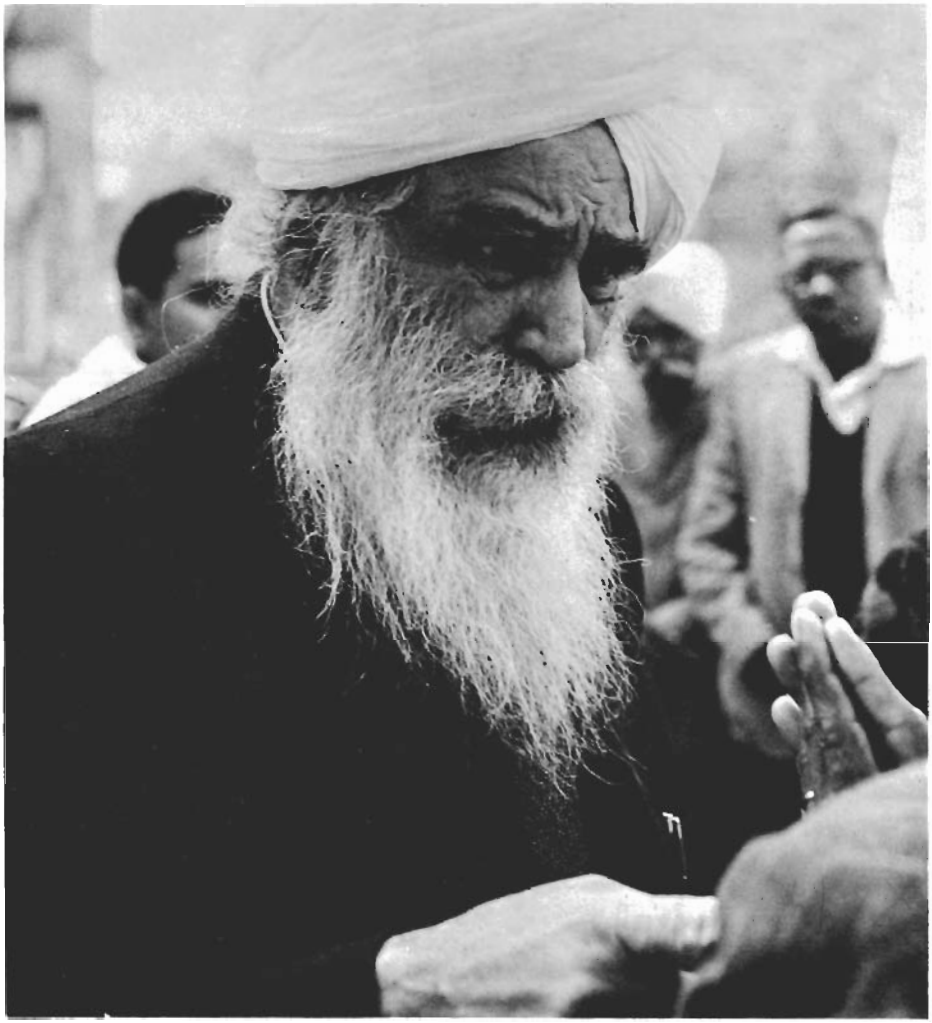
The Birthday of a Saint

Sat sandesh

the message of the Masters

February 1971



The Master's Birthday Message

YOU ARE FORTUNATE to have the man-body, which is the highest in all creation. Awake, O Man! Regain your lost Godhead before it is too late. Most of the time has been frittered away in outer pursuits. Make the best use of the time left at your disposal in regaining your lost Godhead; you will have right understanding that you are all One. This will result in right thoughts, which will follow in right speech and right action. You will best bring the Kingdom of God on earth.

KIRPAL SINGH

Sat sandesh

February 1971 Volume four number two

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THE MASTER'S TALK

Change Your Habits Now

SATSANG is purely meant to discuss and explain the subject of contacting the Naam Power—it is not a place where the social and political matters are taken up. It is a place of righteousness, and we should regard and respect it as such. When we visit any religious temple, do we not enter with respectful humility? Where our attitude is not so, we surely expect to gain little from our attendance there. To talk of worldly affairs in sacred places is considered to be a sacrilege.

So your purpose in coming to Satsang is to imbibe the love of God, to sit in His sweet remembrance, to unite with Him. All things past and future, all irrelevant matters can be dealt with in your own place of residence. Come, but come with the very best of intentions. Bring the remembrance of the Lord with you, and take it with you when you leave. Do not listen to others' conversation and do not talk to anyone unless it be about the Truth. You will thereby gain full benefit from Satsang—otherwise the years will pass by without any real advancement.

Soami Ji Maharaj tells us, *Many days of attendance at Satsang have passed; Now give up your old habits.* So much time has been spent at Satsang without gaining the benefit. Only by having full attention focused will you receive. If the words enter through one ear and leave from the other, nothing will be retained. Furthermore, if you live up to what you hear, that will

be a great achievement, otherwise your purpose in joining the Satsang will have failed. Soami Ji says, *O Man, let anybody attend the Satsang in the accurate way from today.* How to attend Satsang? When you leave home for Satsang, forget all worldly matters and go in sweet remembrance of the Master, and so long as you attend the Satsang, you should not think of anything else except the Master and God. *If your body is in the Master's company, but your mind is elsewhere; Kabir says, how can you color an unbleached cloth?*

Even though you may not understand all that is said, yet if you sit with full attention you will profit by it. If your thoughts are somewhere else, not only will you lose, but other people will also be affected by the impure atmosphere you are creating, for thoughts are living and possess great power. Regard the Satsang as a place of purity; do not talk or think of anything but God, and whosoever attends will be blessed by the uplifting atmosphere. We do not go to Satsang to meet our friends or to socialize.

The Master unites us in a true relationship, which can never be broken. This relationship is with God Himself, who is manifested in the human form. It is such a relationship that can never be sundered, even after death, not to speak of during life. But we, with our poor understanding, assert ourselves with pride, ego, and low habits, desiring to be recognized. Consequently we succeed only in heaping more misery upon our heads. What is the use of attending Satsang for so long if you are not going to change the old unwanted habits? Dry land can become green again by giving it water, but of what use is land that is watered yet remains dead? Your attendance has become a mere routine—you cannot get salvation by rote—you will not get it, you will not get it.

Try to understand what the spiritual path means, and then live up to it; and the more it seeps into your heart, the happier you will be. *Let the words of the Guru abide in your heart, and you abide in Him.* This is the only way, the only hope. If you do not obey him, what can be done? For so many years I have pleaded with you. That which you receive here, you will not find anywhere else—but with all that you receive, yet you continue in your old ways of enmity, avarice, jealousy, etc. —you do not keep your spiritual diaries—whose fault is it that you are not progressing? Stop being childish and grow up. Those who do not wish to listen and obey should not enter upon this venture of the spiritual path. I am not saying any new thing. We are not all Saints—we have come here to become that, and you will become that if you fully understand and then live up to the teachings.

Everyone makes mistakes. I remember, I went on leave from my office once, and on returning found that two clerks had been dismissed. When I took their case to the Controller for appeal, he began to question the merit of it, but I asked him, "Is there any person without faults? You will not find anyone who has not done something wrong, and the punishment for mistakes should not be dismissal, for not only the man will suffer, but his wife and children also. He should be taught what is correct." They were reinstated in service. If these teachings are no new thing, then try to fully understand them now, and take them into your lives. If we could learn to obey

and keep the diary, we would become gods and goddesses. Do not discuss or wrangle intellectually over the subject, but think carefully — have you not come here to keep the company of the Truth? Then why keep the company of others? This disease has ever been in evidence, and will continue, but the Masters come to prescribe the cure by making us realize the Truth. In Soami Ji's shabd, he laments over the situation:

Many days of attendance at Satsang have passed;
Now give up your old habits.

O Man, it is the time now to discard your old, disreputable habits and adopt new ones. Habits are formed by repeatedly doing the same things, so we should first unravel all the bad actions: lies, hypocrisy, cheating, criticism of others, enmity, avarice, malice, backbiting, and various others. If you do not intend to change these ways, what is the use of attending Satsang? *Your steps are forward, but your mind is retrogressing.* Satsang is the means of making us into something beautiful, but not by merely repeating God's Name. Change your habits now into good ones, for habit turns into nature with time. Cast away all negative thoughts, and instil positive ones in their place. If a person does wrong, forgive him, and he in turn should forgive your misdeeds.

In the Koran Sharif, it is written, *Even God has no thought for him who has no inclination to change.* How can we expect other people to show excellent examples? If we ourselves would change, the whole world would change with us. It is a message for all. One of the worst habits is that of criticizing others. All virtues exercized in righteous living are good, but that of *ahimsa - parmo - dharam* (non - violence of thought) is the highest. It can become a daily habit, for it lies inherent within us all, and although other thoughts are there, yet consciously or unconsciously it is working and will rise to the surface one day. That is why you are told frequently in Satsang that the past is past, forgive and forget, and do not make a foundation of bad thoughts or there will undoubtedly be reactions. You will be the loser, for again you will revolve on the cycle of births and deaths. So with love the Masters encourage their children to change their habits while there is still time. With great compass for humanity, Soami Ji is telling us:

For how long will you try to deceive your Guru?
Now recognize what He is.

Hiding the true facts, you think, "What does the Guru know? What *we* want to do is correct." You get hold of an idea and place it above all else, considering everyone else to be wrong—even if your Guru tells you something different. How long will you keep this up? Make no mistake, he watches our every action, for the Guru-power is residing within our very being. But we foolishly think that he is not present to see us, so we can do anything and he will not know. He entreats us to try and realize what a Guru is. The Guru is not the physical form—he is not the human pole but is the all-omnipotent power of God which has manifested therein. It is accepted that God is everywhere and sees everything. Give full attention to learn what the Guru is, and then come to *know* it. He has love for everyone—for his own, for all others; even for those who are

against him. His wish is to do good to all, and even though a knife were put to his neck he would not think ill of the wrongdoers. He is different and expresses this wealth of love and forgiveness because of the Guru-power in him. So he says we should stop all this deceit—if one thinks of one's Guru as a Guru, then obey him. After all, he does not give bad advice.

Sometimes it is possible that two idiots can be bound together in love breaking the chains of the creeds that are binding them, whereas intellectual people would snap the silken threads of love — without hesitation. *Gurumukh loses, and lets the world win.* He who loses out of love and humility, in actual fact wins the day, for he has saved what he has stored, otherwise in the fire of anger his precious store would have been consumed to ashes. If there is no ire in a person, not even a wisp of smoke will be seen. Try to recognize your Guru, for Satsang is concerned with the Guru, not with a mere human being. When you go to Satsang, go in His remembrance for He is God in human form; be present there in His remembrance, and when you take leave take that remembrance with you.

We should exploit those qualities which will assist us to join back to God, and discard all traits which are liable to lead you away from Him. It is not difficult to realize the Lord, but it is most difficult to become a man—a true human being. One hundred times and more we bow our heads and say "yes, yes, I will do it" but in action we do just as we please. This indicates that as yet we do not truly understand the spiritual path. If you have not as yet changed your old habits, then do so at once. Make a start *now*. To have bad thoughts for others, to take sides in enmity, like a lawyer criticizing the lives of your fellow-beings—would you not expect the fire to flare up within you? The Guru sees all events with a different eye, for every man sees from his own level. If you have accepted someone as being superior to you, then obey him.

A teacher who has not reached the higher level can easily be the cause of further downfall. Those from the higher levels always strive to reunite all humanity. You came to the Satsang to realize the Truth, to be free from your miseries. To fulfill all this, whatever you learn should be adopted and reflected in your homes and daily living, that peace and happiness may blossom forth in you and in those who surround you. The Satsang is a place of special purity, and even your thoughts should be pure as long as you are here. No other thought save that of the Lord should enter your head, and whatever advice you hear, live up to it. If you obey, without exception you will change for the better; if not, you will suffer the consequences.

Guru is not just a man, and whoever looks upon him from that angle of vision is gravely mistaken. Kabir Sahib says, *He who considers the Guru a mere man will retrogress in the lower species, birth after birth.* The God in him is the Guru, though we respect his physical form because He is manifesting therein. Whatever he tells us, whether it appears to be correct or not, should be of the utmost importance and interest to us; otherwise, and with emphasis I repeat, that, life will become complicated and nothing but misery will result. You can say that it is actually preparing the way for unhappiness. We attend Satsang to increase our joy, for those around us too, and

when the soul is reunited with God it will reflect all His qualities. God in the Guru is all compassion, and without disclosing our sins he washes us clean — free from undesirable impurities. When the child becomes dirty with filth the mother does not throw him away but washes him with loving attention and draws him close to her breast. The soul of man is very dear and precious, so we may loathe the sin but rather love the sinner. If all men refrained from wrongdoing there would be peace and happiness everywhere. If your aim is to become Masters, you will succeed only when you first understand what you hear and then become that.

Do not think of the Guru as a man;
He is the life of the Sat Purush (True Form).

The question, who is a Guru, is not a new one—it has ever been asked through the ages. When it was put to Guru Nanak, he said, *Shabd is the Guru, and the surat is the disciple.* The ever-existent God or His expression, the Shabd, is the Guru and the attention is the disciple. When Kabir Sahib was asked the same question, he said, *My Guru is above the gaggan (heaven), and the disciple is in the body.* When our attention gets connected with Him, our coming and going is finished. *The greatest being ever born: He, you should know, is my Guru.* He is the Light itself, at whichever pole He is manifested, and only He can give the Light to others. By this the seeker can recognize the criterion in the true Guru. Christ said, *I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the Light of life.* At whichever pole this wealth is found, you can be sure there is something else there too, worthy of your obedience.

He has not come for any particular person but loves everyone, and will wash anyone clean regardless of their condition. Those who are wise enough to obey him will find their progress flourishing. *Satguru's words — words are the Satguru.* The words he utters are he himself and those who bow down to his words will truly get salvation, but those who bow in hypocrisy and then do whatever they choose with the thought that the Guru does not know, make their lives miserable. That which is hidden in us is apparent in the Guru and wherever you find it blossoming forth in fullness, there you will get the experience. Anyone can talk on any subject, for and against, with a little training but when a person receives something there is no question of doubt. The Power in the Guru —the very life of the Sat Purush—is forever, and will never die. When it worked through the pole named Jesus they called it the Christ Power, and it works at various human poles according to the age. Whoever is fortunate to be connected to this Power will find that it never leaves them.

Somehow or other, make your mind understand;
Then put all your attention in Him.

Making the mind understand is difficult for it tries to convince us that we are wrong in our search, but we must assure it that, having got the connection from where God is manifested, there is no need for doubts. Lectures, stories, bookish knowledge, acting and posing, all can be found in profusion—but who can give the Light? If some-

one can reveal the Light in the seeker, it is proof that he has got it. Having received from him, then obey him. If the mind dislikes obedience, then we must make it agreeable. When you frequently witness others receiving the Light, is this not proof enough? There would perhaps be cause for hesitation if you were told to fight or kill each other, but the Guru himself thinks good of even those who work against him. By acquiring such noble virtues we also will become Masters.

Iqbal says that when Hazrat Mussa (Moses) climbed the mountain to talk to God and to realize Him, did he not know that God himself was in search of a man who desired only Him? Baba Jaimal Singh Ji left Punjab and went to search for Hazur in the Murree Hills—was there not any man in the whole of Punjab that was suitable? What I am stressing here is that you have to obey his commands. If you do not persuade your mind to accept the facts, thoughts will come that "am I less than he? I am as big as he is!" and many other illusory ideas, by means of which duality will increase.

Through love and mercy He speaks;
He is Complete and Nameless.

He creates love, for he is all love. He teaches how to love—the rays of love issue forth from him, wherever he goes. His words are uttered to increase the love within us, so obey him and change the old habits which have encrusted for life upon life. If you do not, then you will continue in the wheel of birth and death. If through obedience to the Master a love for God is created in us and we see Him in all beings, then where is the necessity to return to this earth? When his words are forgotten, the squabbling among ourselves increases. If you hurt someone or bring unhappiness into their life, their natural reaction will be to return the same treatment. Karmic reactions are a very powerful law, and you will be ruled by that law.

With so much love, Soami Ji makes us realize that our character must change. Masters are the very reflection of love, for the Positive Power works through love only. It can be observed that Saints work only with love, but Avatars also give punishment. The latter come when righteousness is at an ebb, to punish the wicked and reward the innocent, and to keep the world conditions in proper balance. The Saints tell us to err no more. *They at once give connection with God, to whoever approaches them.* Though the Lord is already within us, yet they make it possible for Him to appear, that we may see Him.

He took this physical form, the Guru;
To give salvation to you, somehow or other.

It naturally follows that man's teacher must be a man. If a monkey screeches, hundreds of monkeys will gather around him in answer to his call. Even if a bird twitters, others will collect. So the Guru comes in the human form to teach man the correct understanding of Truth. Excuse me, but the past Masters cannot come here and give this knowledge. Some intimation may be grasped from the scriptures, but those who have left the scene cannot give guidance as to their correct import. Even if a voice came from the skies to direct us, mankind would merely remark "What has it to do with us?" On the other hand, if a man's Guru is a renoun-

cer of worldly things, the disciple has doubt that his Master can understand his mundane troubles, for he feels that only one who has himself experienced the worldly ups and downs can really appreciate his condition. A true Master has achieved success in both the worldly and spiritual fields of life, and is thereby a living proof of what can be accomplished.

One's principles in life are highly important and one should never fall below one's supreme principle—and that is? The highest principle is Truth itself, and if you have love for Truth, then you must have love for all life. Soothe and erase away the mistakes of others with your love. Bloodstains cannot be washed with blood, but anything can be cleansed with the water of love.

Give service unto Him and worship Him;
Think of Him as Guru Nanak.
He was Kabir, He was Sat Naam;
Recognize all Saints in Him.

Develop into one who can serve the Master. What kind of service? True service means to obey his instructions implicitly; to live as he advocates in a clean, chaste, simple, and loving manner; to develop the Truth in yourself; to purify your thought. God dwells in every being, so love all life. Is this not what he teaches? You have got the human form through great good fortune, so make the best use of it and take advantage of every aid to reunite you with the Lord. Everyone makes mistakes, for all are not Saints as yet, but they should not be repeated. The same God-power worked through Kabir, Guru Nanak, and others at different times; just as a fused bulb is replaced by another. The teachings, however, remain the same.

You will remember that when they brought before Jesus the woman who had been found committing adultery, they asked him whether she should be stoned, according to the law of Moses; but Jesus told them, *He that is without sin among you, let him first cast a stone at her.* Can you put your hand on your heart and honestly say that you have never hurt anyone? Hazrat Mohammed Sahib says, *If you can control the two organs—one between the lips, and the other between the thighs—then I will stand before God in your support.* Jesus told the woman to "go, and sin no more." With love he forgave her and helped her to understand—after all, it was his work to make her into something.

Guru Power never dies; it is everlasting and continues for ever. *Lo, I am with you always, even unto the end of the world.* These are the words of Christ, and not of Jesus, for they were uttered by the Christ-power or Guru-power in him. *The whole world is a house in which the Truth is residing.* Those who attend Satsang, in particular those who have got a true Master, should set an example in their love for one another, and their forgiving attitude. Christ also said, *By this shall all men know that ye are my disciples, if ye have love one to another.* Otherwise, where is the proof that you are on the spiritual path? The teachings are not bad, the Satsang is not bad, he who teaches is not bad—if anything is bad it is the mind, so make your mind understand correctly and everything will be set right. It is the only cure if you want advancement. If we have helped even one person by removing a little misery from his day, we have done a great service. With sweet words, with kind sympathy, share the unhappy burden resting upon our poor fellow-beings. or it spreads and grows as the days go

by. From a man it travels to his family, his friends, and so on.

Only He can achieve your aim;
Do not wander — be rid of your pride.

What is our work in this world? To meet God—and for that we must first have the right understanding. *Our true friend is He who removes wrong understanding.* We have not come here to be property owners, socialites, or to have lofty ideas about ourselves, or to breed animosity among each other — we have come to imbibe the correct understanding about life. But sadly, we daily sow more seeds, and only we will reap the harvest thereof. And each type of seed will bear its own fruit. If you have sown enmity, then try to smooth it out—do your best to wash it away with love, that it may not grow with time and take deep roots. *You came to the world to receive, and you got God's Name in the Master's home; Now give up your pride and control your mind.* We say that we are very important people, we are very intellectual, we give excellent lectures, we have great influence over others, etc., etc., but *we* should leave all this and take up the practice of Truth alone. Then only will the true happiness and joy well up from within us. We have come here to realize God, and only God can help us do so—who else is capable? *Do your work and do not entangle yourself in other affairs.* Think deeply, and if you find anything undesirable in you, weed it out, and with love help others to overcome their shortcomings also.

King Dharitrashtra, famous ruler from the Mahabharata epic, on a certain occasion insulted the powerful bow of Arjuna, and Arjuna immediately made to kill the king, but Lord Krishna stepped forward and demanded, "Arjuna, what are you doing?" Arjuna replied, "I have taken a solemn vow to kill anyone who insults my bow—it is my *dharma* (principle)." Krishna then asked, "What is the outcome of dharma—happiness or unhappiness?" Arjuna said, "Of course, it is happiness." Lord Krishna smiled and explained, "Just think, what will be the outcome of this action? Where is your dharma in this?" Masters have spoken thus all through the ages. Christ advised, *Whatsoever ye would that men should do to you, do ye even so to them.* A butcher may think that to kill is good, but what is the outcome of his action? Can it be happiness? So when we act, we must weigh the outcome. While we cling to our old habits we will never succeed, without exception. True happiness will be ours when we join back to God, through the radiant company of the Master and through obedience to his words. He himself has taken this practical path, which is the shortest route to salvation.

This time is precious, do not fritter it away;
Greater than He you will never meet.

If you lose this golden opportunity, you have no idea when you will be given another. Give up pride, cunning, and other worldly habits, and cease wandering in vain from one attraction to another. You will never get another like the Guru you have got. Whoever you meet will attempt to separate you from the Lord rather than rejoin you back to Him. *Know a Satguru as one who comes to reunite.* He wishes to bring all children of God together and sit among them. Such personages are rare, and if you have found one, then obey Him — do whatever he says. If you refuse to obey, how will you hope to progress?

The Master has no selfish motives, he is merely following the orders from above. This has nothing to do with any team or intrigue, nor is it a matter of creating policies. As everything is straightforward and above board, the question of policy does not arise; there is nothing underhanded or hidden, there are no ulterior motives behind the teachings. It is a very simple fact that only he whose soul has rejoined the Lord enjoys complete happiness. Human beings do have many weaknesses—you will find animosity and unrest amid peoples all over the world, and this is because each man is obeying his mind. If they were to obey someone who is above habits and failings, what an abundance of joy would there be throughout the nations.

If you leave your Guru now
You will wander the four regions
of illusion.

If, having got the double blessing of the human form and the Satguru, you throw away the chance by disobeying him, what will happen? Those who live on another's earnings go under the law of give and take or illusion; if you offend or harm anyone, you reap the reaction of that and under the same law you will be born there where the offended person is born, that the account may be accurately balanced. *Wherever your attention is, there will you reside.* Who knows when you will again get the human form? Fire consumes even green wood as well as the dry, and everyone must go sometime. If you spend your days losing everything but saving the invaluable treasure given to you, then your work here will be successful. True Masters do their work quietly, without a fuss and show. They lead a quiet life—not like the bulls in the ring, tossing their horns about. *Your earthly sojourn's purpose was distinguished; That was Amrit (Water of Life), given by the Guru.*

Jad Bharat was a king after whose name India was called Bharat. He was in search of God, and so he left his kingdom and went to live in the jungles, inorder to realize Him. However, there he grew very fond of a certain deer which became tame and friendly—so what happened? After death, he was again reborn, but into the form of a deer. You should remember that what I'm saying is for your own benefit. A Guru wishes to see the whole world have joy in life, and when he sees faults and mistakes he tries to wash them away and ensure they are not repeated.

Never will you get a Guru like
Him;
Acknowledge, oh acknowledge this
at last.

It is easily understood why gurudom has such a poor reputation nowadays, for the gurus are mostly potitical at heart, with self-centered motives for holding power over people and making money, etc. Instead of sincere sympathy for the plight of mankind, lies and cheating are used to gain the confidence of the followers. And sadly, people are more easily pleased and satisfied with suchlike performance than with what a genuine Master has to offer. Truth is truth—a lie is a lie. Black cannot be white, no matter how much it is washed. The true Master is met through great destiny behind the disciple. *Without great good fortune, you cannot meet a Satguru.* If you have been fortunate to meet a Satguru, just obey him and you will succeed. What is worth more than having our soul reaching the Lord's lap, never to be separated from Him? Now that so many years have passed, give up your old habits at last.

Reading scriptures, singing the hymns;
Why so much pride in this?

Are you proud because you can sing better than others, or because you can thrash out the written words? Or perhaps you are the best lecturer around? What real achievement is this—singing and reading and being proud because you know more than other people? It is written that King Ravan was a learned yogi who was familiar with the four Vedas and the six Shastras. Today, in what manner do we remember him? In effigy, we give him a donkey's head. Why? Because he lost whatever knowledge and progress he had gained. So to be academically proficient is no spiritual accomplishment. *To be clever, to read, to write—that is an easy thing.* It is not difficult to be clever or cunning, to bring together the earth and sky with eloquent words. *To control desire, to leave the body, to control the mind—these are difficult.* Keep the Truth before you. *You go on praising your Guru, but will not allow Him to reside in your heart.* He will have salvation who will bow down to his Guru's commands: *The whole world sees the Satguru but salvation does not come with just a glimpse; Without love for His words, you will not get it.* These words are always uttered with no distinction of individuals—they apply to rich or poor, high or low, for Saints speak freely, even about themselves if necessary. Pride and ego do not let us progress—when we make mistakes we will not admit them. In our hearts we have the thought, "There is none greater than me." Self-respect and praise are both food for the mind. Caught up in this failing, we at times push the Guru aside, saying, "What does the Guru know?" A mother always considers her child's betterment, and so the Guru has concern for the progress of his disciples. Is it likely that the mother will cast out the child if he misbehaves toward her? The fact is that we do not even try to recognize what the Guru is. Give up the ego, or it will be your downfall.

This pride has spoiled you;
This same pride even now does you great harm.

We may have been given human birth many times, but pride and ego killed us again and again, ruining all our good work and causing us to return to the same scene time and again. In the past it was our ruination, and it is winning the present also. Do not obey your mind—obey the words of the Guru, which will bring you great joy, whereas obedience to the mind will give you unending distress—the mind ever gave birth to trouble. Wash anger away with love, just as your Guru does. He never leaves his duty, though mankind may make good or bad remarks about him. He does not live on the earnings of others—does not accept anything for himself—has no desires. If anyone brings money to the Satsang, it is used for the Satsang. Up to today I live on my pension and have managed to live within its means. If the advice is good, you should appreciate it and be grateful—if through the advice your distress is increased, it's a different matter.

Oh beloved children, I have unfolded it to you;
Think not that thy habits are good.
Hurry and leave all deceit;
Increase your devotional attitude.

Your carelessness will result in the loss of everything most valuable if you do not change your habits. In the heart

(*Continued on Page 31*)

THE BIRTHDAY OF A SAINT

THE MASTER has said, as part of his Birthday Message for last year, "It is my wish that the birthday of the Master be celebrated by all of you as befits the occasion, which is by living up to my words." Elsewhere he has said, "Does celebrating a birthday mean merely to pay one's respects to a person? Or to light candles, or to eat and drink? No brothers, it is not any of these. . . . If you want to celebrate a spiritual Master's birthday, there is only one way, and that is to take up whatever he has learned. That would be a true celebration. . . ."

But the devotees, especially those who have seen his inner greatness with their own eyes, cannot be contained: their joy and thankfulness on the day of the birth of him who has shown them a way out of the absurdity and hopelessness of earth life are irresistible; it is like celebrating Christmas in the physical presence of Christ.

On the pages that follow, two eyewitness accounts of two birthday celebrations separated by six years (1959 and 1965), are combined with pictures (mostly by Ron Polacsek) taken during the 1968 celebration.

1959

BIRTHDAY EVE SATSANG: *February 5th, 1959, 7 p.m. This evening I had the rare privilege of attending the Birthday Eve Satsang of the Blessed One under the great canopy. About twelve thousand were present. Gurudev ascended the dais and composed Himself serenely before the microphone. He gazed out compassionately, lovingly over His adoring family. Due to the particularly happy occasion, the Master spoke in such an animated, overflowing manner. He called our attention to the awe-inspiring subject of these fateful days of wordly vanity and nuclear threat of racial extinction. Sometimes the Blessed One had fits of coughing from the much speaking He gives Himself to. Believe me, truly, never before did I ever see a speaker before a large gathering so happily laughing, speaking and coughing all at the same time! How large, how full and how wonderful throbs His heart for those who see His face—"to the called according to His purpose!"*

After Satsang the Precious One had Gorkha, His radiantly smiling cook, bring me a vase of roses and a basket of oranges, bananas and cookies. Sweetmeats for the bride of my unworthy visage! Tell me, O friend of my heart, did loving Emperor of limitless domains such as our Living One ever bless the earth before with such benign Presence? O that I may become a brighter, sweeter and more fragrant rose in His garden of the Primal Sound!

You have filled my head with singing
And my breast with heavenly music!
You have engraved Your lotus-form
Upon my heart of hearts for aye!

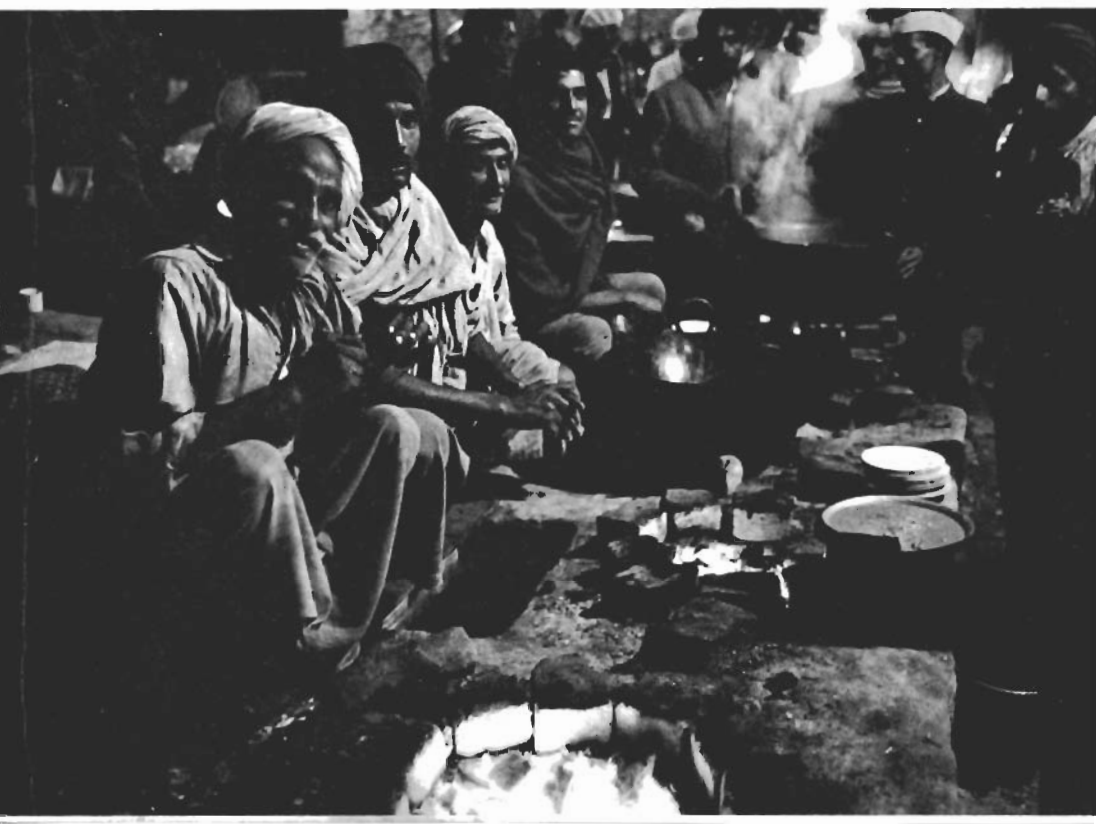
MASTER'S BIRTHDAY PARTY: *February 6th, 1959, at 5:30 a.m. Several ashram brothers came to my door most insistently. The Pandit was adamant: "Come, come! You must put on your turban and blanket to see the Master's Birthday Party. Come barefoot, at once!" When I stepped outside, it looked as though the sky had fallen on us and that the stars were twinkling in a thousand lighted candles on the walls surrounding the Master's yard and along the edges of all the sidewalks.*

The Master greeted each of us sweetly. As a loving Father he reminded us: "Our true birthday occurs when we invert our attention and go above the body consciousness. Do not waste this present precious opportunity! What has passed, has passed, but we still have the present instant in which to improve our behavior. We should fulfil our pledge and responsibility to the Master who has opened our Inner Eye and contacted us with the Soundless Sound of Shabad, the immaculate Word of His Presence.

"Why do we try to give the Master the whole task for our advancement? If we will take one step ahead, in obedience to His commandments, He will take many steps. We should do our part and He will help us in many unseen ways. The Master dwells within us already, but we must arise above body consciousness and go within to meet Him in His radiant Light Body!"

MASTER'S BIRTHDAY THEME: *From 8 to 9 a. m. we sat in meditation under*

Preparing the food for thousands of Satsangis and seekers for a period extending up to three days is a big job, requiring many volunteers; for them the festival is a time of service and hard work. Everyone attending is fed free of charge.



The high point of the festivities comes at 4 or 5 a.m., when the Master comes out to give Darshan to the intoxicated crowd. Left, he greets devotees just outside his porch, on the way to the tent; below, satsang in the huge tent, where the dear ones had spent the night singing praises to their Guru.

The first darshan of Master's new year

the great canopy, with Gurudev on the dais. From 9 *to* 12:30 *p.m. about fifteen thousand listened to the matchless words of the Master's Birthday Discourse. Many of the satsangis, pandits and sadhus, read, sang or chanted songs of loving tribute to the Living Master — the Lord of Salvation for a sinful and forgetful world of needy ones. He amplified and carried forward His admonitions given us at His early morning birthday party.*

"During your waking hours, you follow the evolution of the outward—continually exercising your minds and expanding your consciousness. You have been put on the Way and given the Five Names for control of the mind. Now you must concentrate and turn your attention from the outer to the inner awareness by inversion practice.

"There are five sorts of consciousness: subconsciousness, consciousness, self-consciousness, cosmic consciousness, super-consciousness. Remember the conditions for ethical living. Observe chastity, go with your wife only when you want a child. Practice generosity, give freely to the hungry, the needy and render selfless service. Why talk about love, realize it, and then you will know its Reality!

"Avoid neglect of finding your own

True Self. If we make mistakes, they can be corrected, but when we do nothing, what can we expect? Learn how to die daily, invert and see the Master within—only then can you call yourself a True Man!"

From GURUDEV: THE LORD OF COMPASSION, by Rusel Jacque

1965

For several days satsangis had been arriving from all over India, many from great distances, with blanket rolls, sleeping on the ground and eating chapattis from the langar. A huge tent was erected, under which the devotees slept, lived, meditated, and heard Master's discourses. Many of them are well-to-do; many more are incredibly poor; they all sleep on the ground together, under the great canopy.

The Birthday Bhandara really began at about 10 p.m. on the 24th, the birthday eve. Before a congregation of several thousand in the tent, a dozen or so devotees sang devotional hymns and prayers, one after another, many of their own composition. Nana-kow, Stanley and Edna Shinerock, and Judith and I found seats against the wall on one side and almost immediately a brilliantly-smiling young man named Sharma appeared to join us and translate for us, which he did so poetically and beautifully, and with such ease and facility, that it almost seemed as if Master were speaking in English.

While the devotees were singing, Master came and took his seat on the dais. He always sits cross-legged to deliver his discourses. With such great love did he look at the assembled dear ones! Slowly and compassionately he looks at each one present, and they for their part never take their eyes off him. After the singing has gone on for half an hour or so, Master begins to speak. The words seem to flow out of him like a gentle woodland brook, with no strain or effort of any kind; softly, musically, gently, into a silence so profound that no other sound is heard save the voice of the Blessed One. Thanks to Sharma's beautiful translation, I am able to present some highlights. The theme was OBEDIENCE:

"Just saying 'Yes! Yes!' is not enough. You have to do what you are told."

"If a father has three sons, he will love them all and give them bread; but for the one who is OBEDIENT, he will himself search for him and seek him out in order to give him the bread."

"If you cannot please God-in-Man, you cannot please God."

"You must OBEY and KEEP YOUR DIARIES. I tell you to send them in blank if necessary. Why do you not send?"

After the Satsang was over, the devotees continued to sing, on and on into the night. I don't think they ever went to sleep. (We did.) As I lay on my bed that blessed Eve, listening to the incredibly beautiful singing, punctuated by an occasional firecracker, I thought, "What dream is this? Who am I, that I should be here in this fairyland in the company of God Himself? Surely, surely God is good, and His ways are unbelievably

In the tent, the morning after the Birthday

strange, since there is no one under the sun who is less deserving than I, or has received more!" I was lulled to sleep by the singing.

Someone woke us at ten minutes to four, and we went out into a literal fairy-land this time. Hundreds of candles were lit, all around Master's house; balloons, fruit, and large posters in Urdu were hung and tied to the doors and walls. Firecrackers were being exploded and the whole Sangat was gathered in front of Master's porch, singing hymns and eagerly waiting for his Darshan. At last (about 4:30) *the Beloved One appeared and spoke for a few minutes; there was no translation this time, so I don't know what he said. On his way back into the house, we were thrilled beyond words to hear him speak to us: "Yes? You have come?" while those unbelievable eyes gazed full at us. . . .*

Later, about 7:15, we went to Master's parlor to be present for the presentation and cutting of the birthday cake. Master was very funny, as he really does not like all the fuss and celebration over his birthday; he puts up with it, like so many (how many?) other things, for the sake of those who love him. (We were told that the year before there had been three times as much celebration, but he had insisted that it be cut down this year.) For a long time, he pretended the cake was not there and refused to look at it; at last, he oh! so graciously cut and served it with his own blessed hands.

About 10:30 *a.m. the Beloved One held Satsang . . . Master has great difficulty moving about sometimes, due to the press of the crowd; this morning, as he left the platform, the crowd closed in on him, and very patiently but firmly he kept asking them to move aside. Many of them try to touch his feet; but he does not like this, and allows only a few to*

do so. (It is one of the most characteristic and oft-repeated sights to observe a devotee come up to Master and with great deliberation and seriousness bend down to touch his feet; and the agility, adroitness, gentleness, and humorous affection with which Master catches them about half-way down and brings them up again, usually with a "What is this?")

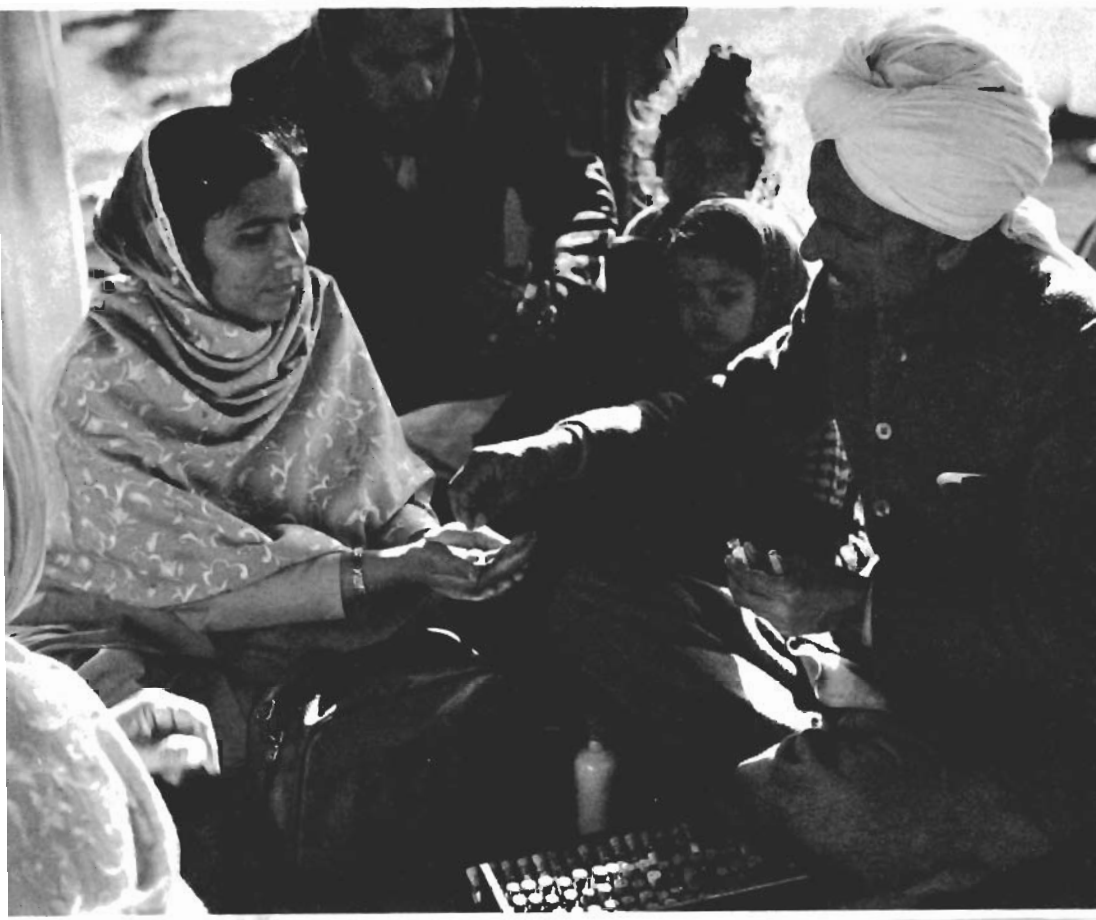
The whole crowd moved back to the Ashram for lunch; and the sight of thousands of people squatting on the ground, waiting to be fed a simple meal from the langar, rich and poor alike, no distinction of caste or anything else, is surely one to live in the memory forever. . . .

. . . (Master presided at two meetings in Delhi later that day, at the Awake O! Man Centre and the Jain Temple, where we ate dinner.) After dinner, we rode back to the Ashram in the same car with him and he even, in His Infinite Grace, gave me the unbelievable honor of sitting next to him in the front seat! It was like a dream—as indeed the whole trip was.

Back at the Ashram, thousands of devotees were waiting for Darshan and Satsang. Master obligingly came out and, despite his incredibly full day, went over to the tent about 11 p.m. and gave another discourse to the singing, chanting multitude. For our parts, we fell into bed, utterly exhausted.

From IN THE PRESENCE OF GOD, by Russell Perkins

Dr. Mool Raj, the ashram homeopathic physician, dispensing medicine



The Master's 1967 Birthday Message

In My Heart I Have a Vision

January 21, 1967

Dear Children of Light,

I SEND my hearty love and blessings to you—one and all—on this, my 74th physical birthday.

I am a man (ensouled body) like each of you. All are men first, bearing the badges of one or the other religion. All mankind is one, with the same privileges from God; viz., born the same way, having the same construction of their bodies (outer and inner) and the same conscious entity (a drop of the Ocean of All Consciousness) enlivening the body. To be born in a temple is good, as it works as a casing of the kernel of Truth alive; but to die while congealed to the casing and forgetting the kernel of Truth within is debarring one from the Truth which is a heinous sin.

In my heart I have a vision of fraternity of spirit. Organized religion with too much emphasis on outer forms and rituals becomes fortified compartments of egoistic power more than instruments of service or aids of self-realization. These inevitably result in quarrels with one another.

We need a simple movement of the spirit, with harmony and brotherhood of humanity and love for man, bird, and beast. I take religion as a Yoga of life with love—Yoga means the control of mind and of desires vitiated with egoism. This will lead to real happiness if we renounce the fruits of our actions and work as instruments or puppets of the Lord. Let our actions be an offering to the Lord. Mind that spirituality is non-egoism. May our selfless work for spreading this Message of the Master, which is God's work, draw many unto Thee, O Lord, and may our name be gotten.

Let us belong to the Kingdom of the Master, the Word made flesh, and dedicate our life to the service of the Master, Who is the beauty of the simple life and selfless service. Let us follow the Master and make His noble teachings a part and parcel of our lives and attune ourselves with Jyoti and Music of all harmonies reverberating in all creation which will open our inner eye and will leave no room in our hearts for spite or hate for others: what to speak of brothers and sisters who are united in unbreakable bonds of spirit by the Master.

Your heart will be filled with love and compassion for all that lives—sentient or insentient; viz., man, beast, bird and all nature. We should lead and teach a life of compassion and love to all beings on earth.

"He really knoweth who loveth and serveth all," is the Message of the wise ones of Humanity like Buddha, Christ and Nanak. It is the Message which our daily life and modern world so piteously needs.

I wish you to progress spiritually and to lead a life of righteousness; viz., good thoughts, good words and good actions.

With all love,

Your own,

KIRPAL SINGH

Stories from the Life of Hazur

from the Sakayan of Bibi Lajo

Bibi Lajo spent many years in the service of Hazur Baba Sawan Singh Ji, the Master of the living Master Kirpal Singh, and wrote a book in Hindi on her experiences with the great Saint. We are grateful to James Cluett for translating the following excerpts.

The Story of the Yogi

One day a yogi was sitting in the remote Himalaya mountains doing his worship and Hazur gave him darshan. Having given him a taste of the Sound Current, he said, "Look, yogi, if you want to take up the path to meet God, then come to me at Beas." The yogi became very happy having received this darshan.

As he had sat so long doing his worship, the yogi's legs had gotten very weak and it was difficult for him to move. He thought, "What should I do now?" Because of his wounds of love, he could not remain. Going very, very slowly, he reached Beas after six months.

When he came to Beas, Hazur Maharaj was on the dais in all his splendor giving Satsang. The yogi reached the dais, and having made obeisance, he grasped Hazur's hand saying, "Baba Ji, you have raised me up. In your feet is the lotus line. When you gave me darshan, then I saw the lotus mark. You gave me the order to come to Beas for recognition. Now you please show your right foot." Hazur's feet were hidden; he didn't let them show in Satsang.

When Hazur came to the house after Satsang, the yogi persisted. He saw the clear marking on Hazur's foot. The yogi said, "Hazur Ji, by coming this distance I have been awakened from a deathly sleep, now the blindness is disappearing," and he made a prayer that he should be granted the precious gift of Naam. Hazur replied to these words, "See here, you are a yogi, I am a householder."

The yogi said, "I am not even a king, but you are the very Almighty Himself." Hazur said, "All is the Lord's play, I also am nothing." (Satguru Ji, the essence of life, such a great being, never left off his modesty.)

Having been given the gift of Naam and understanding the two self-sufficient inner practices, the yogi stayed at Dera Beas for one month. Then Hazur said, "All right, now you go do your bhajan in solitude. "The yogi replied, "Very well." And having given the yogi love prashad, Hazur bade him farewell with much affection.

The yogi was very happy with the riches of Naam. He said, "The True Lord has made the path available which has been forgotten for so many years. I give thanks for the great blessings bestowed upon me." Hazur said, "See, everything was inside. I gave you nothing. I have only put to you the knowledge of the right path. Your time had come; now it is here. Don't look ahead or behind. Now you have been put right, Naam is with you and Satguru is with you. This very thing is all that remains." The yogi said, "Hazur, your words are true, I will do as you say."

The Story of Harnaam Singh

There was fighting going on in Malaya at the time when this story takes place. Hazur had come to Dalhousie. It was 8:00 or 8:30 in the morning when one *phoji dogra* (a type of soldier) was standing on the porch of the house where Hazur was staying. With great love, he asked, "Is this the house of the great Saint from Beas?" I answered, "Yes." With much devotion, his eyes full of tears, he asked, "Where is Hazur? I want the darshan of a true Saint."

I said, "Don't be troubled, sir, He is outside taking a walk. He will be back in an hour." Then the man said, "Bibiji, I will certainly wait an hour for Hazur. I have come from a great distance." I asked, "Sir what is your name, from where have you come?" He said, "Bibiji, my house is in Kangdra District. I have come from Malaya."

In a while Hazur Din Dayal gave darshan and that man, in bliss, embraced Hazur's feet. Hazur held his head; he knew about the heart, and he knew the true love of that disciple. Hazur said, "Oh good wishes, Harnaam Singh—stop —enough—sit down, tell me."

This is his story:

"In Malaya the war was going on vigorously, and no Satsangis ever came in sight. Then I met one soldier Satsangi. Having seen terrible times, we both got dejected. Like children, we did not know what to do. Is this service necessary? Should we not go somewhere and do bhajan and simran? We both left our guns, climbed a hill and sat silently in bhajan. (There were enemy soldiers at hand.) Then Hazur gave darshan.

"Hazur said strongly, 'Go on—get going! Take up your weapons! If you sit like this, you will die.' We made our earnest supplication: 'We should like to go home, convey us.' Hazur said, 'All right, that which you want you will get.' Going very slowly, we found our guns where we had left them.

"As it turned out, the next day I was shot in the eye and my friend was shot in the thumb, though we were both saved. Seeing that we were both unfit, we were dismissed from service. My eye became all right and he could work with both hands. After staying in the hospital for a little while we came home. While in meditation on the ship, Hazur gave darshan again. 'See, that which you wanted, God has given.' "

Those lowly ones gave great thanks and Hazur replied, "All is the play of Babaji. I am certainly nothing."

All praise to the Satguru who shows so much humility to unworthy beings.

* * *

The Story of Gupta Sahib

Gupta Sahib was from Multan. His son had gone to a foreign country. Gupta was a great devotee, and Hazur stayed in his house for eight days. A big Satsang was given and Hazur bestowed the riches of Naam on 500 people. Gupta Sahib wrote his son, "I have taken the wealth of Naam from a perfect Sant Satguru from Beas."

Now the son, who had not gotten the darshan of Hazur, left from that foreign country to return to Multan. He took a ship. On the way the ship sank. The son got darshan in the ocean. A hand pulled him up and when he came out there was no one there. He became perplexed. There was only he alone; all the rest were drowned.

When he got to Multan he told his father the whole story. His father took him to Hazur's house in Sikandarpur where Hazur was then staying. His son

on seeing Hazur recognized Him and exclaimed, "It is Baba Ji!" Hazur was a treasure house of modesty. He seldom revealed himself in speech. He said, "No son, you are mistaken. It was our Maharaj Ji, not I." Gupta's son said, "No, Hazur, it was you!"

Hazur smiled silently, then said, "All is the play of our Baba Ji."

Hazur was always praising Satguru. He was never putting himself in between. To himself he was always like an ordinary man, while being in such an elevated condition.

Monday

I

Let the walls of the tower
of my life in this world
crumble and crack

Let them fall about my head
as i crouch

Let me place the rubble
at the feet of my Master

should they be raised again, remade,
Let it be only with the mortar
of His Will.

II

Outside, the world rages,
ties its knots, throws its lances.

Split this shell,
that i could not myself do.

Spill the contents.
Let us examine them,
ridicule and dispose of them.

Then bring the cool, clear Water.

III

Long has been the seige.

From my tower, by the last pale rays
of a falling sun, i witness the walls
stormed, overcome, my soldiers carried
off, one by one. I await my turn. Soon
it will be night, more clear than
crystal and cold. Beyond i cannot guess.

Rixford Jennings

The Making of a Man

These comments of the Master on various practical aspects of the Path are taken from letters originally published by the New York Satsang.

THERE ARE basically two stages to be gone through before the struggling disciple rises above body consciousness and begins to enjoy the spiritual disciplines and to firmly tread the Path of Spirituality. The first stage is where the disciple has little or no knowledge of self-introspection and is in a state of abysmal ignorance. The second stage is when the disciple begins to realize that he has innumerable faults and failings which must be corrected before he can hope to rise above body consciousness; at which state this Path really begins.

This second stage, which is for most a long drawn-out struggle with the lower tendencies of the mind, is known as "man making." Spirituality, or rising from the lower realms of existence to higher realms of untold bliss and harmony is not difficult. It is the "man-making" which is difficult. There is no specific time limit for this second stage. It all depends on the disciple's aptitude for self-discipline, obedience to the commandments of the Master, and developing a love for Him. It is the self-assertive ego which is the last obstacle to be conquered, and this cannot be done until the soul begins to come into its own, has some glimmerings of its true nature, which has the result of developing in the disciple a natural humility. This is not to be confused with an attitude of servility, mind you. True humility has strength, but is nevertheless not self-assertive. Although the gracious Master Power is ever at hand to help the disciple in this struggle, it is something which the disciple must go through himself. Nobody else can do this for him. You have been put on the way and have been given some capital to start with, which still exists with you. A seed has been planted in you which one day must surely fructify and you have as your constant companion the Master in His subtle form of light and sound. He is also quite capable of manifesting to you his charming radiant form when you have learnt to rise above body consciousness.

It is not reasonable to expect to attain to the higher planes without first perfecting yourself to a great degree. As in wordly studies, in which it is not unusual to spend twenty years or more to obtain the necessary qualifications to fit yourself for a career, so even greater is the time and effort that must be put in by the disciple before he can be made a fitting vessel to receive the truths of his own soul and of God. It is a very odd outlook that some have; to expect self and God-realization in a short time and with little labor, while the same people are willing to toil for years to obtain the pot of porridge that is all this world has to offer.

* * *

THE PATH INCLUDES ALL YOGAS

You are correct in your assumption that the Path of the Masters is the path of pure bhakti. The pearl of divine knowledge can be preserved securely in the casket of bhakti—or loving devotion. Bhakti in its pure and pristine form is Love Divine.

But one must practice the elements of all Yogas (though not in their extreme degrees) in order to obtain the fruits of this Path. For example, the practice of Hatha Yoga is inherent in the fact that we must lead a clean, chaste life, living in accordance with the laws of nature by eating satvic foods, to insure that the body gets a reasonable amount of exercise and abstain from all harmful habits or activities that will affect our physical health. Similarly, the arts of Jnana Yoga and Raja Yoga are inherent in the diary form that you are asked to maintain every month. The observances of non-violence (control of anger), truthfulness, and chastity are all qualities that must be built into the mental habits of the mind and become second nature, before the mind will be purified from its present dross and dirt. The correct practice of these ennobling virtues will give you the full fruit of Jnana Yoga, which is self-knowledge.

The form of Bhakti that you are asked to develop has nothing to do with the emotions. You are asked to develop love for and faith in the Master and to obey his commandments. If you can do this (and it is by no means easy to obey the commandments of the Master), you will have that Bhakti which will give your soul its freedom far quicker than the most accurate practice of Raja or Jnana Yoga can give you.

* * *

Accepting Gifts

It is difficult to go through life without going through the motions of give and take. It is this very give and take which has to be worked out by the pilgrim soul that brings us back to this world. There is no harm in accepting small gifts from those with whom you come into contact in your business or family connections provided that you have been or are in a position to do them some service in a direct form. For example, your boss may give you a token of his esteem at Christmas. Likewise, small gifts may be exchanged during this season of goodwill among a family. However, it is not wise to accept gifts from acquaintances, business or otherwise, who are outside your areas of immediate contact with whom you have no give or take.

* * *

Talking

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the Names silently. You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to what you speak is true, kind and necessary.

* * *

Control of the Mind

Mind, like fire, is a very good servant but a bad master. It has got one of the best attributes which can be harnessed for spiritual benefit. It relishes to run into its grooves of habit, and if you will do some acts regularly at the fixed hour every day for some days continuously, you will find that a habit is formed, and it finds pleasure in doing the same thing automatically. So when the mind is diverted towards spiritual practices, by undertaking meditations at the appointed hours for some time regularly, you will find that the same mind which resents inversion will relish it, with the grace of the Master. The divine manifestations granted by the Master are superbly charming to entrap it, when it will leave aside its vicious attributes.

KEEPING THE DIARY

Unfortunately few, if any, have any idea of what keeping the diary really means. As time passes, their entries become a mere matter of form, and the whole purpose behind keeping the diary is lost. We are asked to maintain the diary in thought, word and deed. How many really do so? The majority just react in thought, word, and deed to the stimulus of the moment, in other words instinctively. The truth of the matter is that we must become consciously aware of every thought that passes through the mind; we must weigh our words before we speak and not speak idle words as a mere reaction to the situation that confronts us. If we are able to make some progress in this regard, then we will be far on the way to controlling our self. This in essence, is the practice of Raja Yoga. Only when we have advanced far in the practice of living the life demanded of us (as implied in the keeping of the diary), will we become fit enough to reap the fruits of the practices of the Surat Shabd Yoga.

* * *

CHASTITY

Unfortunately, very few people have the right understanding as to the importance of maintaining the chastity of life. It is because man is not chaste that he is under the domination of other vices such as anger, greed and attachment. If he were to control his sensual appetite, the other vices would gradually drop away. So chastity is the key not only to the spiritual life but also to success in every other field of endeavor. The pity it is that the very people who could help their fellow man, such as doctors and the clergy, are themselves in the grip of sexuality and are hardly likely to recommend the practice of that which they themselves are a prey to. . . .

* * *

Please read carefully the booklet *Seven Paths to Perfection* for helping you to weed out all imperfections and replacing them with ennobling virtues. Lustful dreams resulting in loss of semen can be overcome by having self-restraint in chastity of thought throughout the day. Thoughts precede the actions and as such the thought pattern of the initiate should be watched. Also, you should say some prayer before retiring and sweetly keep repeating the sacred charged names, and remembering the Master. If you sleep in this relaxed mood, no further disturbance will overcome you in this way, with His grace and protection.

* * *

Loss of vital fluid in sleep state can be avoided by having a light meal in the evening and also watching the thought pattern during the day and evening. Thoughts create impressions in the mind, which seek release in sleep when the attention slips down into the body. These should be recorded on the diary forms. . . .

We're sorry . . .

If you received a notice of your subscription's expiration after you had sent in your renewal check. Please disregard it. Thank you for your patience.

My Visit in India

Dona G. Kelley

MY LONG-DESIRED WISH, nourished during the lifetime of my own Beloved Sawan Singh Ji, has now been fulfilled through the loving grace of our dear Master Kirpal Singh Ji.

It is a rare privilege indeed to be invited for such a visit—and one that can never be forgotten. I wish that all Initiates could see Master in His own surroundings, where He is so relaxed. He means so much to His own people in India, whose devotion to Him is something for all of us to emulate. Master is truly their Father, both physically and spiritually.

From the moment of our arrival in India, Master's hand was immanent in every situation. As we were going through Customs there, the impatient attitude of another passenger irritated the officer at the desk, until it seemed that he was not going to give us any service at all. Noticing that this man was a Sikh, I showed him the locket I was wearing, bearing the picture of Beloved Sawan Singh. I asked him if he knew Master Sawan, to which he replied in the affirmative. Then I asked, "Do you know Master Kirpal Singh?" He said, "Yes—Good man—Good man." I then told him that we were going to Master's Ashram, whereupon he said: "Wait—I will get the paper signed and you may go." So, we were allowed to go.

Outside the Delhi Airport, Giani Ji was waiting with a taxi and took us to the Ashram, where we stayed for two days—dear Ram Ji and his wife and Bimla, the "House Mother," looked after our comfort, until the morning of the third day, when we left for Dehra Dun. Our "guide" was a dear soul, Har Charan, who speaks perfect English. This trip, by way of Manav Kendra, is close to 150 miles, but we were made happy by the driver, Ram Sarup, who chanted praises to Master as he drove along the crowded highway.

Arriving at Manav Kendra, I saw Master standing among the busy workers down the long basin which, when completed, will become the Pool of Amritsar.

What a warm and loving welcome was given us! Such heart-to-heart experiences can never be shared—they are something to be locked up in one's heart and cherished for all time! In the small room which had been built for Master's comfort, we were given tea, after which Master sent us to Rajpur, about seven miles from the Center, where He lives. We were given a comfortable room there on Rajpur Road, where we spent most of our time. How peaceful and quiet it was there—a truly blessed place! Master granted us His Darshan each morning, out on a grassy spot surrounded by papayas and other tropical fruit trees. Then He would leave for Manav Kendra, where He would spend the day surrounded by about 200 volunteer workers who were engaged in the construction of the oval pool previously mentioned. Later in the day He would send a car down to Rajpur for us and we would join Him at the Center, where He would discuss various phases of the work there. As we arrived one morning, we found Him down in the pool where the very first lot of concrete was to be poured—a sort of

"Foundation Stone"—He invited me down; after He had troweled the cement, I was handed the trowel; then He handed the trowel to Charles, so that we could share this part of the ceremony with Him.

I can give you only the highlights of our stay there, since we moved about a great deal. On the first Sunday in December, Master held Satsang at Delhi, with approximately 5,000 people present. Master asked this poor one to speak, so she spoke a few words on Love, through a very able interpreter . . . and so it went, day after day, with Master shedding His grace and love — all of which made me feel very humble. How could anyone deserve the tender, loving care, such as shown me throughout my stay there? Truly, it was a case where "heart spake unto heart."

Each evening, Darshan was held in the front room of Master's home—the disciples waiting patiently until He returned from Manav Kendra. At such times, all of us felt that we were overshadowed by the very presence of Love —once He said: "You people will never know how much I love you."

One incident deserves special mention: Our trip to Rishikesh, to attend the funeral services of a renowned Yogi, Raghuvacharya by name, who passed away at the age of 115.

From what we heard about this man, his was a very remarkable life, since he passed twice through the portal called Death. At one period, while Master Sawan Singh was alive, this Yogi "died," but was unable to go through the astral plane—Master Sawan brought him back, after opening up the way through the astral region. While Master Kirpal Singh was in retreat in the Himalayas, after the passsing of Master Sawan, Yogi Raghuvacharya met our present Master and embraced Him, exclaiming: "You are a Great Saint!" Thus Raghuvacharya became the first person to recognize Him as a living Master. Thus, there developed between the two, a strong bond of spiritual kinship. One evening, during our stay at Rajpur, Master was called to Rishikesh by friends of Raghuvacharya, who said that the Yogi was quite ill; when Master arrived there, the Yogi had died. Two days later, Master went up to Rishikesh, accompanied by all of the American Satsangis who were staying at Rajpur, to attend the funeral and cremation. We passed through many ancient villages on the way up. After a brief interval in the house where the body lay, and after many of the Yogi's friends had come to pay their last respects, the body was placed on a catafalque and carried through Rishikesh. En route to the funeral pyre, joyous music was played, the marigold-bedecked Yogi was saluted by passers-by, a young man walked beside the catafalque, sprinkling the corpse with rose water—and in this manner a renowned Yogi's body was laid upon the pyre, on the banks of the Ganges—a very inspiring ceremony, indeed.

We were privileged to spend many wonderfully inspiring days with Master, Who was always aware of what was required to make us comfortable, and Who always asked about our health, as He greeted us each morning. There were days when we did not reach home until 11 P.M., yet He always came to us for Darshan.

One day, a volunteer worker was digging alongside the spring down in the basin (or pool), when a very large snake appeared. The man threw out his arm and said, "Get out of here!" The snake, instead of leaving, bit this man, in several places, on his leg. Immediately

thereafter, Master gave him two glasses of ghee (clarified butter), and sent him back to work. The following day, the man showed us the scars on his leg, and said something in praise of Master. Apparently, he had suffered no pain at all.

Another incident deserves mentioning. It concerns a very fine mechanic, who, while servicing a car with the motor running, slipped and fell. He threw out his arm to break the fall, and the arm was severed by the blades of the fan in the cooling system. In the local hospital (at Dehra Dun), the surgeon had to amputate the forearm, a bit higher, on account of the torn flesh. Master told the mechanic: "According to your Karma, this is the day you were supposed to die; instead, you have been given more time here, with only your hand being severed." (Masters never speak of such incidents—we heard of the two outlined above, from those who are close to Him).

There is so much more that could be said about the wonderful days spent with the Beloved Master, but one would have to experience, personally, those times in order to know just what it means to be "in the Presence." Suffice it is to say that those precious hours were filled with the quiet Peace "that passeth all understanding" . . . To be completely emptied of Self is to be filled with Love. The Disciples of Master are indeed blessed. May they continually grow in spiritual stature, always hugging close to their breast that priceless Jewel of Initiation!

Break Off the Old Branch

Break off the old Branch
ruthlessly
even beyond where you know
green shoots will come;
even then break off
mercilessly—
cut off near the Root
where the Wine flows forth;
then, and only then,
from the new brave Branch,
a white white Rose will grow.

Jane Humphrey Miller

THE MASTER'S TALK

(*Continued from Page 12*)

there is one thing, on the tongue is another, and our actions denote something different again. Leave such deceit as soon as possible—leave all cunning ways and develop sincere humility. If you do this, the Guru himself will embrace you. An attitude of devotion will take its own place within your being. You are greatly mistaken if you think you can gain his pleasure by merely saying you love and serve him when your heart denies it.

If after this the mind does not agree,
Then you will see the result yourself.

If you refuse to understand, then nothing can be done. You will just have to continue paying up for your mistakes. Even the Saints are defeated at this point and say, "If you will not listen, what can we do?"

On your head, the Negative Power's orders;
That's why the mind does not obey.

The hand of the Negative Power on your head will not allow the mind to obey you. He will go on increasing the duality to make it more and more difficult and confusing. The Negative will not help you to overcome this duality—only the Positive can do that. It is a marked difference between the Powers.

One thing I have discovered, my brother;
You are dishonorable.

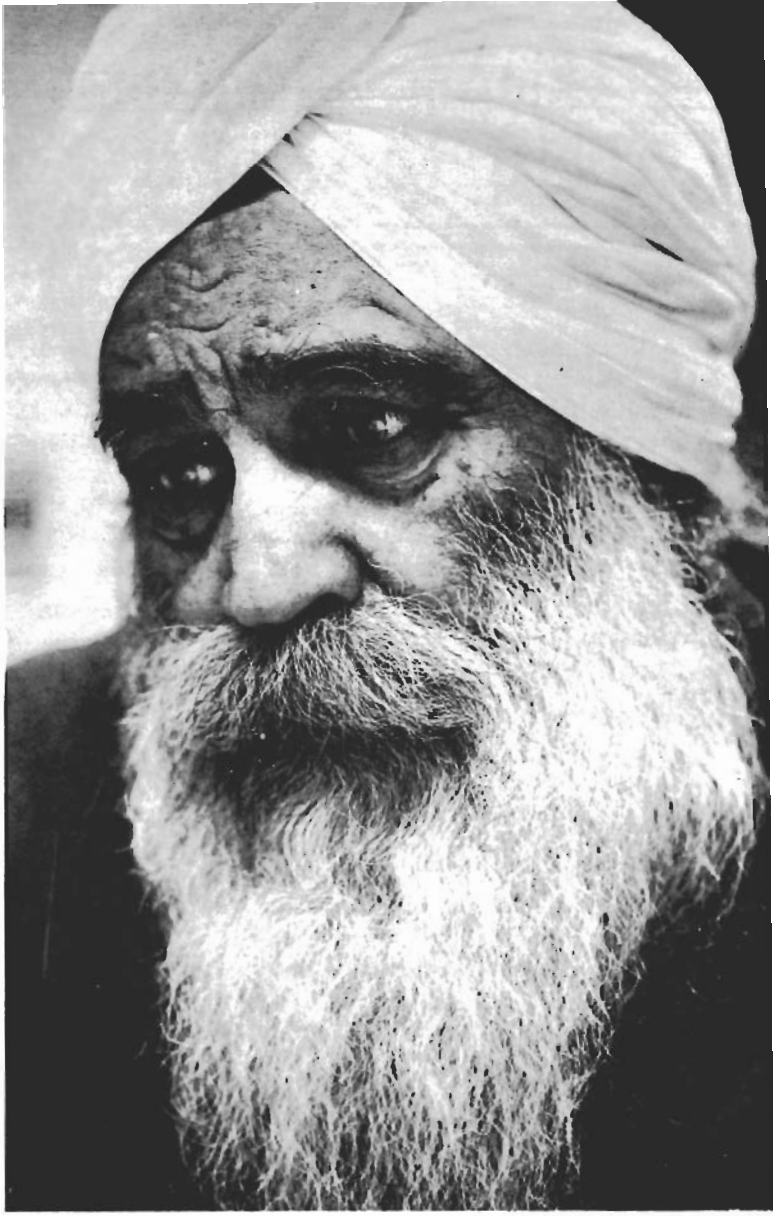
In the end, what can one do if no one wishes to listen and obey? Honor is a noble virtue—what kind of man is this, that has no virtue in him?

Constantly keep the Guru's company;
Perhaps one day the mind will agree.

With the co-operation of the mind, go on perservering. If we see the Guru through a dark curtain, it does not mean that the Guru has turned black! Slowly, slowly, slowly—do not leave the Guru, but go on trying to understand, then definitely there will be hope of the curtain being drawn aside forever. To be constant and then unfaithful, sometimes this and sometimes that—this does not remedy anything. A rolling stone gathers no moss. That which has to be developed is the "inner man." If the Guru is true, and I have told you how to discover this, then stick to him, listen to his words, and do your best to understand. You will make the grade if you ignore your mind. The mind may stand in between, but the soul knows what Guru is and what God is.

Radha Soami has unravelled it;
Why should man be in doubt?

God manifested on a human pole was termed as Radha Soami by Soami Shiv Dayal Singh Ji (who is usually called Soami Ji). It is surprising that mankind does not accept the true facts of life, when God Himself is explaining them through the Godman.



Like full moon
Thy birth
in this dark age

Like dawn
Thy message
in this world of death

Like rising sun
Thy coming
into the chambers of our heart

Like noon-day sun
Thine eyes

Like setting sun
the parting
from Thy Presence

Like moonless night
this separation!
in this world of sorrow

Michael Raysson

So your purpose in coming to Satsang is to imbibe the love of God, to sit in His sweet remembrance, to unite with Him. All things past and future, all irrelevant matters can be dealt with in your own place of residence. Come, but come with the very best of intentions. Bring the remembrance of the Lord with you, and take it with you when you leave. Do not listen to others' conversation and do not talk to anyone unless it be about the Truth. You will thereby gain full benefit from Satsang—otherwise the years will pass by without any real advancement.

KIRPAL SINGH

From *Change Your Habits Now*