of Western civilization, and the Pope in Rome; and was decorated by the oldest Order of Christendom in the New World as his work in the Old World (Europe) had come to fruition. The Light shines brightly through the world,

in spite of the opposing dark-. On January 7, leaving behind many new disciples and supporters, Kirpal Singh and his party left for Panama from Miami International Airport. He arrived in Panama at 8:30 p.m. where he was greeted by a large crowd of Panamanians, Americans, Indians and press men. In spite of the mounting tension and the focus of public attention on the widespread rioting, arson and looting taking place, the arrival of Kirpal Singh was given front-page coverage in both the English-language and Spanish newspapers. A television interview with the Master was screened on local television channels.

Kirpal Singh was a guest of Mr. and Mrs. Wally Crawford, his local representatives, who showed great courage and resourcefulness in organizing this phase of the Tour during these troubled times. The Master gave two discourses at the Jewish Welfare Board on January 8 and 9, but further aspects of the program were cancelled by compulsory military order, as Panama came under martial law. This did not prevent many people from risking life and limb in order to meet the Master.

On January 9, Kirpal Singh left the Crawford residence, and two carloads of devotees followed the Master's car. One of these two cars was driven by Mrs. Crawford, accompanied by her two small sons and three devotees. The two rear cars were held up and lost sight of the Master's car which proceeded on to the Jewish Welfare Board. Suddenly, the two cars were surrounded by a mob of about two hundred people, throwing stones and rocks and shouting anti-American slogans. A huge rock crashed through the windscreen of Mrs. Crawford's car, shattering the glass to pieces and leaving a great hole in front of Mrs. Crawford's line of vision. She closed her eyes, ducked her head behind the steering wheel, and accelerated fast. The car behind her followed suit.

When the cars reached the Jewish Welfare Board, it was discovered that both the cars were full of dents from the impact of several rocks and stones, but not one of the disciples was hurt. One of Mrs. Crawford's sons, aged thirteen, when ducking from the stones, had shouted, "Don't worry, Master is with us!" He later said, "Master *was* with us, right next to you, mother, on that seat." Mrs. Crawford had driven through the yelling mob, her mouth full of broken glass and her body covered with it, but not a scratch or cut on her. The Master approached her with loving concern, but she smilingly thanked him for his protection. A very gallant lady.

A building near the Crawfords' shop was burned down by the rioting mob. When they came to the Crawfords' shop, the mob prepared to send it up in flames. Someone cried: "This is not an American's shop, it belongs to a Panamanian!" So the Crawford shop was saved, and the Crawfords—two American disciples—again thanked the Master-Power for its protection. At midnight that night Mr. Crawford came to the house with the news that there was a strong rumor that the mob would attack that area in the night. The Master asked how many houses there were in the area. On being told that there were thirty houses, he detailed six men to guard the roads leading to the houses. "Let the others sleep in peace," he ordered, "not only for tonight, but every night until conditions better themselves."

The Canal Zone military authorities offered protection, advising the Master and his companions to evacuate into their zone. "Do not worry," said Kirpal Singh, waving this offer aside. "Nothing is going to happen tonight, but for the future be on your guard." The next few days were truly memorable. The risk of losing their lives did not deter the American and other foreign disciples from coming to the

meditation sitting each morning. Mrs. Cecil Vockrodt, an American disciple, said that she had more difficulties in passing through the American guards than through the Panamanian mobs. The American guards were shocked that she was willing to risk her life in leaving the Canal Zone and entering the Panamanian Zone. They tried to deter her but did not succeed; she was going to see her Master. Four initiation sittings were given during the difficult days in Panama. Not one person connected with the Master or his party was harmed during the rioting.

People came from as far away as Cali, Colombia, to meet the Master. General and Mrs. Luis de Arteaga arrived from Cochabamba, Bolivia, nearly three thousand miles from Panama. Mrs. Arteaga, a representative of Sant Kirpal Singh, has already translated his "Jap Ji" commentary into Spanish, and is to translate all the Master's literary works into Spanish for the benefit of the South American people.

The Master went to a strife-torn country and gave yet another lesson to the world. Fair dealings and the creed of forgiveness must be put into practice by all nations of the world. The follies of the past must be resolved, and mutual understanding and working for the common good must become the golden rule for a new global economy. We must develop a positive conception of global peace, using the God-given powers of awakened mankind. A new direction towards the higher values of life, in the individual and in the nation, is needed. Mankind can then change the chaotic conditions of human existence and behavior in a positive way. The task of awakening humanity has been divinely accorded to a Living Master. May mankind march firmly forward and onward on the Path of spiritual realization.

Kirpal Singh left Panama on January 17, and after a brief stopover in Miami, returned to Mr. Khanna's

residence in Washington, D.C. He discussed new plans and propositions for this spiritual endeavor throughout the world with representatives from all over the United States. On Wednesday, January 29, 1964, His Holiness, Sant Kirpal Singh Ji Maharaj left New York for India. The great Tour had ended, but a greater mission had just begun!

*Chapter Nineteen***RETURN TO INDIA**

His Holiness Sant Kirpal Singh Ji Maharaj left New York on the evening of January 29, 1964, and arrived at Frankfurt, Germany, the next morning. Frau Fitting, the Master's representative in Germany, and disciples from many German cities were at the airport to greet their Sat Guru. It was a brief but joyous occasion, and after two hours had elapsed, the Master and his party, accompanied by Frau Fitting and some of the devotees, departed for Munich. In spite of arctic-like conditions in Munich, the devotees in that city battled through high gales and snow-storms in order to see their Master for one brief hour. He spoke to these faithful disciples for a short time, and then bade Frau Fitting and these devotees a loving farewell, and departed for India.

Delhi Airport on January 31, was pulsating with an atmosphere of tension and excitement. Worried officials and harassed security-guards endeavored to control a throng of ten thousand people, who had been gathering at the airport since the previous evening. At 5 a.m. the Master's plane landed, and a special car was driven up to the exit steps of the plane. Pan American officials requested Kirpal Singh

to enter the car straight away. It was intended that the Master be taken through the airport in secret without going through the Customs clearing room and with the minimum of fuss, but the authorities had not bargained with the watchful eyes of the observant devotees.

When the Master's party was being escorted through the special Customs clearance room, the restless crowd suddenly spied the Master leaving the airport direct from the other side. With one accord they shouted with joy, overturned the crush-barrier, and rushed from the airport to greet him. In the excitement many people experienced minor mishaps, spectacles fell from noses and were crushed underfoot, but nothing now mattered. The children were re-united with their beloved Father.

Arriving at Sawan Ashram, the Master was greeted by thousands of rejoicing people. Devotees came from Pakistan, Bombay, Calcutta, Madras, Pondicherry, Kashmir, and all parts of India. The Ashram was literally packed to capacity with teeming humanity. Without pausing to rest, the Master sat upon the raised platform for four hours before his dear ones, who were sitting on the ground and weeping with joy at this happy reunion. Thereafter, Kirpal Singh was welcomed back to Delhi by His Holiness Muni Sushil Kumar, the eminent Jain leader and sponsor of the World Fellowship of Religions. After a day of general rejoicing, a great Satsang was held in the evening.

Many religious leaders and civic heads began to arrive at Sawan Ashram on the following day. Pir Fazal Shah Ji, a descendant of the Prophet Mohammed, arrived from Pakistan, and Pir Sahib Nizami of Durgah Khawaja Nizam-ud-Din-Aulia, Delhi, both representing the Islamic Faith. A press conference was held on February 2, and reporters were given details of the World Tour.

The Ashram had turned into a hive of industry, and everyone—men, women and children—was preparing for the auspicious occasion of the Master's forthcoming birthday. All went about their allotted tasks singing the praises of the Lord. Old and young alike were so thankful that their Maharaj Ji had returned after his long tour.

Many came for the Master's *darshan*, or holy sight, and *parshad*, or blessed food, was distributed to the devotees. *Langar*, or the free kitchen, was put into operation in order to feed the multitude. It was a wonderful scene, with flowers and fruits being distributed from hundreds of baskets. The Ashram was immersed in an atmosphere of love and joy. In spite of the very cold weather, people worked in the open air, some bringing food and others cooking and serving. All were occupied in loving service to their Master and their fellow beings.

Nobody in the Ashram and in its environs slept on the night of February 5. At 3 a.m. on the blessed day of February 6, the Master's birthday, a congregation of many thousands of people stood before his bungalow, singing the holy hymn:

"Beloved Friend, please do come out, so that I may have your Darshan!"

Kirpal Singh came out into the garden and stood with the congregation for fifteen minutes. He asked them to partake of parshad and told them that he would see them again very shortly. A Birthday cake was brought out and cut for distribution among the devotees. Within a few hours, at 7 a.m., the Birthday celebrations commenced, and the congregation sat in *Bhajan*; and thereafter, devotional songs were sung to the Lord. Then the poets read their poetical offerings of extreme love for the Sat Guru. Sadhus, swamis and holy men of different religions were present, and many gave speeches in praise of the

Master. Kirpal Singh and Muni Sushil Kumar both addressed the congregation for one hour.

At 1:30 p.m. the great Satsang came to an end. Kirpal Singh blessed the Langar, or free kitchen, and about forty thousand people received parshad and were served with a meal. Moving amongst his devotees as they sat partaking of their meal, the Master freely bestowed his darshan upon all. Many related their troubles and sorrows to him, and he gave them wise counsel and spiritual consolation.

Satsang was again held at 4:30 p.m. Many devotees spoke of their love and reverence for the Master. The poets related their love-sagas of praise to the Beloved. Many sadhus and sages gave discourses upon the Master of spirituality. Movies of the World Tour were shown until 10 p.m. Kirpal Singh released the following Birthday Message to his disciples throughout the world:

"Dear Ones: May the Grace of God be with you all. We are seekers after Truth, and for that purpose we have joined various religions, which are our schools of thought. Truth is not the exclusive right of any particular creed, or place, or age. It is a man's birthright. Just as every man has the right to breathe the air and absorb the rays of the sun, we are all privileged to draw from the Unseen Source of Life, Strength, and Wisdom, which is within each of us. That infinite supply cannot be exhausted. Anyone belonging to any religion can delve it out from within, with the help of someone who is competent in spirituality—call him by any name you please. Take all that you require. Not only will it suffice for you, but through it you will become instrumental in helping your fellows.

"Your smile will inspire another to smile. Your strength will impel another to be strong. A noble soul always draws forth the noble quality in others.

God is love, and our souls are also love, and it is through love alone that we can know God. Love knows true renunciation, service, and sacrifice for the good of others, without any consideration of self. A true man is one who is truthful, lives a life of continence, radiates love for all others for the sake of God residing in them, and knows "giving," "giving," and always "giving." We never lose anything when we give. When you give love, do you find that you have less love in your hearts? On the contrary, you are conscious of an ever greater power of loving; but no one can be convinced of these things till he has applied them in a practical way. An ounce of practice is worth tons of theories.

"It is a practical age, therefore it is for us to make our idealism more practical. Believe in God, Who is Spirit; God is Love—the principle of all things—Who is in me and I am in Him; Who resides in every heart. We should therefore love all mankind and all creation. If one cannot love those whom one sees, how can one love God whom one does not see? There is a *Religion* which is above all religions of rituals, dogmas, and doctrines. *That Religion is Truth*. Religion truly means, "re," or back, and "ligio," which comes from "ligore," to bind. That is, to bind the soul back to Truth or God. You have to be born into the Truth. All Masters who come from time to time speak of the same Truth. We are all lovers of Truth. This is the *True Religion*, and it is upon this basis that the whole world can sit together, and the East and West could be united.

"The purpose before me is to bring together all children of God—now forming part of various religions—to understand each other and find a way back to God. I am glad that I have found a great response to this Message of Love, with the Grace of my Master—the Man-in-God. My hearty thanks and

best wishes go to all who have been helpers in this Noble Cause of humanity.

Kirpal Singh."

The next day, an initiation sitting was given to five hundred adults and two hundred children, and the entire day was given over to Naam-initiation. On the day after this, Baron W. F. von Blomberg arrived at the Ashram, and a further press conference was held. Muni Sushil Kumar informed public dignitaries and newspapers that the Master had returned to India.

Arrangements had been made for a great ceremony where Kirpal Singh would be honored before the public by fifty-two religious organizations. The ceremony—known as *Sant Samagam*, "grand convention of the Saints"—took place on February 9, in the vast Ghandi grounds in the center of Delhi. A huge stage had been built for the two hundred dignitaries who were to sit with the Master. His Holiness Sant Kirpal Singh Ji sat at the center of the stage in the seat of honor prepared for him. His Holiness Muni Sushil Kumar Ji and Baron W. F. von Blomberg also sat with the Master, and about them were seated representatives of many religious organizations, including members of the Christian, Islamic, Sufi, Sikh and Hindu Faiths.

Swami Chida Akash Ji Maharaj gave the opening address of welcome, and then Darshan Singh, the Master's son, read a poem of devotion which moved the audience deeply. The audience, estimated at sixty thousand in number, was filled with immense joy at the Master's return to India. Baron von Blomberg narrated the historic events relating to the Master's tour and informed the Indian people that a new era of spiritual awakening is ahead, when the gospel of love and truth will prevail in the child humanity under the protective guidance of the Living Master. As each

leader came forward to honor the Sat Guru, the great congregation responded with expressions of praise and exultation. Each religious head precluded his speech with a prayer of his own faith, and then all the different prayers were said collectively in one symphony. Sushil Kumar Ji gave an inspiring speech, and Kirpal Singh spoke of the tremendous reception accorded his mission throughout the world.

Kirpal Singh received many invitations from religious and civic leaders to visit cities and towns throughout India. Prime Minister Nehru invited the Master to confer with him on the World Tour upon the following Wednesday, February 12. The Master had returned to India.

Chapter Twenty

THE LIVING WATERS

The lessons gleaned in the past are clearly presented to humanity in this age of widespread literacy. The world's people need to become spiritually transformed, and this transformation can be achieved through the guidance of a living Master-Saint. Ancient apocryphal and mystical literature relates that the Rulers of the world in pre-Noahic times were highly-evolved beings, far more advanced spiritually than their subjects. Today, monarchs and presidents, prime-ministers and dictators, vary in their individual powers and capacities. Man is turning from the illusion of temporal power, and people are endeavoring to realize the nuclear potentialities of their inner beings: to become self-realized and God-realized. A competent Master of spirituality is required for the child humanity, in order to know "the Kingdom of Heaven within!"

A Living Master is the *only* preceptor who can lead mankind through the vast scheme of things—a cosmic scheme which is incomprehensible to the imagination and intellect of man—until humanity is free. The entire physical universe, with its millions of galaxies, separated by immeasurable numbers of light-years, is as a speck of dust in the universe of Anda and Bramanda, the latter being far vaster than

the former. Brahmanda itself is insignificant in the cosmic scheme of the first Division from whence it draws its power and sustenance. The creation and maintenance of the physical and superphysical universe is entrusted to a great spiritual hierarchy. This hierarchy is headed by *Sat Purusha*, and descends, in successive stages, through many regents, gods, archangels, angels, cherubim, seraphim, and to man himself.

The Living Master is an emissary from *Sat Purusha* Himself, commissioned by the All-highest to save souls and lead mankind back to its True Home. *Sat Purusha*, the Ruler of all creation, is known to the Master-Saints as the *Positive Power*. He rules the totality of creation from the highest part of the universe of universes. *Sat Purusha* is the first personification of the Supreme Form-less One. To Him alone belongs our highest devotion, for He is our "Heavenly Father," Lord God of all, the Light-Giver. The dominant Ruler of the Fourth Division and the lower reaches of the Third Division is known to Master-Saints as *Kal* or the *Negative Power*. *Kal* has dominion over the lower regions, but His rulership is in accordance with the divine laws of *Sat Purusha*. It is the *duty* of the Negative Power to bind mankind to the Wheel of Rebirth in the material worlds, and our long struggle against this force is designed by the Supreme Lord to purge us of our sins and impurities and make us ready for our journey to the True Home.

The term "Kal" literally means "time" and comprises within its fold the past, the present, and the future, as commonly understood by human beings. However, no date can be fixed for the origin of *Kal* and when it will come to an end. All that can reasonably be said is that it extends from one cycle to another cycle, during which time the manifested

creation remains in its manifest form until its dissolution. The cycles as computed by the learned sages of the past are four in number: namely, *Satya Yuga*, the golden age of perfect righteousness; *Treta Yuga*, the age of predominant righteousness; *Duapar Yuga*, the age of comparatively lesser righteousness; and, finally, *Kal Yuga*, the iron age of no apparent righteousness at all, except in its latent form and surcharged with darkness in abundance. We are at present living in *Kal Yuga*, and this complete cyclic order from *Satya Yuga* to *Kal Yuga* is followed by a Grand Dissolution whereafter a new cyclic order starts once again.

In *Kal Yuga*, *Kal* reigns supreme and we live in limitations of a completely dimensional world of time, space, and causation, which thwarts the flight of the soul in its struggle for freedom. This freedom means the ability to rise above the illusions of mind and matter (*maya*) which are the two chief agents of *Kal* or Time, which, like a great giant, swallows up every being as soon as its apportioned or limited *Kal* or time is exhausted. Above and apart from this grand hierarchy of *Kal* and its agents is the *Akal Purush*, the great Positive Power creating and controlling not only the Grand Division of *Sach Khand*, but maintaining and supporting all the lower regions of *Brahmanda*, *Anda*, and *Pinda*, all of which are given over to *Kal*, and *Kal*'s sway extends supreme therein.

The current of *Kal* or "time" is endless in its course for human beings, but souls with the help of a God-realized man can rise above time into the timeless *Sat Purush*, and gradually merge into the great, spiritual immensity. The spiritual path commences on the lower rung of the physical ladder, *Pinda*, and gradually ascends to the highest *Kal* kingdom, *Brahmanda*, and thence to *Par Brahmanda*, *Maha Kal*, and the Great Beyond. One who has himself

traversed this spiritual Path and merged into the Nameless State can help and guide others to do likewise—provided that he is so commissioned by the Sat Purusha, and not otherwise.

Kal is the author of the laws of nature, which we must obey while living in physical incarnation. He is the creator of the physical worlds, and is known as “God” to most of the social religions. Only the Master-Saints, their disciples, and their students, know of a higher God than Kal; and yet the Negative Power is worshiped by millions as the supreme Lord of Creation. Compared with Sat Purusha, Who is all-Perfection, Kal is only a subordinate in the hierarchy of the cosmic Universe of universes, and, as such a subordinate, He is not entirely free from imperfections. Being at the Negative Pole of the Universe, He must have some negative qualities.

However, compared with mankind, Kal is an exalted Being, the embodiment of light, wisdom and power. It is the fact of the Negative Power controlling our material and materio-spiritual universe that gives us a clue regarding the origin of so-called “evil.” The representatives of Kal—“incarnations of Brahm”—are the avatars and prophets, whose mission it is to incarnate themselves in every age to root out unrighteousness and evil, to protect the good and to destroy evildoers, in order to establish righteousness. The redemption given by avatars and prophets is nevertheless still bound by the time-scale of the lower worlds and is not lasting.

It is the Master-Saints, receiving their mandate from Sat Purusha, who alone can free man from bondage to the lower worlds and give him eternal liberation. It must be stressed that the difference between man and all the ascending scale of beings who compose the Grand Hierar-chy is merely one of spiritual fulfillment; there is no difference in soul-

quality—for all souls are of the essence of the Supreme One. The awakened and purified soul—liberated by the Waters of Life given by a competent Master-Saint—moves up the ascending cosmic scale until it reaches its True Home. There is no other yardstick than this.

Only a true Master-Saint, a Sat Guru, one who has been commissioned by Sat Purusha to reclaim us from the clutches of the lower worlds, can lead us on the Path to our True Home. A Sat Guru is not an ascetic—as the recent World Tour of Kirpal Singh has demonstrated—nor one addicted to strange occult practices; he is in this world but not of it. He never receives a fee, or funds, or charity for his services, but always earns his own livelihood in accordance with the laws of the world.

The Sat Guru puts the disciple in contact with the Sound Current, which sacred sound varies with different levels of frequency as it passes through the five inner spheres of creation. The Sound Current is thus manifested to the disciple as “the five melodies of heaven.” The five great stages on the soul’s journey to its True Home, the five expansions of consciousness which lead to eventual liberation, are touched upon in theosophical and esoteric literature, although the writers of such literature have little awareness of the full implications of the Audible Life Stream.

It is of interest to note the five-fold sequence of the major episodes in the life of Jesus: the birth of the Christ; the baptism in the Jordan; the Transfiguration; the Crucifixion; and the Resurrection. We can follow the Gospel account of the first birth of soul-consciousness; the purification of the soul in the Waters of Naam; the renunciation of the lower self and the ties of mind and matter; the completely *whole* man, standing in the Light of God; and the resurrection of the soul in its True

Home. Each disciple experiences the five melodies of Shabd, the Holy Word.

We must now view this world with the clear vision which does not judge the state of things by surface appearances. Modern means of communication, through the press, radio, movies, television, and stratospheric relay-satellites, have brought the news of world chaos to those of the world's peoples still fortunate enough to have escaped firsthand experience of these things. An enormous amount of the world's population has experienced the hardships and suffering engendered by war and racial violence. There are no "ivory towers" to escape into, in the world of today. The threat of the hydrogen bomb, inter-continental ballistic missiles, and new super-weapons, constantly hangs over mankind.

The spiritual destiny of all the nations is unified in one reality. Mankind is irrevocably linked to the glorious message of the Great Masters through the many holy scriptures. The science of spirituality sets a profound pattern for both the individual and the whole of mankind. At the present day, we have witnessed the influence of a Living Master, through his tremendous global-endeavor and through the souls of mankind. Many men and women—political, religious, and social heads among them—are responding to this Message of Love, and serving their fellow humanity as integrated groups of disciples and world servers.

The revolution of consciousness in the modern world is also mirrored in a new physics which has long since left the world of the tangible for the realms of the intangible. Scientists are preoccupied with the invisible forces and energies of the nuclear age. Perhaps nuclear physics will give rise to "nuclear thinking," where the mind becomes the servant of man's inner nucleus: the soul. The spiritual light of unity is being revealed through the coming together of the world religions, and the recapturing of the

teachings of the Master-Saints. Dogma and formalized doctrines are being discarded, as man begins to overcome his fear of death and consciously crosses the "great beyond" whilst yet remaining in physical incarnation.*

The disciples of the Great Masters must be known as spiritual ambassadors. These illumined world servers cannot be noted for temporal achievements or wealth, but as focal-points for the Light of the Spirit. Just as the Master-Saint is a living Pole of the Supreme Power, so will the disciples be recognized for their good works, their love, and their spiritual intuition. Their "Light shall shine out before all men," and they will "glorify their Father Who is in Heaven." In this way, the Light of the Spirit, as it manifests in the Master-Saint, will ray forth and dissolve the dark horizons of man's unregenerate nature. The souls of men will turn from the dark deities of mind and matter, and they will proclaim their allegiance to the Supreme One.

The Master has worked for the new dawn of spiritual realization in the minds and hearts of men. The Waters of Life are now being poured out in abundance. A force of spiritual purpose, manifesting through a Living Master, can show mankind the way to its True Home. The regenerative Power of the Word reveals a positive balance between individual soul-growth and service to our fellow beings. Thus, as a channel for the Love and Wisdom of Sat Purusha, the Living Master guides the vision of humanity from the prison-house of materiality unto the infinite vistas of our True Home.

* The "silver cord," mentioned in the Scriptures, which connects the soul to the body, is of course kept intact whilst the initiate travels in and out of the body.