TEN

Don't Bend Your Elbows

ALL MASTERS WHO HAVE COME bring the religion of love. They say that there is a Maker of all this creation, that He is controlling all this creation, and that same Power is controlling you in your body. God is love. Our soul is of the same essence as that of God—it has love innate in itself—and the way back to God is also through love. In the Bible is given the same thing: *Love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind. And the second is like unto it: Thou shalt love thy neighbor as thyself.* Kabir and all other Masters have said the same thing.

So we are conscious entities; we have to love all-consciousness. The attribute of love is, that we have to identify with the object of our love, wherever our love is attached. So we have to attach our love to God; but instead we are attached to the whole world outside. That is what is called *attachment.*

So Masters say that the human body is the highest in all creation, and the highest aim on the whole earth is to know God. They say that while on the earth there is the law of cause and effect: Wherever we are attached, we will go. Now as it is, we have come back again and again to this earth. If we had love for God, we would have gone back to God after leaving the body. So we must have that, you see, in this earthly life. If

you develop love for God, naturally after death you will go to whom you are attached. If we are attached to the world outside, all over, then we will have to come back again and again.

So Masters tell us, *Love God.* Each in his own language, of course. The tenth Guru of the Sikhs addresses all social bodies, all religious movements: *Hear ye all, I tell you the truth—Whomsoever has love, he can know God.* Now love knows service—and sacrifice. Love knows no burden. Where there is love, there is no burden. So we have to love God, and God resides in every heart. And we are of the same essence as God—we are all brothers and sisters in God.

Love is such an attribute, if you put it into your household affairs, there will be peace; if you put it into your society, there will be peace there; if you put an ounce of love into your country, there will be peace in the country. So love is the panacea for all ills, I would say. Love knows giving, you see. It knows sacrifice. Kabir says, *So long as you are in the human body, give, give, give.* The word for "body" in his language also means "to give." So it is said, as long as you are in the body, give, give, and give. Giving away is true renunciation.

So if we have love, we must give to others the best we can. If you make others happy, then you will be happy yourself. If you make others miserable, then you also will not be able to escape the misery. So once it so happened that Lord Vishnu, who is the aspect of God in charge of maintenance, invited all the angels and others of opposite qualities to a feast, and he arranged for them to sit in rows facing each other. Then Vishnu said, "Well, dear brothers, dear friends, all this is for you—eat to your heart's content—but there is one condition laid down: Don't bend your elbows!" Those who were only demons, or whatever you want to call them, thought, "Well, strange enough! If we don't bend our elbows, how can we put the food in our mouths?" They considered it

for long, but they could not comprehend it. They said, "Lord Vishnu is just mocking us," refused to eat anything and left the place in disgust. But the angels who were sitting there said, "These are the words of Lord Vishnu; there must be meaning behind them, something we don't follow." After calm consideration it struck them: "We can feed each other!" So it was very easy. And all ate as directed.

What does all this mean? If we make others happy, we will become happy. If we put others in bad condition, we will be put in bad condition. So, if we want to be happy, we must make others happy.

And moreover you will find: Once a devotee prayed to God, "Please come to my home; my prayer is, you will please visit my home." God promised, "I will come," on such and such a date. The devotee made all arrangements, you see, decorated his house with flowers, cleaned it throughout, and put on really clean clothes. He sat at the door and waited for God. From morn to night he sat there, but all who came was one old man passing by who could not even walk properly. The old man said to him, "Well, I am hungry, give me some food—half a loaf of bread, please give me!" Nobody listened. So he passed on. That night the devotee said to God, "Look here, you promised and you never came. I made all arrangements for you!" But God said, "I did come, and you would not even give me a half a loaf of bread."

So God resides in every heart. No heart is without Him. We are all brothers and sisters in God. If we give to others, we will become happy. We want to keep everything to our own selves. The result is that everyone wants to keep everything to his own self. This is attachment—and the result? Misery. All are unhappy. So those who are hungry, give them something to eat; if they are thirsty, give them something to drink; if they cannot stand on their legs, then help them stand on their legs. It would be good. If it is good for you, would it not be good for others too?

Truly speaking, we are all brothers and sisters in God. We are of the same essence as that of God, and God also resides in everybody. He is the Controlling Power within you. So if you love, well, love is God; God is love; and the way back to God is also through love.

So parables are pregnant with meaning, you see. They mean something. They are meant for those of average intellect . . . if we are more intellectual, then it is given direct: *Share with others, please.* You see?

The point is: God is Light and He resides in every heart. *Take heed that the light which is within you is not darkness.* Have you read the Bible? So any home where the light is lit, it looks very beautiful, does it not? If there is no light in the house, and it is dark, then? So bodies in which the Light is effulgent—in which the covers are shaken off and the Light is effulgent (because it is there already of course, but covered)—that face and body becomes beautiful. Masters say, *That face is beautiful in which God is effulgent.* That Light shoots forth through the eyes. Whatever is there inside will come out through the eyes. If there is darkness, then darkness will come out. If there is Light within, then naturally you will have Light.

When that Light is within me, then naturally it will shoot forth to others. So who is alive in the world? Guru Nanak says, *Only he is alive, O Nanak, in whom the Light of God is effulgent.* All others are dead. This is the definition of being alive in the terminology of the Saints: *Only he is alive, O Nanak, in whom the Light of God is effulgent.* Do you know what the highest ideal is in the social body you have joined, the labels of which you are wearing? Among the Sikhs, the highest ideal is to become a *Khalsa.* Khalsa means, he who has got the full Light of God effulgent within him and he sees it. Otherwise, he may be having the outward labels of Sikhism, but he is not a true Sikh. He has only joined that social body to have that Light. Who is a Hindu? He who lights the candles

outside, and rings the bells? He should light the candles within. It is already lit, you see, simply the covering is there. We simply have to withdraw the attention from outside; we don't have to light it again new, you see? Just shake off the coverings. This is possible only by withdrawing our attention from outside. Tap inside. Rivet your whole attention to that which enlivens your body, which is you. It is your own consciousness that makes you see all the world over. If you withdraw your attention, you will contact that direct.

I am looking at you all, not looking behind. Unless I look behind, I cannot see what is there. Unless we recede from outside, we cannot see Light. But if you do it, you will find Light. That is why the Masters enjoin, *Take heed that the Light within you is not darkness.* All glory and beauty lie within you; why, O man, are you going astray? In the Koran it is said, *I am hidden within you, why don't you find me?* And we go to find Him outside! The one who comes to a Saint, he is advised what? To go inside. Withdraw from outside. He says, "If you can go inside and rise above body consciousness, you will have an experience of those very statements which are given out in the scriptures." What do scriptures contain? What the Masters have seen. What they have seen, they have put in there, for the benefit of the child humanity.

So it is love, you see. Mohammedans have seen the Light of God; Christ also has seen the Light of God; you may be wearing any label, but unless you have got that God's Light effulgent within you—*Take heed that the Light which is within you is not darkness*—that is the only way. Why don't we find the Light within us? Because our love is occupied outside in the world. We must direct our attention—attention is the expression of our soul, the essence of which is love—when our whole attention is directed within, love meets that. So all Masters say, *Love.*

You see, we have to leave the body. All Saints, all incarnations, all philosophers and great beings, did have the

human body, and they did leave. And you? You also have to leave some day. I don't think you have made any special arrangement not to go. So we have to leave the body: it is the first companion we have when we enter the world, but when we go, it does not accompany us. So what are we doing? It does not mean that you should not maintain your bodies, or that you should not pay off your debts to those members of your family with whom God has united you. It means that that is not the end-all. After all, we have to go.

You see, in the human body we are bound within certain limits and free within certain limits. We have to square up all debts with those with whom we are connected as a result of reactions of the past. When those debts are paid off, we have to depart. Some come as sons, some as sisters, some as daughters, some as wives; there is a give and take, and when that is finished, then we have to go. Take the example of a train, you see? So many people gather together from different stations; when the train stops, some leave the train, others rush in. And if you make friends with those who are on the train, will it last long? No. For the time being, so long as they are with you, if you have sweet words, kind words, you will be friendly and the few hours on the journey will pass all OK. If you are fighting, then?

So we have to leave the body. And what are we doing? *As we sow so shall we reap.* We are striking up friendships with the outside things. We are amassing things outside like anything. It is like we are (excuse me if I use the word) mad. It is sad.

There is a parable the Masters tell that has a very pregnant meaning. They say that God had four species left to whom He had not given the number of years they were to have on earth. One was man; one was donkey; the third was dog; and the fourth was owl. You see? He called for man and said, "Look here, I am sending you to the world." "What will be my fate?" "You will be head of all Creation, you will be next to me."

"For how long, sir?" "Twenty or twenty-five years." "That's not enough; can't You give me more life?" "All right, wait; we will just see; if life is left over from the others, we will give it to you."

Then came the donkey. God said, "I am sending you to the world." "What will be my fate?" "Well, you will be bearing burdens continually here and there, that's all." "How long?" "Twenty-five years, thirty years." "I will be killed, dear Sir—give me less!" So He gave him ten to twelve years, and the remainder He gave to the man. He said, "Yes, you are getting more, you see?"

Then the third one, dog, came up. God said, "Well, we are sending you to the world." "Sir, what is my duty there?" "You will be guarding your master's home, always half asleep, half awake; you will let nobody enter the building; you will bark at everybody." "How long will this be, sir?" "Twenty, twenty-five years." "My Lord, for God's sake give me less!" So he was given some ten years or so and the rest was given to the man who was so fortunate to have it.

And then came the fate of the owl. "We are sending you to the world." "What will be my fate?" "You won't be able to see during the day, only at night can you see; during the day you will be dependent on others." "For how long?" "Well, ten or twelve years." "I won't be able to see during the day? Give me less, please!" "All right." And the rest He gave to the man.

Now you see what we are doing. Consider calmly: When we are about twenty or so, we are on our own legs, we are starting our family, we are a man; as we grow beyond that stage, this malady is upon us—amassing things, making our house like a storehouse, purchasing things from the store—carrying them back and forth—we buy dozens of unnecessary things. That is the period of the donkey he is enjoying, you see. Then he grows older, he has children who do not obey him, he is calling names, howling and growling like anything, guarding what he has stored up—that is the stage

of the dog, you see. And when he becomes old, he cannot see well, he is dependent on others—no one to care for him, he is simply at their mercy and if they give him something or not he says all right, because he is dependent—this is the stage of the owl. So this is our fate.

The human body is the highest in all creation. We should be more loving. Love God and all things shall be added unto you. We love the world, and all things are not added; but of those that are, not a single thing goes along with you. Even the body that you bring as your first companion, even that does not go along with you. How will all the other things you have got? So Masters say, "Look here, brother, you should do what?—Earn your money with the sweat of your brow, by honest means, and just make yourself stand on your own legs and others who are connected with you. And also if possible, let others share." Man is one who shares with others, is of use to others. Animals are of use to their own selves and their families. If we also behave like that, then we are no better. One Saint says, "Look to the face of the animals—God has made it pointing down toward the ground. If they are attached to the world, it is all right. But, O man, your face is upward—look upward to God."

So to earn money is all right; but that money should be earned to let you stand on your own legs, pay off all debts to those connected with you by God as a reaction of the past, and also share with others who are needy, who are hungry, who are in bad condition. If you have love for God, won't you give everything to others? Because we congeal everything to ourselves, you see, the result is selfishness, tyranny, sucking the other man's blood; is it not? Just as the parable shows: "Don't bend your elbows." I think if you would do like that you would eat more—if others put in your mouth, is it not?

So the main object in the human body is to know God. What we are doing is just like a man caught in conscription, you see? He has to work from morn to night; he is of no use to

his own self, and no use to his household. Conscription. You have to work all day; but not for your own self, not for those connected to you. But when you go, you go all alone. The impressions of the world go along with you, and wherever you are attached, you will go to that very place. If you are attached to the world, you will have to come back to the world. If you have sucked anyone's blood, now, in the next birth, he sucks your blood. On the surface it may seem to be, "He is being wrong with me, he is a tyrant, he is cruel,"—but who knows what is the reaction of the past? You see? So things happen like that, but then God's grace descends because the human body is the golden opportunity in which we can know God. And the one on whom His grace and compassion descend, he is brought in contact with someone who can open his inner eye to see the God in him, the Light which is already innate in him. All covers he shakes off. And he who has been able to shake off these covers, he is fortunate. When God descends, that is His grace to you. Because in the human body only, we can know God. This is what is meant by love.

Live always giving, giving, giving. You won't lose, you see, mind that! The more you give the more you will have. The more we congeal everything to our selves, you see, the more miserable we are. So Masters always advise first: Stand on your own legs by the sweat of your brow—honest means. Because if you squeeze the blood of others, naturally the reaction will come; they will also squeeze your blood some day. On the face of it, it appears somebody is just giving you trouble, squeezing your blood. We have done nothing in this life to deserve it; so it is a reaction of the past. And moreover these contacts are for a temporary period, to wind up all give and take—just as you go on the train. When your station comes, you jump down. Others may be dragging you, but you don't remain on the train, do you? Similarly, when the give and take is up, the man has to go, whether all are crying or not, wishing you could remain. No, you cannot, you see.

But the angle of vision changes when you see that Light of God within you. You do see what is to happen because your vision is clear. Now, in our present state, the angle of vision is not clear. We say, This wrong has been done to me, This is my friend, this and that. But what did Christ say? Those who do the will of my Father, they are my relatives, mother, and brother. . . . All others, brothers, sisters, are only for the purpose of give and take.

So that body is beautiful in which God is effulgent. You know, among the Christians, when a man dies, his face and body are decorated like anything. To keep it for a day or two! But it is a dead body—the life is no more with it. You see, unless that Light is lit within you, there is darkness there. How you maintain and beautify your body! Man spends hundreds and thousands of dollars to make himself beautiful—it is just like ornamenting a dead body. This is the angle of vision from which the Masters see. They love you all. They want us to love God. *Love God and all things shall be added unto you;* you see this is in all the scriptures. How pregnant with meaning they are! Love God, and God resides in every heart; Love knows giving; so long as you go on giving, giving, giving—you will have no enemies, nothing of the sort.

So love knows service, and if need be, sacrifice also. Do you want others' homes to be beautiful? If everyone wants others' homes to be beautiful, will not your home be beautiful? Very simple. Love others. That is why I say, *love thy neighbor as thyself,* and love means giving, service, sacrifice; and you will go where you are attached. If you love God and all humanity for the sake of the God in them, you wish all your brothers success in Him, for His sake, then you are not the doer. You will go back to God because you have done all this for the sake of God.

So while in the world, as I told you, man is one who is of use to others. An animal also looks to himself and his children; he fights with others. If we do the same thing, then—

are we not worse than animals? God expects you to be more: He made your face upward.

So this is one thing: If you love God, all things shall be added unto you. God resides in every heart. You will love all—even animals, even birds. Once in the days of Lord Buddha, there was one hunter who sent up an arrow and hit the wing of a bird and made it limp, so that it could not fly. And the bird went up to the Buddha—because man radiates whatever is in him, and love was in him and the bird came up. So the Buddha took him and put him under his arm, and said, "This bird is mine." The hunter said, "No, it is mine." But the Buddha said, "If it had been yours, it would have gone to you." Do you follow? Those who radiate love, everybody will be yours. But our love should not be acting and posing; our thoughts are very potent. They are radiated. Others do know at heart what you are doing.

So he who has got love has got love for all. They wish good for all. Guru Nanak said, *Peace be unto all the world over, under Thy will, O Lord.* We want peace? This is the question put to me the other day on television: "How can we have peace?" As long as we are stuck to our own selves, to our families, to our "isms"—unless we rise above all these, how can we have peace? So if you love God and, no matter what labels you are wearing, you rise above them and become a man with the Light of God within you, then will you love everybody or not? There will be peace. We don't have peace because we are first congealed to our own physical bodies, then to our own families, then to our own societies, then to our own countries. So unless people rise above these "isms"—and all countries, I would also say—there can be no peace.

Love and all things shall be added unto you. Our homes, society, every thing shall be happy. Because we are man, we must turn to man, you see. All "isms" are schools of thought which man has joined to become perfect man. Man is perfect in essence, but he has to realize that. And this is what the

Masters do. They do a great service, I tell you. Those who are awakened, they do. And they don't ask anyone to remove their labels, you see. They say, "It's all right, remain where you are, that is the first step we have to take. We are social beings and we must have social bodies to live in." But which school is better? A school may have very high halls, magnificent playgrounds, beautifully-dressed students—but if no student comes out successful? All these social religions are meant to turn out perfect men. . . .

That preparation will come only when you love God. God resides in every heart, so naturally you will love all. If you radiate love, even the birds will love you . . . even the snakes will love you. . . . Do and see.

Thoughts are very potent, mind that. It so happened once that Birbal, the minister of Akbar the Great, Emperor of India, told Akbar that as you think about others, they have the same reaction in them. Akbar asked, "What is the proof of that?" "Let us go outside," said Birbal, and they went out. Now Akbar was going bareheaded . . . a man was coming from a distance and Birbal said, "Just think something about him." So Akbar thought, "I must shoot him!" When the man came near, the Emperor told him, "Well, you are forgiven for anything, just tell me the truth—when you saw my face, what struck you?" "Sir, forgive me, but when I saw your bare head I wanted to beat it with my fist."

So reactions are there: we may conceal it, we may deny it, but from action comes reaction. Think love of others, then naturally love radiates. Love begets love and hatred begets hatred—however polished it may be. It is a way of living, you see? It is what the Masters teach. The worldly life is made beautiful, and all things are added unto you simply by loving God. This is why I say, *love all.*

This is what is meant, you see, by "don't bend your elbows to eat." Simply let others eat—and others will be made happy. . . . This is the way of living we should adopt. You will

be worldly successful, you will also be spiritually successful. Both hands—alive or dead, here or hereafter, both—you will have, what you say, the honor of being received at the Court of God. Why do we remember Nanak, Mohammed, Christ, and others? They radiated love. With many Masters, we do not even know who their fathers were, excuse me; but the places which they visited became places of pilgrimage. Why? Those who want to be loved by the world, here and hereafter, they should love God.

So this is what is meant by love. We know so much . . . unless we live up to it, nothing will come out substantially. Does it not appeal to you, what 1 have told you? It is common sense—love—you see. No philosophy to infer. It so happened at Lahore, that the sweepers once had a strike. Nobody went to anyone's house to clean their filth. Within three days no place was clean, the halls were imbedded, you could not breathe. What did they do? There was one way out: they could have taken all the filth and together taken it some place out of town. But instead they threw their filth in each other's homes, and everyone did the same. They wanted to make other homes filthy, so all homes became filthy! This is what you are doing. This is the angle of vision from which the Masters see. And all those who live up to what they say, they become happy.

We know so much already—no need of repeating this and that—only common sense things we have put before you. If you live up to it, you will become happy. Any doubt in this solution? Have you got any doubt? I think it is a self-evident truth. It is all given in a very simple way which appeals to everybody. Masters give you all things in a very simple way: simple way of living, simple way of thought, and simple way of angle of vision—no enforcement; no drawing inferences; this is the thing.

This remarkable talk, in which the Master explains both the impediments and the helping factors on the Way, was given by him on the night of November 1, 1972, at the Belmont Hotel, Chicago.

ELEVEN

Little, Little Things

DEAR BROTHERS AND SISTERS: You are all fortunate, because you have got the human body, the highest in all creation, which is next to God. The highest aim in the human body is to know Self and to know God. The ultimate goal of all knowledge is the knowledge of the Self. The Upanishads ask us, *What is that by knowing which everything else is known?* For that, God makes an arrangement to bring those who have got a real yearning to search for this ideal, in contact somewhere where they can be put on the way back to God, which is within you.

So body is the true temple of God. But we find the best thing is, if a man is put on the Way, *he should keep the commandments literally.* But it is mind, you know, that defiles everything. Even if we are putting in time for meditation, we find difficulty, so that we cannot go on with it. And there are some things that are impediments on the Way, the spiritual way. That we know; everybody knows; but I am going to enumerate them as the subject of this talk.

First of all, you see: We should stand on our own legs. Don't be dependent on anybody. One Saint prays, *O God, give me this: That I may stand on my own legs. If I have to be dependent on others, it is better that You take my soul from the body.* To be dependent on others is a heinous crime; all evils creep in. So we must have honest earning. All Masters

have referred to it; Guru Nanak said, *He who earns his money in the honest way and shares with others, such a man alone can know God.* Whatever money we receive through dishonest means, naturally, we have got that dishonesty creeping up within ourselves. If money is earned by honest means, then you will find some rest—some peace.

Further, whatever we eat and drink has its own effect. If a dog is kept on vegetable food, he is very amiable. If he is kept on meat, etc., he will be howling and growling. So it is a *satvic* [i.e., strict vegetarian] diet that we have to take.

And even if we take that kind of diet, we have to watch the hands through which the food passes: by whom it is cooked, and by whom it is served. That diet also carries the effect of those through whose hands the food has been prepared and served. All these things affect the man who eats it. If the food is earned by honest means, and those who prepare the food have been in the sweet remembrance of God, with chaste thoughts—then you will find that when you eat, that will give you calmness within.

And one more thing: If such food is prepared this way, that will have its effect; but if you eat too much, more than what is wanted, then what is the result? Diet which is digested will give you strength; that which is not digested? So diet has a great effect, you see. Eat one morsel less than you need. There was an incident with the Prophet Mohammed, who had about forty followers with him at one time, and somebody attached a doctor to him, so that if anybody went sick, he might be treated then and there. The doctor remained with the party for six months; but nobody got sick. He went to Prophet Mohammed and said, "Well, I have been here six months; nobody has been sick, so there is no need of my being here." The Prophet said, "Yes, so long as they do what I have ordered: have a good character, chaste thoughts, and hard work; and take one morsel less than they really need, there can be no sickness. You better go."

So our earnings should be honest; that is the first step. It should not be blood squeezed from others. What is yours, is yours; what is others is for the others. Don't usurp the rights of others; that is the first thing required. Otherwise many evil thoughts will creep up in you.

There was one Maharishi Shivbrat Lal. One man came to him and said, "My head aches, I cannot sit in meditation for long." He said, "Look to your stomach." Then another man came the same day and said, "My mind wanders away." "Well, look to your stomach." Then another man said, "I cannot sit in meditation; my mind rebels." He said, "Look to your stomach." So this is the first elementary thing which stands as an impediment on the Way you have been put on.

Second thing: God has given rights—equal rights—to everybody. We are born the same way; outer and inner construction is the same. And we are ensouled bodies. Soul is of the same essence as that of God, and God also resides in everybody. We should have no hatred for anybody. One may be standing, waiting on the table; another one is sitting in the chair. This is due to *as we have sown, so we have reaped.* Higher position or lower position, richness or poorness—all these things depend on that. Sometimes a man thinks, "I am in power." Or, "I am a very learned man." You hate others for these reasons: because you are very rich, because you are very learned, because you are a man of position. Humility is the only remedy for that; we are all equal, you see. If you hate them, then how do you think the God within you will receive you? So we are all equal. We are all brothers and sisters in God. Generally we feel, "Oh, I know much better." These are the little little things that affect the reservoir of our subconscious mind. And they react.

The third thing is: Forgive and forget. I am giving you practical difficulties. If anybody has done anything wrong to you, you say, "All right, I forgive"; but you have not forgiven at heart. You are on the watch—"When can I retaliate?" For-

give and forget. If you remember somebody who has done this wrong or that wrong, then naturally that element of your retribution won't go. If a child has done anything wrong, do you not forgive?

And one thing, you see: Each man has to work at his own level. Suppose a man with a primary grades education is there, and a college man is there. Can you expect the primary man to talk up to the level of the college man? Make some allowance; try to understand what he says.

So as I told you, one thing is honest earning; and pure diet passed through, cooked by, served by, people of good character in sweet remembrance of God. In the old days, a mother would not let anyone enter the kitchen when she was preparing the food; nobody entered there. I think I mentioned to you that when I was a military accounts officer attached to a regiment in the field, one orderly was given to me to cook my food. So I told him, "Well, look here: So long as you are in the kitchen, you should go on reciting some scripture or have the sweet remembrance of God. No other thought should enter your mind." He said, "All right." Well, for three days he obeyed. On the fourth day I was sitting in meditation at about twelve or one in the night; something was wrong in my mind. I called that man—at one at night: "Well, come on, who was it in your kitchen today?" He said, "No, sir, nobody was there." "Don't lie!" Then he said, "Yes, there was, we were talking about such-and-such." Why don't we notice these things? Because we are already so filthy; if an ounce is added, we don't notice. But those who have got no filth, little things affect them; one gram affects them. So these are the first things, you see; just see how far we have gone.

The second thing was, as I told you, on account of our being rich or learned or a man of position or a man of possessions, we hate others. We think they are not men of our own status; that they are not fit for our society. This hatred of the heart affects your mind.

The third thing was, Forgive and forget. After all, men are not of the same stature; each man works according to his own level of thinking or development. Make him understand politely, but once it has been done, then—forget. Forget all. If you don't forget, again and again the thought goes on—"He has done that, he has done that"—that also poisons the mind and affects you.

The fourth thing is chastity: of thought, word and deed. Even if any unchaste thoughts enter your mind, you think of them, your whole body is poisoned from head down to foot. Others do not know; you know. Sometimes people say, "We do not do anything, we simply enjoy"—they are talking of suchlike things, you see, unchaste thoughts. But those very things affect you. As I explained to you the other day, every thought has its effect. As you sow, so it is sown; whether it is done in a frivolous way, for enjoyment's sake—it affects.

So there is chastity of eyes: Don't look to others with lustful thoughts or any rancor rankling in your mind, or any enmity, or thinking that the other man, he is no good. And for the ears: don't hear anything evil about others—because a little thought comes to you, and that awakens doubt; and we begin to doubt that man about which we have heard. But he may be all right. So for that reason, don't believe anything anyone tells you—"I have heard" or "I have seen"—unless you hear for your own self with your ears and see with your own eyes.

Then comes chastity of tongue: Anything which is not of satvic character, you will become fond of it; you will think, "It is very delicious"; then that will affect your stomach. So what is wanted is chastity of everything—eyes, ears, tongue—skin also. In these little little things, we receive infection from others. That is the main thing.

Chastity in itself is a blessing. As I told you, married life in accordance with the scriptures is no bar to spirituality. It is companionship; a sacrament, not a contract. God has given

you a companion to help each other on the earthly sojourn, in weal or woe, and to help each other to know God. And then for begetting children, whenever they are wanted. So a life of self-restraint is a blessing, you see; those who keep it, they will feel blessings in their body. And that chastity has its own thought by radiation. I am telling you, each thought has its own color and its own fragrance; so beware! Thoughts are very potent. This is the fourth thing: Where there is chastity, all virtues will find an abode in you; your mind will be at rest; whenever you sit, you will progress wonderfully.

Then the fifth thing is: Don't work as the unpaid apprentices of the C.I.D. of God. "He is like that—he is like that—he is like that"—you are always looking after that. God is there too; He will look after it. If you have got any friend who is clearly doing something wrong, you may tell him privately, politely, "This is no good; don't spoil your life; I have love for you." But don't broadcast it like a plague rabbit, going around everywhere.

Sometimes we say, "You know how wonderful I am?" If you want, let others say you are wonderful. These things are based on what is lying in the depths of your hearts. *Out of the abundance of his heart a man speaks.*

So for this reason, don't think evil of anybody: because *as you think, so you become.* If you are always thinking, *he is bad, he is bad,* you will get infected with that. I read a book once when I was in school, that said that some missionaries went to Japan and preached one commandment of Moses: *Don't strike your woman.* The people were leading very innocent lives; they asked, "Is it in your country that they beat women?" The result was, after a year's preaching, they began to beat women. I have seen men, foremost preachers in the Temperance Society, who preach, "Don't drink, don't drink," but privately, they do drink. I have seen, I tell you. "Don't drink, don't drink" and all the time they are thinking of drinking, are they not? Maybe the word "don't" is there, but drink-

ing is also there. Then you say, "All right, let's see what it's all about." So *as you think, so you become.*

Further: we criticize others. We should criticize ourselves as we criticize others. Mind your own business. If you have a friend whom you love, tell him privately, "Please don't do it." What more can you do? Unless a man in his heart of hearts feels that he has done wrong, he won't follow you. Man will go by the dictates of his mind. If he is convinced that what he is doing is really wrong, then he will listen to you, otherwise not. So—*Wanted: Reformers—Not of others, but of themselves.* REFORM YOUR OWN SELF: you will reform many men around you. People judge by what they see, not by the words you express or preach. So example is better than precept. You see, you have been given a diary for that. Criticize yourself as you would criticize others; put down your failures and weed them out. Don't simply say, "I am a sinner, I am a sinner"; you will become a sinner, God knows. If you weed them out, then it is all right; and for that, you have to keep diaries.

These are six things which stand in the way of our progress on the spiritual way. And there are some constructive points which help us on the Way. Both things should be known. You know, mind defiles everything: a thought of lust defiles the whole body from head down to foot; a good thought, a thought of love, permeates your whole body. So don't let the mind be vacant. *A vacant mind is the home of the devil.* Keep it occupied, either in your work or in the sweet remembrance of God. There is one thing that helps us with this: Do one thing at a time, wholly and solely. There is a table there with so many drawers; open one drawer and attend to it fully; then close down that drawer. Then open the next drawer, attend to it fully; then open the third drawer. Then you won't have two or three things hovering over your mind.

If you read the lives of great men, you will learn many things. Napoleon Bonaparte, for example: The night before the Battle of Waterloo, at one a.m., he was writing the pro-

ceedings of a primary school. You see how self-composed he was? There is something in some men which makes them great, you see. At eight o'clock in the morning of the Battle of Waterloo, he was strolling in the compound where he was living. A minister was there, hovering around. "What are you after?" "Sir, the battle is to be fought at nine." "That is at nine o'clock; it is eight o'clock now."

So do one thing at a time, completely, wholly, and solely, and you will find you will save many troubles. One man comes to you to talk, you attend only a little and leave him not fully attended; another man comes, you attend him only a little; then a third man, a fourth man, and you do the same; the result is that they are all hovering around you, you see, they won't leave unless you satisfy them. So whatever thought strikes you, attend to it fully: decide one way or the other finally. How many problems do you have daily? I don't think one or two! So many problems are heaped together. Some times you think of that, sometimes of this—they are hovering around you. So this you can learn from Bonaparte's life, you see: Do one thing at a time.

John Bunyan wrote *The Pilgrim's Progress*; you might have seen that book. His motto was, *Write something daily*; and he wrote *The Pilgrim's Progress*. There was another man, Stanley by name; his motto was, *Finish something daily*. That I took to be my guide, you see—*Finish something daily*. Whatever you take, finish it; it may take one hour, two hours, three hours. Then you will go to bed quite buoyant and fresh, and awake the same way. Otherwise, the work which is left incomplete is hovering in your mind throughout the night. Then you worry, "I must attend to this and that thing"; you see? These are very little things that will help us.

Keep your mind occupied always. When you are at work, be fully occupied in work: *Work is worship*. When you eat, be fully in your eating, because that is a gift from God. Thank God. If your attention is in eating, that eating will give you

good results. Sometimes you have taken the morsel, but your thought is somewhere else; you don't know how much you have eaten, you see. So when you are at your practice, be fully at practice. These are the things that affect us; I am telling you what constructive things help us.

Now, one thing more: Man is the highest in all creation. *All* creation has been made subservient to you; all are lower than you are—animals, birds, reptiles. The laws of Nature you are *controlling.* Man is next to God. So have reverence for all. God resides in everybody, whether high or low; have reverence for all who are over you, above you; reverence for all who are around you; and reverence for all who are beneath you, under you. If you are the head of a department, *love* your subordinates. When I was in office, I was a superintendent; superior officers are only pleased if you have turned out more work—it may be at the sacrifice of those working under you; they are after the subordinates. In my case, the subordinates were pleased and the officers were also pleased. Why? I treated them alike as brothers—reverence for them. And they turned out *twice* the amount of the work which others did—and quietly and friendly. These are the practical things which help us.

So you are the head of all creation, excuse me, next to God: great is man. And you must have reverence for all. All are our brothers; our younger brothers in the family of God, whether they are around you, above you, or below you.

And one more thing: Be true to your own self. We deceive our own self first, then we deceive others: telling lies, usurping others' rights. Then we say something, but we mean something else. What your heart means, let your brain think and your mouth say. When these three agree, then that is true.

So as I have told you, *Wanted: Reformers—not of others, but of themselves.* God is within you; the Master Power is within you. When Baba Jaimal Singh initiated somebody, he used to say, "Look here: now I am residing within you. Take

care; I am looking after you now." Do we think like that? If you think somebody is watching you, can you do anything wrong? No. So be true to your own Self, then you will fear nothing in the world.

The man who is not true to himself, he will have to tell lies, excuse me; why? Because he is afraid the secret will be out. He will speak to one man a few words, and he will talk to another, because at heart of hearts he is in fear. Then you will find, after a month or two the whole statement will change. So the man who betrays his own Self, is not true to his own Self, he has to tell hundreds of lies. To keep one thing secret he has to tell hundreds of lies. But a secret is never a secret! The cat must be out of the bag. If you don't watch it, others do see it. So be true to your own Self; these are simple words, but they carry great meaning—they provide you with greatness of culture, I would say. And ultimately you will learn humility.

So knowledge means what? Knowledge means *service.* God resides in every heart, and a man is one who is of service to others, not to his own self only. Then further, knowledge means what? Fellowship. We are all brothers and sisters in God; we all go together; we are all reading in one class to pass the same examination: to control our mind, to know our higher Self, and to know God. So these are the things which help us.

Last of all, there are two or three more constructive things which I have found, and will put before you. One is: *Cleanliness is next to Godliness.* Body is the temple of God—keep it clean and tidy. Not that you should wear rich clothes, valuable clothes, silken clothes; but keep it tidy. That will help your health, too. And when you will sit, you will be wide awake. For meditation or any work, you will be buoyant and fresh.

And not only cleanliness outside, but inside too. This is the temple of God. Outer temples, which are the models of the human body, we keep clean and tidy. But outside they are not

so clean as inside, I tell you. But this body—we keep it clean outside but not inside, that's the pity. We spend thousands of dollars for the outer cleanliness, outer beauty; but what about the inside? It is mind that defiles the whole thing, as I submitted earlier. Whatever thought comes up, that has its own color, its own odor; and by radiation, that affects others. If a filthy cloth with a bad odor is lying in a room, the whole room becomes full of that odor. If flowers are put in the room, then it is full of perfume, is it not? Why do we not find this? Because we are already filled with lies and filth, one or two pounds added to it, what difference does it make? But those who are pure in heart, naturally, little little things will affect them.

Guard your outgoing faculties. Seeing is not bad, but seeing something wrong is bad. Eyes are the windows of the soul. When you wear spectacles of a certain color, then you see the whole world in that color. Smile and the world will smile with you; torment others and you will be tormented. If you think evil of others, others will think evil of you; thoughts are very potent.

Think twice before you speak. Think twice! What should you think? One: Is it necessary to say anything? Two: How will it affect others? Is it in their interest or will it hurt them? Is it good?

Is it necessary to say something? If not, keep quiet. Mind your own business. And what effect will they carry, your words? These are the two things. Do you remember to do that?

Be very much on guard, you see: Guard your eyes, guard your ears, guard your tongue. The remedy for these things is usually: *Kind words imbued with humility.* That doesn't cost anything. Kind words imbued with humility. Sometimes we become bosses; we use any language we like. But even a very frivolous thought carries its effect. Karma is very exorbitant, you see: as you think, so you become.

Another thing: *Forget the past and forget the future.* What has happened already, that cannot be mended; you may have a lesson from that, that's all. Forget the future—"We'll do this, we'll do that"—like that. These are two sprites, I would say, eating into the veins of our lives. *Live in the living present.* Whatever stones you lay, that building will come up. *As you sow, so shall you reap.* What you have sown already, that must be reaped. So live in the living present. You will have no burdens; your mind will be free. Now our mind is overburdened with thoughts of the past and of the future—what we will do. Thank God we have what we have. We have earned it, by sowing the seeds thereof, and we are still earning. Whether you are happy with whatever comes up or not, *finish it.* Those seeds were sown by your own self in the past, about which you do not know. So do your best and leave the rest to God overhead.

And one thing more I will tell you: If you have got a watch, you wind it up every morning, do you not? Then it goes for twenty-four hours—going on, going on—with no interruption. So every morning, wind up the watch of your mind. Sit and devote time to your practices. Come in contact with the Light and Sound within. Then you will get strength; because that is the Bread of Life and the Water of Life. That will give you freshness, vigor, strength, to work with all through the day; you will be quite buoyant and fresh. And at night before going to sleep also: wind up the watch. These are the constructive things that will help you. The other things, which stand as impediments on the way, I have also put before you. But these things I have spoken of, they are no new things.

Well, dear friends, what I have submitted, does it appeal to you? Do you want to be fresh and buoyant, not brooding over anything? Then wind your watch daily every morning. You will get strength; the Water of Life and Bread of Life will give strength to your soul. And when the soul is strong,

all other things get strength, you see: your mind, your outgoing faculties, your body also. You will find that when wrestlers do exercises, they put their whole attention on the body; that attention gives them strength. One example I may submit to you (you may have seen this point): When you are very tired and hungry, you take a morsel of food and drink water, you get strength. Where does that strength come from? Strength from the food comes only after it is digested; not all at once. It is your soul—your own Self. Soul has great curative power. *You are soul.* You are sons of God. Great is man.

These are little little things we have never cared for, you see? But with them we can make our life sublime. But there should be some ideal before us. We are adrift—aimlessly adrift—that's the pity. We dig pits here, there, everywhere—some five feet deep, some seven feet deep, some six feet deep, and water nowhere. So I submit to each one of you that you *must* decide your aim. It may cost you a day, three days, seven days; never mind. Once you have decided, then you are going step by step to your goal. Some go one foot ahead, then go back, then go ahead, then go back; that takes time, of course. When I entered the world, I had great ambition also: ambition of life, etc. But I had to decide; and with the grace of God, it was decided: "God first, world next." Then everything goes in a constructive way to help you.

So we are aimlessly adrift; these are the things that we don't observe. We follow with eyes closed, I would say: headlong down without caring what the result will be. Man can change, you see. *This is your right as man because you have got discrimination.* Not animals. Animals can also be very helpful when you train them, but man is free, you see, within certain limits.

So as I told you, wind your watch daily, quietly. You will be fresh every day. You may have too much to do, but still, when you are set, you are fresh.

So these are some of the impediments on the Way, and

some constructive things which will help you—in all your affairs of life, outside, and inner too—in the spiritual Way, too. What will you get if you reform your own self? *Godhead*—which is your hereditary right.

These little little things make men great. Ultimately, greatness lies with that which you have been put on. You are very fortunate, that you have been put on the Way, and given something to start with. Why not wind up daily? Come in contact with that—and that is the Bread of Life and the Water of Life that has fortunately been given to you. You are more fortunate—those who have been put on the way—than others in the world. Christ said, *Those who follow my words, they are my disciples; those who take cross daily, they are my disciples.* "Taking cross" means rising above body consciousness. So every day morning, wind up your watch.

These are the helping factors, and these are the impediments on the way. This is why it is said, *Truth is above all and true living is still above Truth.* We care little about the true life; even if we do something, it does not give us full fruit.

So please—you have been put on the Way with the grace of God, working as a result of the greatness of our Master, Baba Sawan Singh; it is His grace that is working. You know it is raining outside; ever since I have come it has been raining. The word *Sawan* means the rainy month; in the month of Sawan it always rains and generally, wherever I go, the rains come first. That is His grace working; all credit goes to Him. What little I have come to know, I have put before you in a few words.

So don't give food to your body until you give food to your soul—first thing; make it a point. And, to enable you to progress on the Way, you must go by these things. *True living is above Truth.*

Tomorrow I might be leaving physically, because I am going round as my Master wishes—the God in him; I may not

be physically with you, but my thoughts are with you. That Christ Power or God Power is always in you, working always for your best interests, and extending all feasible help and assistance and protection. So remain in contact; go by what I have given you in these few words. God will bless you all. That is all I can say. Remain in contact; don't be led away by what you hear outside, unless you hear for your own self or see with your own eyes.

So you are all children of God; children are always dear to the Father, you see. You are all dear to the God who is also residing within us. You are dear to me as well. And you should progress from day to day; I wish you all to become ambassadors—better than me, I would say. Every father wants his children to be more competent, more able, than himself.

So these are my few words. Tomorrow I will be leaving physically—only. That Power within you will be helping you and extending all protection. Remain in contact. This is all I have to say.

So, you see, you are fortunate to see me, but I am more fortunate than you. Because you have seen only one; but I have seen all of you. Am I not more fortunate? So love beautifies everything. And thanks to those who are crusading with me, conveying this message to the people at large. It is His work: credit goes to God and to our Master.

This talk was given at the Vigyan Bhavan, New Delhi, India, on February 7, 1973, as part of the celebration of the Master's Birthday that year. It was translated into English by the Sat Sandesh *staff, and originally published in the April 1973 issue of the magazine. At these celebrations many speakers—yogis, sadhus, Muslim leaders, etc.—addressed the sangat, and Master's brief remarks concluded a long evening of speech-making. They also serve as a summary of the concerns that have been highlighted in this book.*

TWELVE

The Spiritual Revolution Explained

I WILL NOT TAKE MUCH of your time now. There is a revolution in the world today, in each and every country. It has, however, not achieved its purpose, which is that man should become man. If man becomes man, in the true sense of the word, he can, all alone, shake the whole world. Archimedes, who discovered the law of gravity, wanted to get the center of gravity of the universe so that he could shake the whole world. But the poor fellow couldn't get it.

Chaitanya Mahaprabhu came in Bengal. His chant was *Hari bole*, "Say *Hari*" [the Lord]. He had realized Hari or God within; his whole body gave out radiation of Hari; and on his lips was the chant, *Hari bole*, uttered from the abundance of a heart overflowing with the love of Hari. He went to a *dhobi ghat* [washerman's place] and said to a *dhobi* [washerman], "Hari bole." The dhobi kept silent. Again he said, "Hari bole." The dhobi thought he must be a mendicant asking for alms, and he remained silent. Chaitanya repeated his chant: "Hari bole." The dhobi said, "I will not say it." "You will have to say it!" said Chaitanya. The dhobi thought, This fellow will not leave me alone, so he said it: "Hari bole." Now, when Chaitanya uttered the words "Hari bole" they were charged with the power of realization; so the dhobi left his work and took up the unending chant, "Hari bole, Hari

bole, Hari bole." His companions asked him, "What has happened to you, brother?" "Hari bole, Hari bole," the continuous chant went on, hearing which the other dhobis also started chanting, "Hari bole, Hari bole, Hari bole. . . ."

Do you know what is at the back of it all? Be an example of what you preach. Your life should emit rays of ideal manhood; people who come into contact with you should feel the radiation. But first you have to become man, in the true sense of the word. If you take just a few steps towards that, you will find that you have unlimited potential of man-making. The revolution today is of the world, not of man. If you have true love in your heart and your goal is true, you will give out the same radiation. You may address a gathering of thousands, they will all agree with you.

Today people are after religions; each stands for his own religious formation. And they all have the same teachings. But we do not live up to these teachings and therefore they have little effect on us. If we speak with a true heart there will be radiation; it will have its effect on others. It is a question of charging. The words may be the same as used by others; but they will have charging in them. Unless we live up to what we preach, our words will have no effect on others. With all the lectures, recitations from scriptures, organizations and social formations, exhortations from intellectuals—that man should become man—where do we stand? How many ideal men have we produced so far? During my Western tour I gave a talk wherein I said that there should be a revolution aimed against the shortcomings of our thoughts and actions: a spiritual revolution.

Now, dear brothers, all that you have heard today—the whole thing has been put before you so beautifully. Do we really feel the necessity of this thing? If so, we should start acting on it from this very moment. If we would do that, we would surely become man—a true man—and all those who come in contact with us will be influenced by us. A few words

from a man like that will have greater effect than all the lengthy lectures. Gandhi Ji and others like him who lived up to their ideals—their ordinary words had great impact on the listeners. Today our words have no effect. We give recitations from the scriptures and talk learnedly, without effect. What was there in the words "Hari bole"? They had the radiation, the charging of realization. All of you assembled here can become Ambassadors of Truth; it is not so difficult to do that. The center of gravity is in you, you have only to awaken it. That will happen when there is no conflict between our thoughts, speech and actions: when we do not profess one thing and do something else. We preach lofty ideals on pulpit and platform, but act differently in private: indulging in the same vices—backbiting, enmity, hatred, narrow-mindedness—which we condemn so eloquently in public. Heart speaks to heart; words spoken from the depth of the heart will move the heart of the listener.

To put the whole thing in a nutshell: if we wish to see all mankind become man in the true sense, we should start with our own self; we should become men first. What is an ideal man? He is an embodiment of love; he has realized himself and realized God; he sees the Light of God immanent in every form. He who sees that Light manifest in all will naturally have love and respect for everyone; he will like to serve all; he will not cheat or exploit anyone. I just now mentioned the need for a spiritual revolution to bring about this transformation; and this revolution can only be brought about by a man of realization. Live the life. There is enough food for thought available; we read so many books, hear so many lectures, but how many true men are there? The more we have of such pure men, true men, the more effect we will have on people.

What little understanding I got by sitting at the feet of my Master, Hazur Baba Sawan Singh Ji Maharaj, I am giving out to you. He loved all, even atheists. Once when he was posted at Murree Hills, an atheist who was suffering from tuberculo-

sis and was advised to sojourn in the hills by his doctors, came to Murree Hills. He knocked at every door for accommodation, but found them all closed; nobody was willing to take him in. First, because of the highly infectious disease he was suffering from, and also because he did not believe in God. He came to the residence of Hazur Maharaj Ji, who was away on duty at the time. He asked the housekeeper for accommodation, and was refused. It so happened that Hazur Maharaj Ji was just then returning home and saw the man being turned away from his house. He asked the housekeeper about it, and was told that it was a tuberculosis patient asking for accommodation whom nobody was willing to take in. "And what did you say?" asked Hazur. "I also refused him, for he was an atheist," said the housekeeper. Hazur Maharaj told him, "Look here, this man may not know that God resides in him, but we know it, don't we? Please give him accommodation."

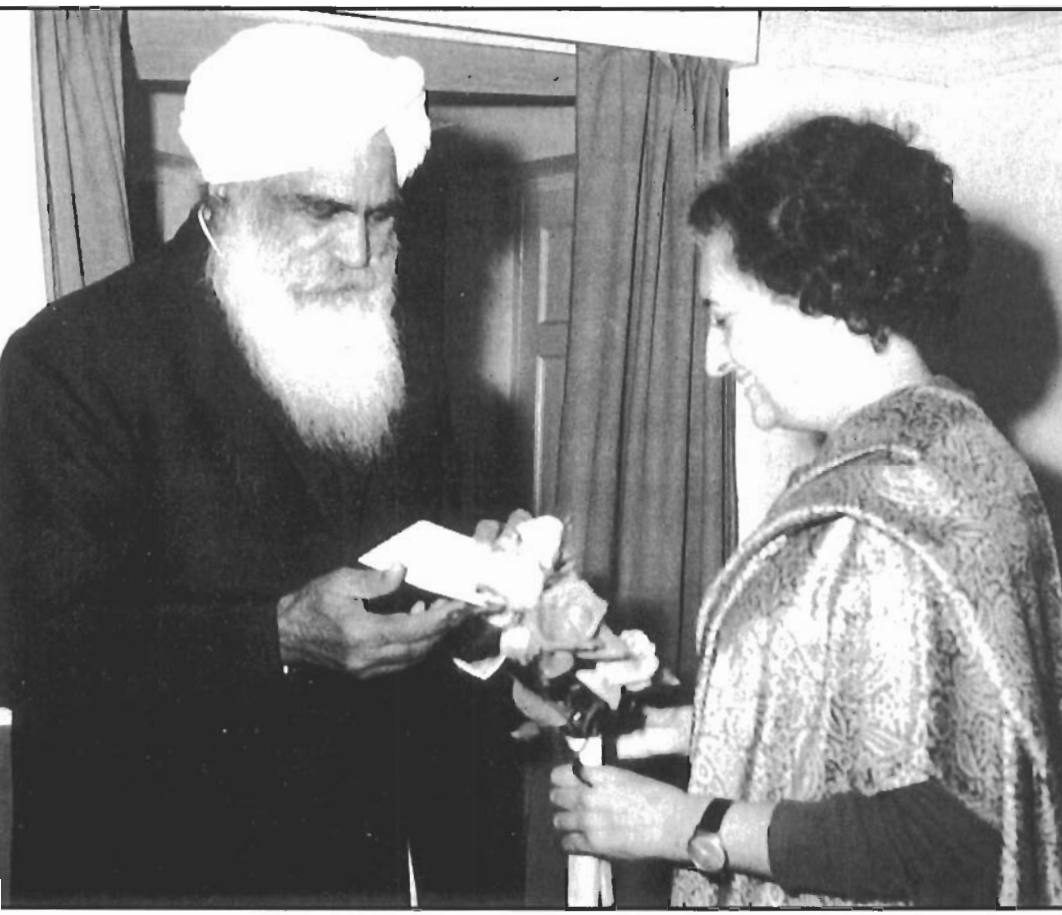
The words of a man of realization have an impact on others. It comes through radiation. There is no need to speak; the whole thing is done through radiation. You have said so much about me; but I have yet to become a complete man. I have taken a few steps in that direction; and what little understanding I got through the grace of God and the grace of Hazur Maharaj Ji and the opportunity that I got to live up to that—the whole credit for that goes to my Master. If you find anything good in me, that again is due to his grace.

There is nothing new in what I am saying to you. What is required is life behind the words, as with Chaitanya and "Hari bole." Guru Nanak used to go into samadhi repeating the words *Sat Kartar.* It comes from the unity of thought and action. There should be no conflict between speech and action, practice and profession. So if you want to really live, then you should yourself become man first, put your own house in order, before you set out to reform others. If you take one step forward with sincerity of purpose, God overhead will extend a thousand hands to help you on your way. I thank you

all for having given so much of your time and for giving me this opportunity to speak to you once again.

This is the way to succeed in achieving your purpose of becoming a man. In the West it was this very thing that attracted them—radiation through action, i.e., life lived according to precepts. It is the same old, old teachings; there is nothing new in all that is being given out to you. Digest it. Food that is well-digested gives one strength; undigested food will come out through vomiting, or it will rot and cause disease. All this bigotry and narrow-mindedness, selfishness and exploitation of man by man, is due to not *doing* what we say and profess. We only say; we do not do.

With these words I thank you all once again. The great men here who spoke to you this evening have put these things so beautifully before you. They would like you to live up to them. Let each man become a center unto himself. He should develop and progress physically, intellectually and spiritually, and reach the ultimate goal: merge into the Absolute from where he came. I want you all here assembled to become Ambassadors of Truth: to know yourselves first and then to know God; and through radiation, change others. Thank you.



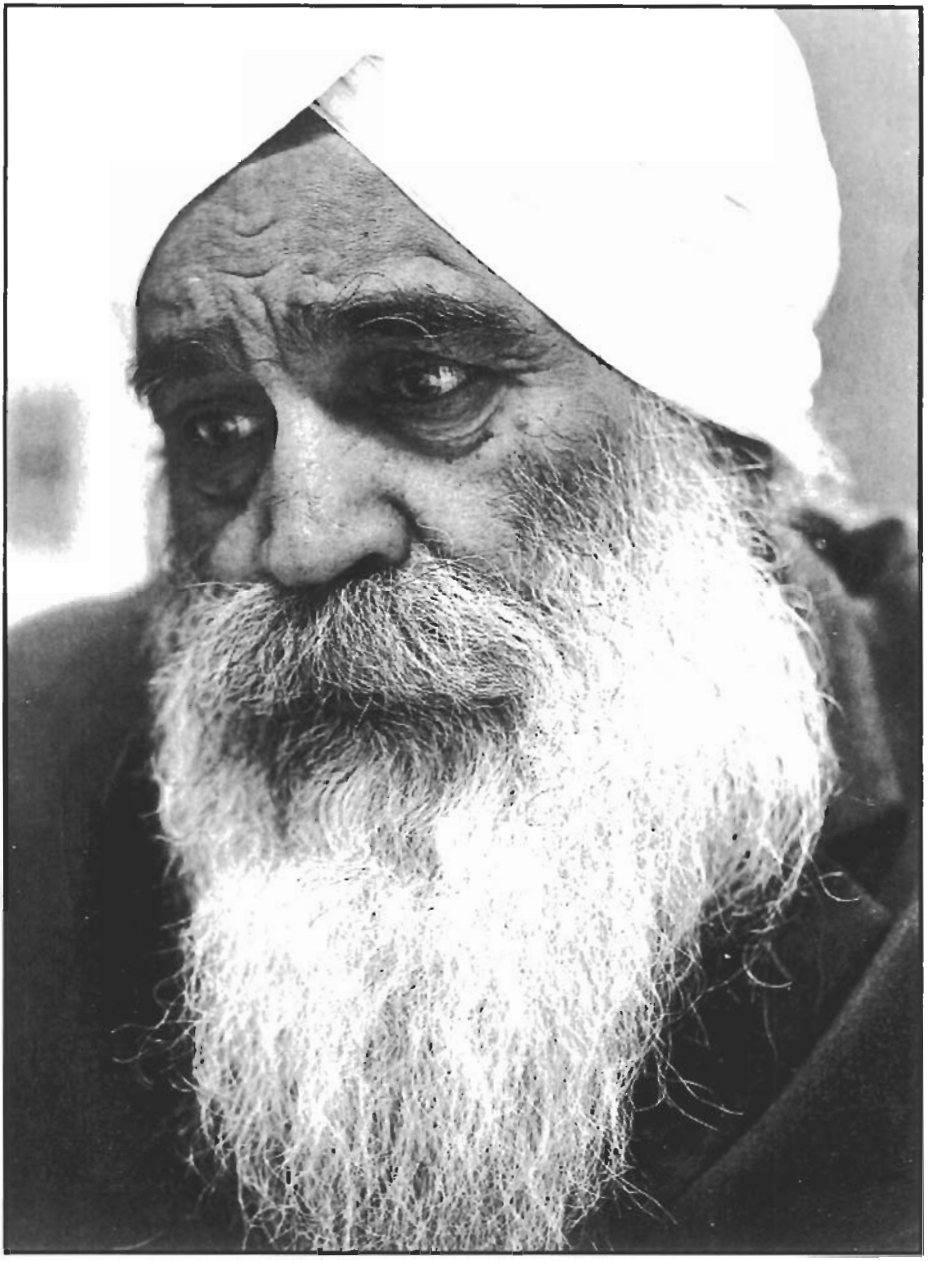
Kirpal Singh with Prime Minister Indira Gandhi

APPENDICES

This letter was written to a non-initiate who wrote to Master out of the depths of her frustration and feelings of inferiority over being a woman.

This talk was given at the official inauguration of the Manav Kendra Education Scheme, June 21, 1972, and was published in Sat Sandesh in September 1972. Manav Kendra was the potentially self-sufficient ideal community, dedicated to man-making, man service and land service, that Kirpal Singh established near Dehra Dun in the foothills of the Himalayas, and the school there (Manav Vidya Mandir or "Temple of Human Knowledge") was one of its most important parts. For a detailed description of this school, which put into practice the ideals expressed by the Master in this talk, see Kent Bicknell, "The School at Manav Kendra," Sat Sandesh, June 1974.

This talk has also served as the foundation and basis for the mission statement of The Sant Bani School in Sanbornton, New Hampshire. Begun in 1973 under the direct authority and blessing of Kirpal Singh, it has grown and thrived under the continuing guidance of Ajaib Singh, and provides an arena for the principles of the New Education to be applied in practice. Located next to Sant Bani Ashram, it currently enrolls 180 students in grades K–12, on a beautiful campus in the foothills of the White Mountains.



APPENDIX ONE

On the Role of Women

DEAR —: I am glad to have received your letter of August 15, 1968, and have carefully gone through the contents of the same.

There is nothing in life to feel perplexed or puzzled about. We have to take the facts of life with a broad smile. We, at times, feel agitated because we are not aware of God's plan and purpose of creation. From the Perfect One nothing but perfection comes into being. Since we see only the events and effects on the surface-screen before our eyes, we imagine that things have come suddenly and swiftly as if out of the blue without any pre-thought or premonition and we get flabbergasted. If we could but know that there is nothing that is haphazard or by chance, we will be saved much of the bother and pother to which we subject ourselves.

Now that you happen to play the role as a female, it does not mean that you will be assigned this role through eternity. It is really surprising as to how you have assumed that you have been playing this role in the past and shall continue to do so in future, ad infinitum. It is just a temporary phase and you should take it as such. Again, it is merely a role and not what you really are. You are a living soul with the "Breath of God" quickening you. "Know ye not that ye are the temple of God and that the Spirit of God dwells in you?" (I Corinthians 3:16). Again in I Corinthians 6:19, "Know ye not that our

body is the temple of the Holy Ghost which is within you?" As the Spirit of God (the Supreme Power) dwells in us, what are we but the Spirit of God? "As we are the Spirit of God, and the Spirit of God is Eternal, why think we can die and become extinct? You are of the same essence as that of God." You should think of the indweller in the body—the spirit and power of God in you—rather than of the body in which you are dwelling. Sooner or later this dwelling place shall have to be vacated and you shall rise into higher life—the life of the Spirit, where the question of sex will not bother you. There is no sex in the soul—outward vestures of bodies are the result of reactions of the past.

Even in the living present, you can know, understand and practice the Art of Life in fullness and learn how to rise above body-consciousness. It is a regular science of practical self-analysis and once you become familiar with it, you will get rid of all the horrors that you imagine are in store for you simply because you belong to the weaker sex.

Again, I would advise you to forget your past, whatever it was, and not to trust the future, however rosy it may appear to be. We have to make the best use of the living present and of the God-given opportunities, especially the human birth which is a rare blessing, for it is in the tabernacle of flesh—whether male or female—that we can gain the experience of life everlasting which consists in knowing "the only true God," as the Gospels tell us. Let us "Live in the Spirit" and also "walk in the spirit," is the injunction of Master Jesus, who came "to seek and find the lost sheep," sheep lost in the wilderness of the world.

One should not suppose that women are inferior to men in any respect. Women play as important a role in the drama of human life as men do, and at times excel men beyond all measure. In this twentieth century we have on record memorable accounts of the heroic deeds of women in the various fields of life—art, science, technology, law, medicine, sur-

gery, engineering and the like. One fails to understand in what way they are inferior. Except for the different type of bodily raiment, they are endowed with all that is noble in life. They are bubbling over with the milk of human kindness. But for the healthier and holier influence of women, men for the most part would have been much different than they are. In the art of government and administration, which is the most difficult one, women of today do not in any way lag behind. They adorn some of the highest offices in some of the states and are doing admirably well. They have, both in the east and the west, now come out of the seclusion of the home life and vie with men in all the walks of life. With the spread of education and awakening, vast fields of activities are opening out, and women are taking an active part with their counterparts in ameliorating the conditions of society.

God is the God of all, men and women alike. Each has one's own sphere but part of one is complementary to that of the other, and together they make a composite whole and work better for evolving the best in them. Wedlock is a sacrament, a divine institution, meant for development of the inward spiritual graces. Procreation is just a minor part of it, though a necessary one. But mind, that marriage is not a hurdle in spirituality. Far from arresting the spiritual growth and stature, it rather helps and helps immeasurably if the significance of married life is properly understood and practiced. All the ills that one imagines are due to our lack of knowledge on such vital issues as the meaning and purpose of life, the true happiness, and how it can be had. We have no time and leisure to get a clear cut conception of the problems of life. And the result is that we, in the course of time, become double-minded and try to be wise by changing positions as may suit the exigencies of the moment. This habit works to make us unstable and unsteady. "Awake thou that sleepest, and arise from the dead" is the exhortation of St. Paul. The scriptures of each religion provide a blueprint on

the art of living, its meaning, its value, its purpose and its uses and how to conduct ourselves in the work-a-day world. But unfortunately we tend to forget our scriptures and find no breathing space to refer to them for our guidance. St. Paul in his Epistle to the Ephesians has given clear guidelines—particularly in chapters five and six. If the women were to work for the "kingdom of heaven," half as zealously as they do for their household chores, they would certainly hasten the advent of the same on earth for which we all pray so fervently. We have on record instances of prophetesses like (1) Miriam (Exodus 15:20); (2) Deborah (Judges 4:45); (3) Huldah (II Kings 22:15). In Acts 21:9, we read of the four virgin daughters of Philip the evangelist who also had the gift of prophecy. Then the accounts of saintly ladies like St. Teresa of Avila in Spain (1515-82); Blessed Juliana of Norwich (1343-1420; and St. Catherine of Siena (1347-80) who claimed to have received on her body the stigmata. Similarly, in the east we had Rabia al-Adawiya Basri, a woman Saint said to be the founder of Sufism in the eighth century. In India, we had Mira Bai and Sehjo Bai as prototypes of Maitri, Gargi and Anusuya of ancient times.

The aim and purpose of life, as said before, is to know the true God alone, to practice Him in daily life, and to consciously live in Him. "Love the Lord thy God with all thy heart and with all thy mind, with all thy strength and with all thy soul. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" is what Jesus said. And again, "Love the kingdom of God and all things (of the world) shall be added unto you," for "all things work to the good of them that love God."

God Absolute is no doubt an abstraction. But God-in-action is the Spirit and Power of God—the Holy Word—which can be both seen and heard with help of subtle senses within. God reveals Himself in His own life and Light and

when one gets in touch with these lost strands of Reality, he comes to know the plan and purpose of God. It is of course a practical subject of self-analysis which is offered free and freely to all alike, like all other gifts of nature, provided one is prepared to observe and abide by certain dietary restrictions and to lead a life of rectitude and continence.

And I need hardly assure you that the Master Power above is ceaselessly taking care of you though you may not be aware of it. You need have no doubts and misgivings in this behalf nor should you get disheartened and dismayed. I appreciate your feelings and the spirit of enquiry. May God help you with His Light of Life, is what I wish for you. My loving good wishes will be always with you.

With kind thoughts and best wishes,
Yours affectionately,
KIRPAL SINGH

This talk was given in a very informal setting at the Khanna home, Washington, D.C., in the afternoon of September 2, 1963—the day after the Master had arrived in America. Many of us present had never seen him physically before the previous day, and this was a very magical time.

APPENDIX TWO

Harmony

QUESTION: *Could you tell us what we should do to promote harmony throughout all of our groups?*

THE MASTER: First of all, we should forgive and forget the past. That is the foremost necessity. As I told you in my talk last night, many misunderstandings creep up, and the majority of them are due to hearing through the ears of others and seeing through the eyes of others. Take it as if they had not told you; then you will be all right.

Whatever has been done—if it is at all true that it happened—cannot be mended now. We have to forget. I tell you, the man who can forget is a very strong man. The majority of men cannot forgive. Forgiveness requires a very big heart. And how can those who do not like to forgive others expect forgiveness from God?

We wish that we would be forgiven. We pray for that, is it not so? He will forgive us only if we forgive others, too. If we don't forgive the God in others, how can the God, who is there in others, forgive us? Do you see?

The first thing is to forgive: not only to forgive, but to forget. Start afresh. And in the future, don't believe what others say. Others say what *they* have heard or seen. Unless you see something for your own selves or hear it with your own ears, don't believe it. If somebody tells you something

unbecoming, know that a man has different moods; we are not perfect. If we have love for others, that very love beautifies even the worst of things. You have to see from that level. That is the only way.

This is what should be done about the past. As for the future, you have to start your slate afresh. Many little things are already embedded in your mind. When others sometimes say, "Oh, yes, it must be like that," you see it through the smoky glasses of the many things already lying within you.

So the first thing, I would say, is to forgive and forget. And along with that, keep your diaries. Introspect your day-to-day life; enter any infirmities on your part in your diaries, and try to weed them out. This is the outward thing. The other is to devote regular time to the meditation practices. Both these together will work wonderfully.

If you sit by fire, all cold will be gone. If you come in contact with the Light and Sound Principle, naturally all infirmities will leave you. That is its effect. Some infirmities will go by outer self-introspection, and others will leave you by coming in contact with the God Power within. In this way, you will grow in love. When love overflows, everything becomes new to us, and we will also have more progress from within.

One thing which is still more important than all of these is to know that we are working for one common Cause. As I told you last night, we have been brought into a relationship that can never end or break, even after death. We are grateful we have the human body; we are grateful we have some experience to start with on the way; and we are more grateful that we have been linked in such a relationship that it can never be broken. If anybody who is related to you—for instance, your child—slaps you on the face, what would you do? Would you kill him? You would simply say, "All right. He is ignorant; that's all."

When all of you are working for the one common Cause before you, the more one can do, the better. The more each man can do, the more he will be respected by others. But,

mind that, there should not be any egoistic feeling in what you do, that you are the greater man.

Take the word, "world"—w-o-r-l-d. If you eliminate the "l" from it, what remains is "Word." The Word is God. If you eliminate your self—the thought that you are doing it—you are God's. You become the mouthpiece of God. I think, if you put this into practice for two or three months, you will find a radical change.

Sometimes there is this spirit: "Well, I know more; I am more important." We are important insofar as God works through us. And we are working all for Him. There is no need of caring whether anybody is watching you work or not. Be true to Him. He is within you. I think that in a very short time you will see for your own selves. You will grow more in love.

If another man can do more or if anybody comes up to help you, the more fortunate you are. There is no question of possession or domination. These are very simple things that I think all of you know already. I am not telling you anything new.

First of all, we should forgive. We may have little daily dyings: "Such and such man told me that. He thinks of me like that." That prepossessed idea is already within you, and you judge everything that happens with those smoky glasses.

I think this will give you progress from day to day. You will find more love. And we should have confidence and trust in all those who are on the way. You can also have trust in others, for there are good people everywhere. But, God knows, you are *selected* to be good people.

I remember an event in the time of the third Guru of the Sikhs, Guru Amardas. A man who was initiated was giving his small child a bath in the river, and somebody came running up to him and said, "Master wants you." What did he do? He left the child right where it was and ran to the Master. And others asked him, "What are you doing? Your child will drown." "Oh, my brother is with him," he answered.

We should have such like trust and confidence in one an-

other. When we are all working for the same Cause, what more is wanted? Don't look from the individual angle of vision. We have to look from the angle of vision we have been given. But this can develop only if we have no evil thought about anybody else. Even if anybody else does, it does not harm you. It harms you only when you take it for yourself.

It so happened that somebody came up to Lord Buddha and began to call him names, like anything. Sometimes you find such opposition comes up because there are rivals or parties. He came in the evening, and he went on this way into the night. When a man is in an angry mood, he forgets everything all around him. It got dark, then he thought, "Oh, it is getting dark; I have to go back." As he was turning away, Buddha told him, "Well, look here, dear friend." "Yes, what do you have to say?" "Look here, if someone brings a present and the person for whom he has brought it does not accept it, with whom does that present remain?" "Well, naturally, with the one who has brought it." "Well, whatever present you have brought me, I do not accept."

These are the lessons we learn from the lives of great men. I have been very fond of reading biographies ever since I was a student. You will find there is something in each great man. We have to just follow in their footsteps.

I tell you, to reach God is not difficult, but to make a man is difficult. We are all on the way to perfection, some ten per cent, some twenty per cent, some forty per cent; but we are not yet fully perfect. But we have to be "perfect as our Father is in heaven." That is our goal. And God loves all, even those who call Him names, who do not believe in Him. Is it not so? If you want to realize the God in you, you should also do the same.

I think this is the way. I have told you no new thing; but we should start with a clean heart. What is past is past; it should be forgotten: first forgiven and then forgotten. Even in forgiving we say, "Oh, I have already forgiven you; why should I forgive you again?" This was put to Master Jesus. He was asked, "What

should we do to forgive others? How many times should we forgive them"—what do your scriptures say?—"seven times?" Jesus said, "I say forgive him seventy times seven."

This scripture is not only meant for reading or ruminating over. It is to be learned. Whatever you learn should become part and parcel of your life, and you will change like anything.

I think that you have put a very good question. I already gave you a hint yesterday that it is all up to us. If Mr. — is there or you are there or Mrs. — is there or anybody—A, B, C or D—is there, they are working for the Cause of the Master. There may be little flaws here or there. But if we look from the angle of love, we will see that everyone is doing his best in his own way.

One thing more: we should learn appreciation of others. If you learn even that much, I think that it will sweep away all the dirt. It won't add any more dirt to it. Whatever little a man does, appreciate it. If he does more, appreciate it still more. Appreciation, I think, will save you from adding more trouble, more dirt to your mind. We don't appreciate others, I tell you. We all say, "I have done the most. What I can do, nobody else can do." When that "I-hood" enters in, it spoils the whole show. A little poison added even to something sweet will kill you.

So, again, it is not difficult to reach God, but it is difficult to make a man. It takes time. The human body is the golden opportunity we have, and we can do it; each man can change. There is hope for everybody: every Saint has his past and every sinner, a future. A man who is now reading in the M.A. class or has a Ph.D. was once reading in the primary class. And if a man who is now reading in the primary class gets the same help and guidance, he too can get the same degree.

We should look at everybody from his level. If you have an M.A. or a higher degree and you think, "Oh, why does he not do as I am doing?" that involves some condescension. These things, little by little added up, give the mind unrest. They also drive away every iota of love within you.

Forgive and forget. Have appreciation for whatever anyone

does. Do work for the sake of the common Cause we have formed. Don't feel that others do less; why not do your best? Each one should do his best and have appreciation for one another. I think this would be a very good ground for your meditation, too.

These small thoughts vibrate. If you strike a small wire, it continues vibrating for some time. Every little thought vibrates. That is why, for some reason or another, our meditations are sometimes not good.

You will remain a man outwardly. Master is a man like you. He has only two eyes, not four. Do you see? He passes through the world, and He becomes an example for others, too. He does not have four hands, or four feet for walking, but He has developed inwardly. You can also develop in this way, with proper help and guidance.

[*Someone here asks the people in the back of the room if they can hear, which they can, and then Master says:*]

I don't give lectures, you see; I give heart-to-heart talks.

QUESTION: *There are three beautiful children outside and they are waiting for days to see You; can I bring them in?*

THE MASTER: Surely, oh yes, bring them in. "Suffer little children to come." They are the budding hopes of the coming generation—the budding hopes.

QUESTION: *Master, give us that parable about bending the elbows again, would You please?*

THE MASTER: The parable goes that the God Vishnu, who provides for the world (the same God, but the aspect that is demarcated for a certain function), invited all the good and bad people—the gods and the demons—and prepared a very big banquet for them. The food was laid out, and seats were arranged for everyone. They all sat together. Naturally, in events of this kind, the host has to say something. He said, "All my dear friends, I

welcome you. But there is one condition I have made, and that is, when you eat your food, don't bend your arms." (Of course, only when you bend your arm will the food reach your mouth, not otherwise.) "It is all for you. Enjoy it."

Those people who were called "bad" had not developed. The demons racked their brains and thought, "Well, what are we to do? How are we to reach our mouths?" They could not find any solution. So they said, "Perhaps we have been simply ridiculed," and they left the place. But the others who were still there said, "There must be something in it."

Those who are developed do not say anything unnecessary. When you hear something from them, there is some meaning in it, something in it. We should try to understand.

They came to the conclusion: "Yes, he said something very good. All right, we won't bend our arms. We will simply take the food and stretch out our arms and feed each other." If you stretch out your hand it will reach my mouth; my hands will reach your mouth.

This is a parable from which we have to learn. We only want to feed our own selves. If you would make others eat, make others happy, then I think, all would be happy; there could be nobody who would remain unhappy.

Share with others. This is given in all scriptures. They laid down the law of "tithing," that is, giving something for the good of all the people. Some start with one-fortieth, until everything is given away for God. If we learn to share with others, there will be no feeling of otherness. What is causing all the trouble? One brother is rich; the other is poor; this one has been killed; that one is going hungry; another does not care.

I told some governors I met during this tour that all the problems of the governments will be solved. I told them, "Look here, you have been given custody of certain people under you. Look after their convenience to the best you can. Have love of service. Service of humanity is service of God; God has entrusted you with that. No matter what the number of people your

country has, let them be served. You are responsible to God for that. If one country has more people to serve than it can manage, let the people of other countries manage to provide for them or transfer them to their country." Everything can be solved; and in two or three cases, they did change.

We should think that whatever we have, others certainly have the same right. In our dominating spirits, we simply spoil the show—just for a little "I-hood." The "I" should be eliminated from "world," and the *Word* will remain. These things are given in our scriptures, but we simply ruminate and go on devouring anything, not taking anything to heart and making it part and parcel of our lives.

When I was young, I used to read my scriptures of the Sikhs. It is a very voluminous book, covering over fourteen hundred pages, big size, and I think there are hundreds of hymns in it. I used to read only one hymn and then put it down in writing. I considered that that was the lesson given to me for the day. I read it once, twice, four times—all throughout the day, and sometimes for two days. If we read scriptures in that way, I think we will change. We simply read them and then forget what was written there. We listen to a talk and on the same day we forget what the subject of the talk was. We should first learn wholeheartedly by attending wholeheartedly, and then grasp the meaning and make it part and parcel of our lives. The food which is digested will give you strength. If the food is not digested, it will create some disease, some ferment in the body.

This is what has to be done. Everybody knows what is best, but we simply learn and forget. Don't learn anything to be forgotten. Learn one thing, and other things will follow. Learn to love, and everything will be all right: service will follow; sacrifice will follow; everything will follow. Love always knows giving. One who loves won't eat; he will give to others. A mother won't eat even if she has to take the morsel out of her own mouth and give it to the child. Similarly, make one point in your life definite: other things will follow. Be truthful. If you

always tell the truth—who you are, what you are doing now, what you were doing last night—naturally, if you were doing anything wrong, you will be ashamed. You will try not to do it again. Similarly, if you digest one thing and make it part and parcel of your life, your life will change. I think so many of you know so much, perhaps in many cases more than I do intellectually, but the difference is only that you have not digested it. That's all.

COMMENT: *I think all group leaders and representatives are requested to get together at 3:30 for an hour or so, so we can talk things over in the presence of the Master. It is just for the leaders.*

THE MASTER: The leaders are as dear to me as you are; but if they have any difficulties in their work, we can have a heart-to-heart talk. It is only because you have some practical difficulties bothering you.

This is what I suggested at the very beginning, in 1955: that all representatives who were chosen should lay their heads together at regular intervals so as to see what the difficulties are and if there can be any solution to them. If all of you sit together and love each other, it will be a very good example for others. If you don't meet with any other person and you are talking too highly about your own self and denouncing others, that is a bad name on the very movement. Do you follow me?

QUESTION: *Master, would you just give us a couple of words on love before you go?*

THE MASTER: Love: what is a sign of love?

QUESTION: *What is a sign of love?*

THE MASTER: Yes, an outer sign. The one whom you remember, whom you love, is never forgotten, even in your dreams. So love so much that even in dreams you see Him: even in your deep, sound sleep you may be giving out the same thing. Out of the abundance of heart a man speaks. That's all.

This brief question-and-answer session was the conclusion of the Master's farewell talk in Louisville, Kentucky, on November 11, 1963.

APPENDIX THREE

To Become a Satsangi

QUESTION: *Master, I have a question.*

THE MASTER: Yes, please.

QUESTION: *I judge that the love you're talking about is a very positive outgoing type of force or emotion or whatever you want to call it. Speaking for myself and perhaps for quite a few other members of this group, I find it very difficult to really love everybody. Very difficult. I find it possible to take a negative approach and maybe suspend my dislike of people. But if somebody wrongs me in my judgment, about the best I can do is, well, I won't dislike them. But as far as turning on a positive power of love, that is extremely difficult. And, of course, in addition, it seems to me fair to say that there's a very marked temperamental difference between a scientific man with a scientific point of view, who certainly is not so trained in the power of affection and love as a man, say, whose bent is toward politics.*

Then, the only additional comment I have, if you want to call it a question, is this business of God-hunger. I'm afraid I, speaking for myself—and this is a moment of complete honesty—I'm afraid I don't hunger for God. I think that may be my trouble. That may be the reason I'm not progressing any faster. I mean, God to me is a theoretically desirable person

or force or state or condition, or whatever—you look at it one way one day, another way the next—but I'm afraid I don't actually hunger for Him, hunger with all of my heart and soul. Can you suggest any practical means for people in my predicament that would speed us up?

THE MASTER: Yes. It is the grace of God that we have the human body. Out of millions of people, we may not have a very strong hunger, but we have made some choice, and by a little discrimination we have considered that this is the right thing for us to do; it appeals to us. Out of millions of all those who are given up to the other things, how many have come this far? Those who have some inkling, even some slight thought, have it by discrimination or as a reaction of the past. Sometimes a man is born with this way of living and has it as a child; others gain it by discrimination and by the company of those who have been on the way. If you want to be a doctor, then sit in the company of doctors. By their company, by radiation, by constantly living with them, you will naturally develop an interest, a hunger, to be a doctor.

Some have had this as a child. But generally, when we come up, we use the intellect: we have to work by discrimination; that is, to discriminate right from wrong. But when we get even a little thought for the mystery of life and what it is, I consider that day to be the highest in a man's life, the greatest day in a man's life: because that question cannot be stamped out. If you stamp it out by being very busy in one way or another, that question will still be raked up. When God sees that, He makes some arrangement to bring you in contact somewhere, where you are put on the way.

Then further, company helps you: discrimination and company, and getting something to contact within. When you sit by ice, all heat will go. Naturally, when you come in more contact with this, your hunger will grow further still—and then, more and more: the more you have of that taste, natu-

rally it will result in your having more in comparison with others. As I said at the beginning of this talk, we are not made satsangis in one day, "Rome was not built in a day."

It is because we have some inkling of this that we are together here. Why are not thousands or millions of people living in the towns here? This is the fate of those who, by the grace of God, have had some inkling of this and that inkling enables one to *seek*, either by discrimination or through literature or by company. He makes some arrangement, somehow or other, to bring him into contact somewhere, where he can be put on the way.

To be put on the way, as I told you, does not make a man a satsangi: we are on probation on the way. The more we contact that God-into-expression Power, all qualities will become ours. We are souls; we have the same qualities as those of God, but they have been hidden. I mean, deep down you have that inkling, and you have had some contact. The more you have a contact and the more you are in the company of those who are that way, the more your hunger flares up and becomes strong.

This way is the only way. We cannot love everybody—that's right. If you have no hatred for others, you have improved: that is only if a man thinks evil of you. If you have no inkling like that, naturally it won't affect you. It will go back and affect the very person from whom the thought emanated. You are saved. Love comes next. When you come in contact with God, as He resides in everyone, love will be developed. It is already ingrained in us. But if you have no hatred for others, I think this is, on the way, halfway to perfection. Then naturally you are saved from so much.

With due deference, I quite appreciate this frankness. Really, we are on the way to it. That is why I suggest keeping the diaries. I quite see that a man does not become a satsangi in one day. We are called a satsangi: we have not become one so far. To become a satsangi, we have joined this thing; we

have got something. If we go on earnestly like that, I think we will be overflowing with the love of God and also those with whom we come in contact. When you come in contact with some God-intoxicated man, with a man who is overflowing with God, the same intoxication is radiated to you.

So, we are all on the way to perfection. If we start that way, the day will come when we will reach our goal. At least something, either as a reaction of the past or by discrimination or by company, has come within us. We are trying, of course, to go. The flesh is strong, but the spirit appears to be weak. But it helps when we come in contact with it. That is why I suggested to you to have group meetings. And every morning, after meditation, take up some scriptures. They will give you an impetus to be on the way—to hie on the way.

These are the helping factors. If you are really after it, the day will come when you will become like that. If you sit by a wrestler daily, you will begin to exert yourself. You cannot become as strong as a wrestler in one day, but, in time, by regular practice, you will become like that. "Every Saint has his past and every sinner a future." There is hope for everybody.

God help you, that's all. My best wishes are with you. That's all I can say.

APPENDIX FOUR

Toward the New Education

MAN HAS BEEN REGARDED as the crown and glory of this creation. "Not only is man at the origin of development, not only is he its instrument and beneficiary, but above all he must be regarded as its justification and end." *Man,* as Lord Jesus told us, *whom God made in His own image,* should prove a worthy recipient of His blessings. But alas! the man of today has belied most of our expectations. Increasingly, his vanity has led him to regard himself as the center of the world, and made him oblivious of his shortcomings. The education system which could have remedied all ailments and promoted his all-round development has proved woefully inadequate. Somehow a student of today is unable to get true knowledge, which could have helped him to acquire the right understanding of life resulting in right thoughts, right speech and right action. In fact, the real aim of education is to develop the character and individuality of a pupil, his mind, will and soul power. The best education is that which teaches us that the end of knowledge is service.

This "service" is another name for love and fellowship, which constitute the very essence of personal and social life. Love and fellowship bring with them peace, gentleness and humility, basic values of life whose significance has been repeatedly stressed by the sages and prophets of India and the

world. To nurture these values, to practice them, and to adopt them wholeheartedly in life, is what is known as Spirituality. "Spirituality" is not a name of a few religious dogmas. In fact, there is no room for dogmatic assertion in spiritual life. Once Huen Tsang put a question to Shil Bhadra, the head of the Nalanda University: "What is Knowledge?" He replied, "My child, Knowledge is perception of the principles or laws of life. And the best principle of life is fellow-feeling—sharing with others what you have." He says that those who cook food for themselves alone are thieves. Jesus once asked his disciples, "What does it profit a man if he gains the whole world and loses his own soul?" The voice in them which brought forth the answer, "None, Jesus, none," was the voice of Spirituality. The tenth Guru says, *Those who put food in the mouths of the poor and the needy, they put it in my mouth.*

This capacity to share is known as Spirituality, without which all education is a sheer exercise in futility. As Gentile, a great thinker, says, "A school without a spiritual content is an absurdity." Modern education is largely egocentric and makes men spiritually and socially incompetent; and they enter life with a view to gaining money on earth and applause for their own personal enjoyment, forgetting that true happiness begins only when one goes out of one's little self—the ego—and seeks the larger Self.

The most important thing about education is its relation to life. "Knowledge without action is empty as a shadow." "Education is not a withered parchment but the Living Water of the Spirit." The school should be a home of teachers and students who reflect in their studies, and on the playground and in their daily lives, the cherished virtue of humility. Till our knowledge enables us to imbibe the noble things of life, it has not served its purpose. Al-Ghazali, a man of scholarship and meditation, says in his book *Child,* "Know, my child, that knowledge without action is insanity, and the noblest action is service."

The chief malady of current education is that it results in the disassociation of heart and head. It lays emphasis on the development of head, and does sharpen the intellect to some extent. But more essential is the liberation of the heart. That will be done when the reason is awakened in sympathy for the poor, the weak and the needy. Sacrifice grows out of the heart, so the heart is required to be unfolded.

The young should: (1) strive after the ideal of sacrifice and not emotions; (2) be simple, for simplicity is strength; (3) learn to cooperate with all, and not let differences in creed or political opinions stand in the way of solidarity; (4) accept the creative ideal, which regards humanity as one and service as the end of all knowledge. Teachers should train students in the spirit of sympathy and love, blending information with inspiration and knowledge with love. A man may pass university examinations and yet remain ignorant of the realities of life. He may have read a thousand books, yet be no better than a boor. But true education will make him truly cultured; and the soul of culture is courtesy. Scholarship may be proud; culture is humble.

Paradoxically enough, culture and agriculture are similar in many ways. The soul's *Kshetra* [field] must be cultivated by disciplining desires and emotions. Who could have put it better than Buddha who, while dilating on the analogy, observed, "I plow and sow and grow, and from my plowing and sowing, I reap immortal fruit. My field is religion; the weeds I pick up are passions; my plow is wisdom; my seed is purity"? Our Rishis have prayed, *Tamso ma Jyotirgamaya* ("Lead me from darkness to light.")

But this darkness cannot be illumined in just a day. Bricks, mortar, comforts and luxuries cannot give any such training. It is the proper atmosphere which can deliver the goods; that is why emphasis in the school should be on atmosphere more than on rules, textbooks and buildings.

The tender heart of a child calls for very delicate han-

dling. In fact, education begins even before birth and therefore better care must be bestowed upon every pregnant mother. It is a constant association with gentle forces which breeds virtuous persons. A child is the center of creative life. It needs to be opened as a flower is opened, gently, by sympathy, not by force. Do not let the child be imprisoned in the examination machine; never let him be snubbed and scolded.

The fruits of fellowship are four-fold. The first fruit is *Artha,* which indicates the economic aspect of education. The second is *Dharma,* which preaches reverence for law. *Kama* provides for the freer and fuller growth of human beings. The most important is, of course, the fourth fruit, i.e. *Moksha,* the complete liberation. This is liberation from our petty selves, which impels us to shed all our bigotry, narrow-mindedness, and chauvinism. If education does not enable us to raise ourselves from the levels of our ordinary selves, our average minds to heights above our normal vision, it does not fulfill its very purpose. It is a lamentable fact that present education, which should insure an integrated growth of human personality, provides a very incomplete and insufficient preparation for life.

In this process, the situation of the school also plays a major role. The German word *kindergarten* is quite suggestive in this context. *Kinder* means child, and *garten* garden, indicating that every school should be situated in a lovely spot of nature. In ancient India, every Ashram was a garden of nature. The Manav Kendra is situated at a healthy and picturesque spot in the Doon Valley, presenting a glorious and tempting view of the snow-clad peaks of the Himalayas. In the true tradition of Manav Kendra—the Man Center—it belongs to all mankind for creation of understanding, peace, and progress. The institution is dedicated to the concrete realization of human unity and is projected as an entirely new concept of integral education and moral living according to the ethics of spirituality. Human body is the true Temple of

God. God resides in the temple of the body made by Him in the womb of the mother, and not in the temples made by the hands of man. Without an inner change, man can no longer cope with the all-round development of his life. To accomplish this vital and indispensable task, the very nature of education has to be transformed so that it can give society young men and women who are not only intellectually but emotionally trained for vigorous, realistic and constructive leadership. We envisage such an atmosphere where persons will be able to grow and develop integrally without losing contact with their souls.

The aim is to make it a place where the needs of the spirit and concern for human progress will take precedence over material satisfactions, pleasures and enjoyment. Certainly the education will have to be spiritually oriented and given, not with a view to passing examinations, getting certificates and diplomas, and seeking employment, but for enriching the existing moral, ethical and other faculties and opening up new vistas and horizons to fulfill the dream of Reality.

THE COMING SPIRITUAL REVOLUTION is a collection of twelve talks and four appendices by the great spiritual Master Kirpal Singh (1894–1974), which explain with great power and clarity what is required to bring about the Kingdom of God on earth. The volume also includes a beautiful Remembrance of Kirpal Singh by his spiritual son and successor, Ajaib Singh.

The cover pictures show Sant Kirpal Singh Ji at Sant Bani Ashram, Sanbornton, New Hampshire, October 11, 1963. This spot has been affectionately referred to as "Master's Rock" ever since this visit.

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