In Memory of Hazur

Sat Sandesh

the message of the Masters

April 1971

Sat sandesh

April 1971 Volume four number four

FROM THE MASTER

The Master's Talk:
The Night is a Jungle 6

The Last Days of Hazur 16

The Two Ways 24

OTHER FEATURES

The Master's Birthday 1971 2 *Hilde Dressel*

Selections from Hazur's Letters 21 *Baba Sawan Singh Ji*

The Basket of Love 24 *Bibi Lajo*

Poem: to my Guru 32 *Donna Pollard*

SAT SANDESH is published monthly in English, Hindi, Punjabi and Urdu by Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7, India, for the purpose of disseminating the teachings of the great living Master, Kirpal Singh Ji Maharaj, and the Masters who preceded him. The English edition is published in the United States of America at Sant Bani Ashram, Franklin, New Hampshire 03235. Editor Emeritus: Bhadra Sena; Editor: Russell Perkins.

Annual subscription rates: In the United States: $6.00. In Canada and Mexico: $7.00. All other countries: $7.20. Single copies: 50 cents. Checks and money orders should be made payable to SAT SANDESH, and all payments from outside the U. S. should be in U. S. funds on an International Money Order or a check drawn on a New York bank. All correspondence should be addressed to SAT SANDESH, Sant Bani Ashram, Franklin, New Hampshire 03235, U. S. A. Views expressed in articles other than the Master's are not necessarily the views of the journal.

The Master addresses the Sangat at the 4 a.m. Satsang

The Master's Birthday 1971

This account of the recent celebrations was originally written in German by Hilde Dressel, and translated into English by the Sat Sandesh staff

FEBRUARY 6, 1971, was the Master's 77th birthday. In Sawan Ashram and in a nearby open space, huge awnings were erected to provide extra shelter and accommodate the thousands of people, some of whom had traveled two days to reach there. The two most beautiful multi-colored awnings, one in the center of the Ashram and the other some hundred meters distant, were artistically decorated with flowers and laid out with simple carpets for seating.

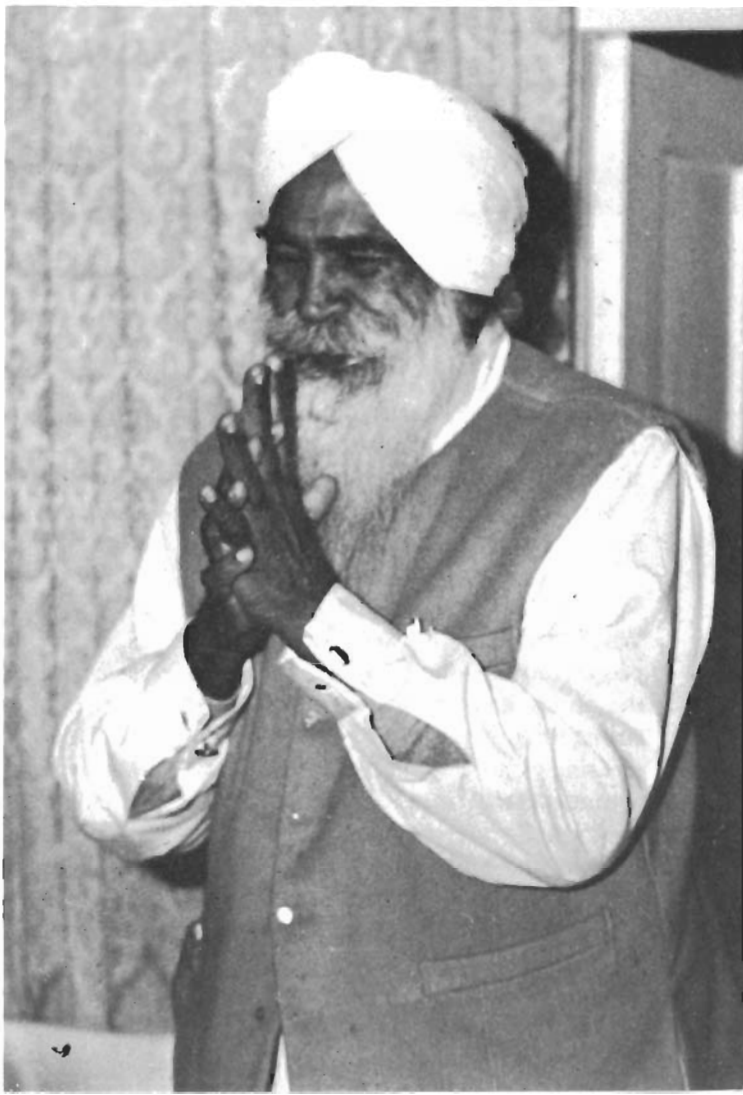
The program began on the morning of the 5th with Satsang, including hymns of praise to God in the Hindi language, religious music, and talks by various speakers extolling the greatness of God and the living Master, all of which captured the hearts of the thirty thousand people gathered under the awnings.

The Master's followers from the West —initiates from Canada, Germany, the United States, England—could not fully understand either the talks or the hymns, but sat deeply moved, with full concentrated attention, hour after hour. They

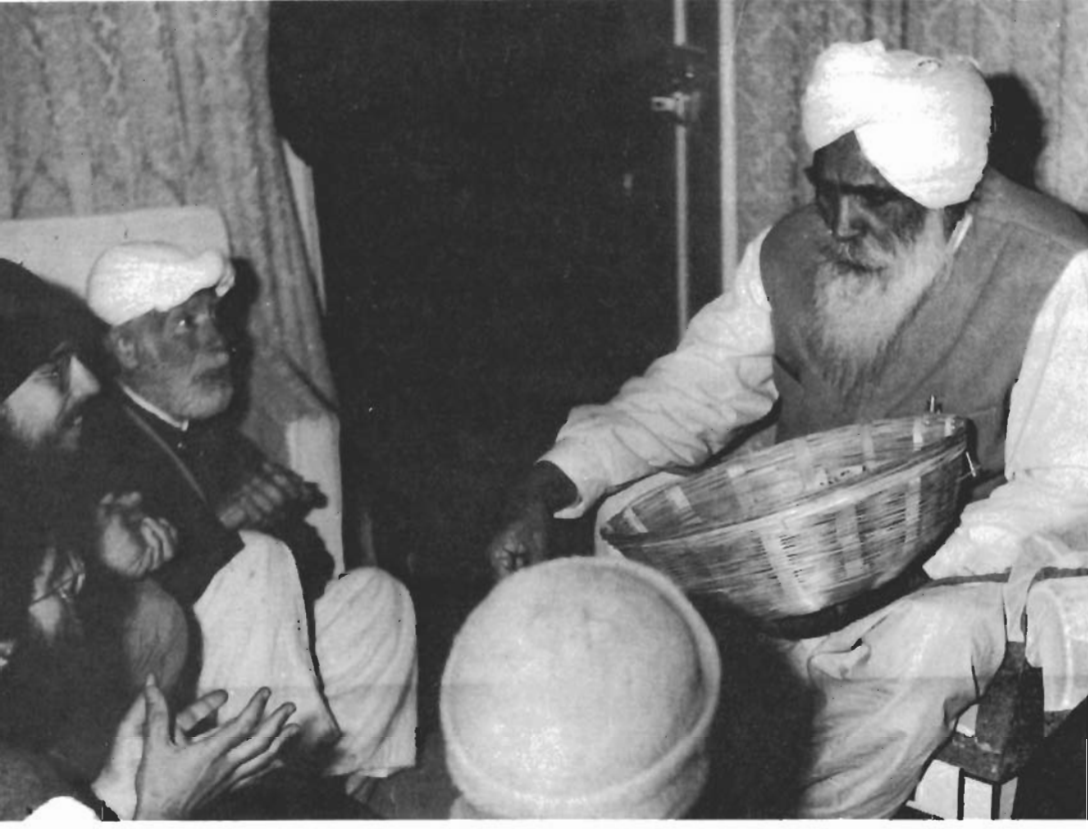
were permitted to sit near the front, very close to the Master, along with other Indian initiates. Thus, for two days they enjoyed the benefit of darshan lasting many hours, receiving the love-charged glance of the Master from the closest proximity.

Despite the many speakers, the highlights of the program were of course the Master's own talks, delivered simply and serenely in Hindi. The faces of the people reflected the penetration of his words to the depth of the soul, confirmed by occasional tears, murmurs of wonder, gestures of approval. It was the God-in-man speaking—competent to reach to the roots of human existence.

On the birthday itself, the celebration started just before dawn at 4 A.M. The scene consisted of thousands of tiny red lights, flickering in network and forming outlines of the Master's house and garden. Within the covered porch, the flower decoration had been executed tastefully and carefully—an expression of love and devotion from the Master's followers. Those who approached him with personal tokens of garlands or bouquets were met with gracious refusal and found themselves the recipients of the



The Father greets his children



The Master gives prashad after the 4 *a.m. Satsang*

flowery offerings, blessed by his own hands; while he himself remained unadorned, in his usual simple clothes. His adornment is the divine radiation.

On the following day, the Western followers were allowed to witness the Initiation of more than six hundred souls — an unforgettable experience. When, under the Master's guidance, the people repeated the holy charged words, the atmosphere became (and it was so strong that it was felt physically) increasingly more uplifting, sweeping everyone present into a sea of charged power and carrying the dear awaiting souls to the inner Light.

Within this atmosphere we all sat for a long period of meditation; to many Western disciples it seemed like a second Initiation, so strongly did the Master Power take hold of them.

When it was asked who had seen the Radiant Form of the Master within, more than two hundred people indicated assent. One lady's experience went deeper; she lay there, outwardly appearing as if quietly sleeping, but it was not sleep: she had risen above the body consciousness and had left the body completely. Many hours after the Initiation was over, she was still in this state of samadhi; when the Master was asked if she should be brought back to normal consciousness, he replied, "Leave her, she is well blessed."

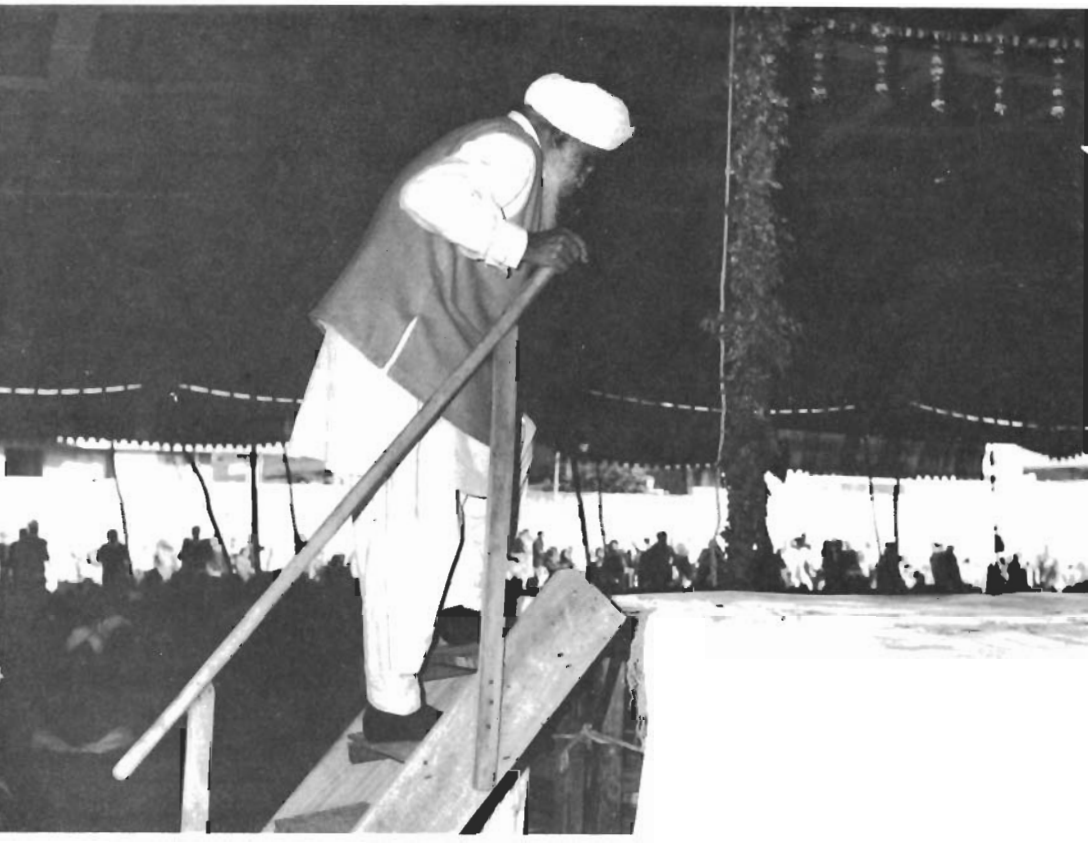
Many had seen golden sunlight dur-

ing their meditation, and a number of others saw the big star inside. Among the large number present, fifteen or so had not seen anything and were placed in a separate room for another sitting to insure contact with the Divine Light, while the Initiation continued.

The Master was delighted with these results, and for the observing group of Westerners, such a demonstration of power was hardly comprehensible. The following evening, while giving darshan, the Master remarked on the large number of fortunate souls that had been rejoined to the God-into-Expression Power. In spite of the packed celebration program, he graciously continued the daily blessing of darshan, so that his glance of love might bless each soul and that anyone might ask any pressing question and hear his wise and sweet comments, filled with Life.

Initiation is held regularly each month at Sawan Ashram, and now another six hundred and more new souls have joined the Master's family through having their consciousness raised to experience the Holy Naam. Through daily practice, they will be carried further and further into the mysteries of the Beyond. How greatly blessed are we all to be included in the mission of the Master Kirpal Singh Ji!

The Master mounts the dais at the 9 a.m. Satsang on the 6th



THE MASTER'S TALK

The Night is a Jungle

WHAT IS THE DIFFERENCE between God and man? Man has mind, without which he would be the same as God. Kabir Sahib tells us that, *All this* (creation) *is a part of God.* The soul is the same essence as that of God; it is a drop of the Ocean of All Consciousness. However, through being joined to the mind, it became *jiva;* but as it is of the same essence as God, when the mind is removed only God is left. So God plus mind is man and man minus mind is God.

Gold is made into jewelry and other attractive articles, but that which comes direct from the mine is called "ore," although the gold is there. When the mud and other minerals are filtered from it, the pure gold is left. And so, when final analysis is made, and the mind and senses are removed, man is then God.

One can conceive the great possibilities of which to avail oneself, having received the blessing of a human birth: to separate the consciousness from matter and realize who one truly is. When the soul became jiva, by association with the body and the world it adopted the same identity, for wherever the attention is directed one becomes as that. So now, lost in creation, it cannot find itself and return to its true home or origin until it is free and pure again. He who has found his own self, has realized himself, has become one with God—he is man-in-God or God-in-man. The same Light

which has become effulgent in him is sustaining the whole creation.

What is God? In truth, He is not Light, He is not Sound; but when He expressed Himself these two principles emanated from Him and came into being. Our soul being a drop of the wave of that God-into-Expression Power, a direct connection with It will take us back to the source from which It emanated — which is *Anami* or Absolute God. This is the message extended by all true Masters who have come, in different mode or language, according to the time.

Everything has a natural inclination to return to its original state and source. If you turn a lighted candle upside down, yet its flame will go up; for its source is the sun. If you throw a ball of clay in the air as hard as you like, it will but return to earth again from whence it came. If the soul gets freed from mind and senses it will automatically be drawn toward God.

The first thing we must do is: still the mind. The very foundation of yoga is controlling the intelligence. The word *yog* is derived from *yuj,* which means "to rejoin," and to rejoin the Lord is the ultimate task ahead of man, a task which can be achieved only in human form. Other forms are only for various enjoyments. Some human beings, because of their past karma, also live to enjoy, whereas others are not so heavily burdened and therefore the Truth is more apparent to them; they have better powers of differentiation. The latter type of human being can realize himself and realize God.

Today is the festival of Basakhi,* which is celebrated in different ways according to the various religious customs. Nature itself celebrates by the sprouting of new buds and leaves, and the new life begins from this season. We should take a lesson from Nature and sprout forth with a new life. In the Hindu religion there are ten *avatars,* and certain Hindus celebrate this day as a double event: the birth of Parshuram, and the overcoming of evil by Narsing Avatar. Parshuram was a great yogi. Narsing was the avatar who saved Prince Prahlad and killed the Prince's father, the tyrant King Hirnaikashya, who while ruling the people with a rod of iron had declared himself God and had made them worship him. By performing severe austerities he had obtained a great boon from the gods: that he would never die by any hand born out of life, nor during the day or night, nor within or without any building, not on earth, nor in the sky, etc. His son Prahlad became a true devotee of the Lord and solemnly declared that God was God and not his father. The King tried to kill the Prince by various methods of torture, but the pure devotion of the child repeatedly drew on the grace of God for salvation, until finally his father ordered that Prahlad should embrace a red-hot iron column. Confronted with such a formidable test, the child at first hesitated, but on seeing an ant crawling up the column he stepped forward with joy and placed his arms around the column. At once the column split asunder and out stepped Narsing Avatar in a form born out of the fiery structure, terrifying to gaze upon. He took the King in his powerful hands, and as the sun went down he stepped into a doorway, neither inside nor outside, and tore the King apart.

I congratulate the Buddhists on this day, for the Lord Buddha was born on

* The first day of the month of Basakh (Vaisakh), corresponding to the latter part of April and the first part of May; thus, Basakhi would correspond approximately to April 15.

Basakhi, on Basakhi he received enlightenment, and on Basakhi he left his body finally—Nirvana. So both religions have good reason for celebration. For us also it can be a great day, for we are constantly lamenting that we should start life anew; so we should start this new day as the beginning of a new life in which the flowers should blossom and the fruit should come forth. There should be so much fruit on each branch that the weight may bow the fruit to the earth.

This is a great day for Sikhs also. In truth, Sikhism is not a cult; this is what I feel. One poet says that the world changes, and a true man is he who changes the world. On this day, some three centuries ago, Guru Gobind Singh, the tenth Sikh Guru, started the Khalsa. In those days the people were killing each other ruthlessly in the name of religion, and he started to erase the controversy by forming the Khalsa. A Khalsa is a true disciple, and on this day Guru Gobind Singh found five true disciples among his followers and made them leaders of the people.

There was religious enmity during the life of Guru Nanak, who was once asked who he was and replied, *I am not Hindu, neither Muslim; The breath of this body is Allah and Ram.* He meant that Allah and Ram are one, but they still insisted on further explanation, so he said, *If I say I am Hindu you will kill me, Muslim I am not; Nanak is that invisible Power playing in this puppet of five elements.* They were concerned only with outer labels, and he had no desire to claim the outer form which signifies a Hindu or Muslim. His answer served to show them that man is greater than his outer appearance, for he is truly the power which resides in the physical form. We all stick on labels, sooner or later, entangling ourselves in conformity, but in truth we are just men—just human beings.

On this subject, Guru Gobind Singh Ji says, *The caste of all humanity is one.* We are all born the same way and have been given the same faculties. During the life of Kabir Sahib, as an open challenge the Brahmins declared that they had come to the world by direct orders from the mouth of Brahma, but Kabir replied, *O Brahmin, if you came direct from God, why were you not born differently than other men?* Even the outer and inner physical structure of all men is the same—no one has four arms, etc. All have the same privileges, whether born high or low according to their karma. As for these karmas of the past, Tulsi Sahib says, *The great Law of Karma has created the world's conditions; Each will take the fruit of his actions.* Valmiki was a low-caste untouchable, who became Maharishi Valmiki! Because according to the karma from his past, the change was bound to take place. But these days the children of brahmins are called brahmins indiscriminately, and so on in other castes, for as time passes chains upon chains are added in the name of religion, and the basic oneness of all men is forgotten.

So on this day, five specially selected disciples were chosen, and they were called *panch piara* or the beloved five. The prevailing conditions of India at that time called for such action, but that is past and is not our concern. In those days, whether friends or enemies, men had no respect for each other, and the Guru sought to awaken the life and meaning of true teaching. He made a public announcement, and asked, "Who will offer his head for sacrifice?" Now, it is a simple matter to find hundreds of people who will agree with everything

you say, and still more who will willingly bow down in obeisance. There are many also who will give their wealth for a cause. But how many can you find who will give up their lives? After a moment's pause, one man arose and came forward to the Guru, and then four others, one by one. He did not kill them, but made them his beloved true disciples, above all religion—true human beings with the fact accepted. Then he gave them his Light, for from one Light others are kindled. He made them the Khalsas—and what is said of the Khalsa?

The Khalsa is my true form;
The Khalsa is my abode;
The Khalsa is my full intoxication;
The Khalsa is my complete Satguru.

He is the one who will never leave me. *He takes responsibility for the soul until the end; In that Lord does my mind rejoice.* And as further indication: *Think of Him as the Pure One, in whom the effulgent Light is glowing.*

He infused them with the Water of Life. *Religion is no consideration; He who takes God's Name becomes His own.* Masters never make people the prisoners of religion. Religions are our schools of thought, of which we have to make the best use. *I am Thine, O Lord. May Thy victory be everywhere.* The Khalsa has been described as a Living Light. Guru Gobind Singh gave them the Inner Light, and even outwardly bound them unto himself by vows with charged sweetened water given by his own hands. And then he made them offer the same water to himself, showing that the Guru is the disciple, and the true disciple is the Guru—which is an outer pointer to his greatness.

All Masters made disciples of course, including Lord Buddha, Hazrat Mohammed Sahib, Jesus Christ and others. They made disciples that they should become Buddhas and Christs. They regularly took food with their disciples, though the disciples never actually realized them to be as great as they were. I am speaking very frankly. The tenth Guru Sahib said, *I am a Khalsa* and saying this, he took the *amrit* from their hands; and to combat the conditions of the time he formed a volunteer corps. He changed nothing in their religion; they remained Hindus, but willingly sacrificed their lives for the cause of truth and honor. One is reminded of Vali Khan and Nabi Khan Ali Khan who were Muslims, and who also sacrificed their lives for Guru Gobind Singh's cause. When Nabi Khan Ali Khan was killed, a man went to inform his wife; her first words were not concerning the death of her husband but, "Is my Guru all right?" What sacrifice that was!

When Bhai Nandlal Ji wrote a book of prayer called *Bandgi Nama,* Guru Gobind Singh gave the book the title of *Zindgi Nama,* meaning "The Giver of Life." If you have the opportunity to read it, you will become thoroughly awakened to the true teachings. The tenth Guru said, *We are the worshipers of the same Living Light.* All Masters pointed out that outer practices are of our own making, meant for the preparation of the ground. Maulana Rumi also said that theists and atheists have the same right to realize the Truth, for the soul is the same in both. All rituals are results of superstition.

First the unity of consciousness in creation was set. There is only one Brahm—there is nothing else—which was later qualified by others according to their own approach. *Through God's Light were all His children created into*

His play; With the same Light was the whole world created—who is good and who is bad? It is a subject for deep thought. How can you make a Khalsa by merely sticking a label on someone? The greatness of the tenth Guru lies in this: that he himself infused the Light, and then made them as great as himself. *Wherever these five beloveds will be, there will I be also.* If you sit near an awakened soul, you also will awaken.

The system was excellent, but it was difficult to get constituents. He made one Guru-home in which all were equal. No one need worry where he was going to eat, where his clothing was coming from, how his children were going to be fed. He told everyone to do *nishkam seva* (selfless service) and to keep the Living Light within alive always. He gave an example: *Like sparks jumping from a fire, they fall back to become part of it again.* We are the sparks of that Living Light. The soul has an innate desire to return to its own home, but estranged in this foreign land, it has become entangled with the mind and senses and is superficially reluctant to leave.

Guru Gobind Singh Ji broke down the religious narrow-mindedness; it was a great work. It is not an easy task to break old rituals, even though the basic teachings are the same—given by Guru Nanak, Kabir, and other Masters. Ravi Das Ji says, *He cannot be bought, but is attained through true devotion.* It is also said, *Count the executioner as the purest, if God resides in his mind.* Anyone in whom God is manifested is the purest of all. If the system that Guru Gobind Singh Ji Maharaj introduced could be implemented today, all life's uncertainties would be removed. From the very beginning I have thought that there should be a common kitchen and everyone should eat there. Everyone is subject to the attitude, "this is mine, this is mine," but it is an obstacle. All are not at the same stage of development, but there is great hope for those who are sincere and willing.

So today we celebrate Basakhi, because the Khalsa Panth was started on that date. Many people have the wrong understanding of the word *Khalsa*—he is the one in whom the Light is manifested. It has even been said that, *The Khalsa will reign over all; all those who will sit at his feet will be saved.* You will note that those who come to his feet will be saved; not the rest. The Khalsa is not formed from outer appearances, and in the end only the spiritual men will rule. The spiritual person in whom God has manifested Himself is the Khalsa, and those who come to his feet will be saved; others will have to remain in their humiliation. That which man accepts as law through generations of customary habit, is viewed by the Masters from a detached and therefore more accurate angle of vision. They see no value in religious highs and lows. They light the Light within all and reveal that all are one and the same. The so-called gurus remain as gurus and their disciples remain disciples, but the true Masters say no, we are one and the same. Our Hazur used to say, "No emperor wants his son to remain an official." A true Saint desires that his followers also become Saints. All men, from both the human and spiritual levels, are one and the same. He who is the Controlling Power is the Giver and the Doer. Even the meaning behind the *puja* or *namaz* (Hindu and Muslim devotional practices respectively) is the same. With puja, a lamp is lit and then the puja performed, while the Muslims place their hands on their ears and utter the sound called *baang!* On the Path of the Mas-

ters the initiate is taught how to place the hands on the ears and hear the inner Sound. One should listen to this inner *baang* (Music of the Spheres), which is spiritually efficacious.

Guru Nanak once went to Shiraz (in Persia), and there he met a Muslim priest named Rooknudin, who asked the Guru, "Have you ever seen the house of the Lord?" Guru Nanak replied, "Yes," and proceeded to describe the physical form: *It has twelve minarets, six at each extremity* (joints of the arms and legs); *fifty-two spires* (thirty-two teeth and twenty nails); *and two windows* (eyes). It is also said, *In a lofty special palace, Khuda* (God) *is giving the baang.* So one should be able to understand clearly that the true mosque, church or temple is the human form. Mosques are forehead-shaped, church steeples are nose-shaped, temples and gurudwaras are dome- or head-shaped, all model imitations of the true temple of God. *This body is the temple of God in which the true Light is seen.*

Maulana Rumi tells us that for those whose eyes are not open, mosques are made with clay and water. For the awakened people—the complete Masters—the mosque is this true heart, at the seat of the soul. During my Western tour I told the people many times that God does not reside in temples made with stone, but He Himself made the house in which He resides. But we have forgotten the true temple and respect the man-made outer images of the true house. *What tragedy that we go to the imitation temple, leaving the natural mosque to bear the labor.* The man-made model was intended to teach us that there is such a thing as inner Light and Sound, and we should have learned to withdraw to experience it; but instead we are worshiping any image, indiscriminately. In sacred solemnity we are clutching the outer skin, oblivious to the fruit that lies within.

In the Upanishads it is written, *What is that, the knowledge of which makes everything else known?* The soul is a conscious entity; as long as it does not merge into the All Consciousness, it will never be at peace. Furthermore, the mind can never be controlled while it remains without contact with the Naam or God Power. *When you get the Naam, the mind becomes controlled.* In the life of Lord Krishna it is mentioned that deep in the River Jumna he encountered a thousand-headed serpent, which he overpowered by playing his flute. This serpent represents the mind, which has a thousand ways of poisoning us. *With victory over the mind, you have victory over the world.* There is no other obstacle between us and the Lord, but the mind. If your heart holds a strong desire to realize God, then put one foot on your mind—to still it—and the next step will take you to the home of the Lord.

In the Koran Sharif it is written that if a man can recognize his true self, then he will recognize God. The same teachings are brought by all Masters for all people. A Light appears in the human form, and all religions are enlightened by It, for those who meet him receive the enlightenment. When each enlightened soul leaves, a new religion starts to keep his teachings alive, but without the practical guidance, a decline sets in. Everyone is over-zealous in upholding his own beliefs, and no one is willing to sit on common ground on equal footing to discuss spiritual matters. The true teaching remains the same, age after age—Truth is One, for everyone. God is not different for Hindus, Muslims, Christians and so on; He is the God of

the whole world and is not a Hindu, Muslim, Christian, Buddhist, etc.

Even now a small amusing incident remains in my memory, which happened when I was in Peshawar, studying in the ninth grade. I used to take my books and study in a garden named Shahi Bagh, and one day a man whose name I still remember—Darbari Lal—asked me, "Where is Shahi Bagh?" I told him that he was standing beside that very garden, and he said, "I have come to settle judgment on a dispute, for I have been told that the Hindu God is crying because the Muslim God has beaten him up and broken his leg." (People gathered in Shahi Bagh specially for discussing different controversies.) Even at that young age I was shocked to discover that people thought each religion had a different God.

Poor understanding is widespread because men do not rise above the worldly level to see the facts from a more accurate angle of vision. Up to the time of the tenth Guru, no Master had revealed the circumstances of his past births so openly as he did. In the latter part of his life he talked of many strange things, including the "seven-pointed splendor" of Hemkunt, a place of seven hills where he had performed many austerities in a past life, through which he lost individuality and became one with the Lord. He was there seated in great bliss, but the Lord gave him orders, "Child, go into the world and work." Guru Gobind Singh Ji recounts that he had no desire to return to the world, but was persuaded, so he said, "What are your orders, my Lord?" The Lord said, "Those who are there and most of those who have been there have encouraged the praise of their own names. Go and tell of My Name—show that there *is* God."

When Guru Gobind Singh was asked who he was, he said, *I am the servant of the Most High who has come to see the play in the world; Know me as His servant, there is no difference between Him and me.* He has also said, *They who think of me as God will all go to Hell.* God is sending His Water of Life through a vessel, but the vessel should not think of himself as the Doer. No true Master will say, "I am the Guru," for the ray is of the sun, but through being connected with that ray one can reach the Sun itself. With one single ray of the Lord, the whole world was created. *From one source, millions of rivers emerged.* What and who exactly is God, no one can know, for man has exhausted himself in attempting to sing His praises. In the Jap Ji, Guru Nanak says:

Some sing of His greatness, but only according to the power bestowed upon them;
Some sing of His bounties, taking them as His signs;
Some sing of Him as incomprehensible;
Some sing of Him as transmitting dust into life, and life into dust again: Creator and Destroyer, the Giver of Life and its Withdrawer.
Some sing of Him as at once the nearest, and the most remote.
There is no end to His description.

Nothing has been mentioned of God Himself—only the things He created. *You cannot know Him by talking, though you may talk for millions of years.* Even the Masters have failed in the attempt. Finally, they resort to observing *Neti, neti*—He is not this, He is not that. A Muslim prophet says, *Through philosophy, generations have*

passed in descriptive attempts, but God's character remains unsaid.

Today is Basakhi and our new life should start. All differences in our hearts should be removed. A man once asked me why it was that no Master has said, "Put your attention on me," but rather they say, "Put your attention on Him." I told him that the instructions must be properly understood. Lord Krishna said, *Put your attention on that true form of mine.* The method remains the same regardless of where the Power is manifesting. Electricity will sometimes heat and sometimes chill. Avatars and Saints are manifestations or phases of the same Lord. Misunderstanding and narrow-mindedness create separation of brother from brother, but God's intoxication is one and the same. We are all worshipers of the Living Light, regardless of which religion we belong to.

Some Christians came to the Prophet Mohammed and requested him to give them a place where they could build a church, and what did he do? He gave them half the mosque for their church! Would anyone do such a wonderful thing today? Think carefully over his action and what it means. Are we prepared to follow in the footsteps of our elders?

Guru Har Gobind, the sixth Sikh Guru, built mosques and temples as well as gurudwaras side by side whenever necessary. In Amritsar, the foundation stone of the famous Sikh Golden Temple was laid by Hazrat Mian Mir, a Muslim Saint, at the special request of Guru Arjan. To rise above body consciousness means to rise above illusion; then one realizes in truth that there exist no differences—religious, sectarian or other. This is truly the ultimate goal; outer things are merely helping factors leading toward it, and man as a social being must live in some social group, otherwise corruption starts its corroding process.

Once in Lahore, an atheist called people from various religions together to discuss the question, "Is religion necessary?" Each religious leader spoke at length, proving the necessity of the different forms and rituals, etc. I was present, sitting in the front row. Then the atheist stood up to give his proof as to why religion is not necessary, giving various examples. Among these, he stated that when a marriage is to take place it is merely a matter of the priest, pundit or mulla placing his hands on the couple in blessing before a group of witnesses, to join them together, so as to prevent corruption. It does not make any difference if it is performed in one religious way or another.

I stood up and said, "Brother, is it not true that if ten or twenty thousand people were of your thought, then a new society or sect would have to be formed? In that society, some rules and regulations would have to be made. You desire to save yourself from organizations, but you are inadvertently creating another. If each man stayed in his own sect and learned how to know his true self or soul and that Power which controls all things, would that not be better?" He was an atheist, but he replied, "What you have said is correct." For as long as I lived in Lahore we used to meet on very loving terms.

There is a great deal of misunderstanding existing regarding this subject. In holy places only Truth should be discussed — and realized — for Truth is Truth. Keep the company of someone who has realized the Truth and get right understanding. We say "God is One" and even this is not true, but we are finite beings and must therefore use finite

terms. Let us now take a hymn of Guru Gobind Singh on this celebrated day:

*Oh mind, take such a sanyas:**

This is a lesson for the mind, that it should adopt such renunciation that will still all desires. To leave one's hearth and home is not the true sanyas; one must become desireless, and then the very silence sprouts forth into Light and that same silence becomes vocal.

Regard every place as a lonely forest;
In the mind alone will complete silence come.

You can make your home a lonely forest. Is not the night a lonely forest? Just consider for a moment. Those who have made the best use of their nights, by knowing oneself and the Overself, have themselves been made. Those who have wasted their nights in frivolous pursuits have wasted themselves. Even a student of worldly knowledge becomes intellectually strong if he makes full use of the night as well as the day. Those men who exercise the physical body through the cold nights become giants in muscle and strength; it is obvious how strong they are. And the disciples who spend their nights in sweet remembrance of the Lord become God themselves. If man can control the dim hours from sunset to sunrise he becomes a true human being. But instead we eat, drink, enjoy the worldly pleasures until midnight, and then snore the rest of the night away.

One Master has said that in the night, the Lord's fragrance is given out—he who remains awake receives this precious gift. Do the worldly duties in the daytime, and at night consider that you are all alone, deep in the country. One's duties and social obligations with family and friends should be performed with pleasure, because God has joined you together, for the sake of give and take. But in the night you can feel free from all this and repose in His lap. It is not at all necessary to leave your home and family for meditation when you have the long lonely nights. When you are wholly absorbed in some object, it is a true sanyas, cutting off from all other things; and if we start from today, most definitely our lives will change.

This invaluable guidance is written in the sacred books, but sadly it remains there, or it penetrates only to the intellectual level. We have to take the knowledge and live up to it, only then does it become a part of life. The night is a jungle—do your work in the daytime and then benefit from the night. The true purpose of having a human form is to make daily progress toward the great goal, so sit down each day and see where you are. The meaning of keeping a diary is of the utmost importance, but very few fully understand it. Remove those things which are obstructing your progress—weed out the imperfections, one by one. A strong man revels in his strength and the weaker man wonders how he got it. When a wrestler walks abroad, people turn to stare and remark on his strength. He has not achieved that overnight, but through many nights of hard exercising. As the renunciate leaves everything and goes to the woods, you can sit down nightly in your own home, forgetting the world and freeing yourself from all entanglements.

(*Continued on Page* 26)

* Renunciation or ascetic discipline. This is the first line of the hymn, and refers to the lines which follow and explain it; Master has inserted a comment here.

In Memory of

BABA SAWAN SINGH JI

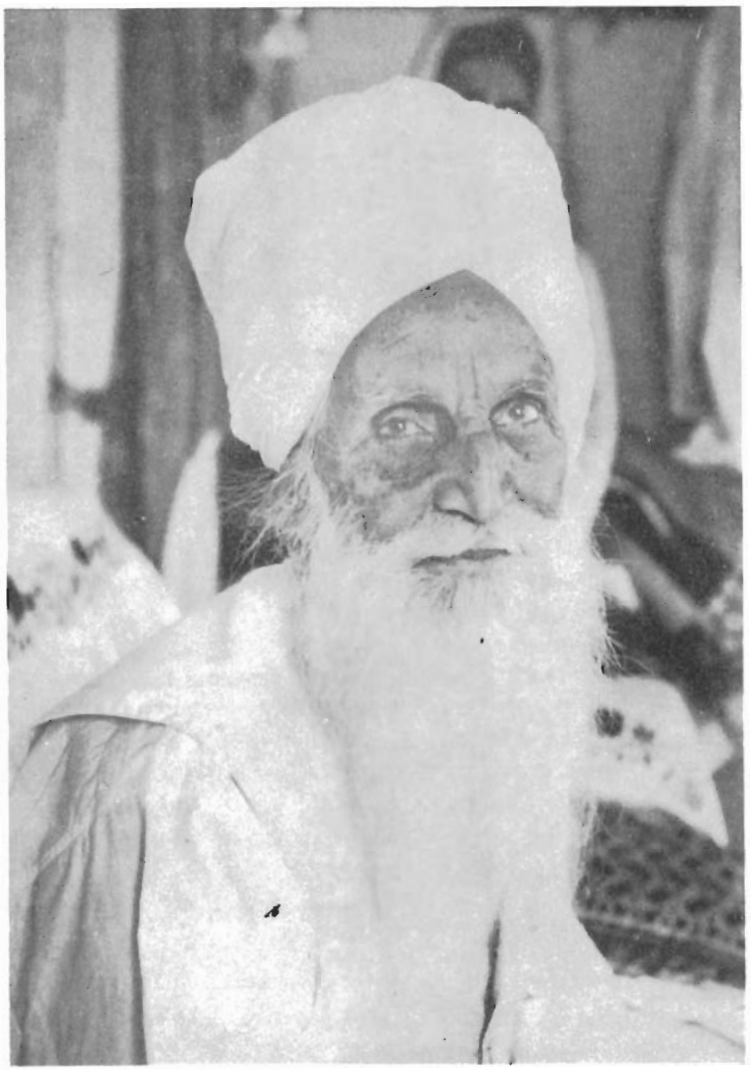
July 27, 1858–April 2, 1948

Hazur Maharaj Baba Sawan Singh Ji, with his gurmukh disciple, Kirpal Singh

1. *The Last Days of Hazur*

In 1949, one year after the passing of Baba Sawan Singh, his spiritual son and successor, the living Master Kirpal Singh, published in English and Hindi the small pamphlet, "A Brief Life Sketch of Baba Sawan Singh Ji Maharaj." This was the first published writing of the Master under his own name, and it has been in print ever since. The following excerpts represent only a small portion of the entire booklet, including most of the narrative relating to the final months of Hazur's life.

THROUGHOUT Hazur's lifetime, He left no stone unturned for reforming and improving the angle of vision of the masses. In spite of His attaining the age of 90, He set aside all His bodily comforts and stubbornly devoted 18 out of 24 hours of the day in the service of humanity and thus afforded spiritual satisfaction to every aspirant, both publicly and in seclusion.



Physical structure, composed of flesh, blood and bones, like any machinery, can only work up to a limited extent. The result of this carelessness toward His bodily rest, and consistent hard labor, came to be that His physical framework could not endure the burden of weariness anymore; and on continued requests and entreaties from almost every individual, Hazur yielded to their prayers and was inclined to take rest and seek medical advice. Accordingly, in September 1947, He came to Amritsar for medical treatment; but before leaving the Dera (Dera Baba Jaimal Singh in Beas, Hazur's headquarters) a Managing Committee for management of Dera affairs was constituted there.

His health improved a little at Amritsar, but became worse on October 4, 1947. On the fifth of October, Hazur sent for me from Beas. In a week's time His condition was again better.

On the morning of October 12, 1947, at 7 o'clock, He called me. When I was present in His august presence, He said:

"Kirpal Singh! I have allotted all other work but have not entrusted my task of Naam-Initiation and spiritual work to anyone. That I confer on you today so that this holy and sacred science may flourish."

Hearing this, my eyes were filled with tears, and afflicted as I was, I beseeched: "Hazur! The peace and security that I have in sitting at Thy feet here cannot be had in higher planes . . ." My heart was filled with anguish; I could not speak any more and sat staring—Hazur encouraging and caressing me all the time.

After this whenever I had the honor to be in seclusion with Hazur, He talked about the interior affairs of Dera and instructed me how to act when He departed forever.

During the days of His confinement on the bed of sickness (in the last days of February, 1948) one day Hazur inquired:

"How many souls have been initiated by me?"

Registers were consulted and after counting was finished, Hazur was replied, "Up to now, about 150,000 souls

have been awakened by Hazur." Hazur said, "All right."

The same day in the evening, when I was with Him, Hazur said:

"Kirpal Singh! I have done half of your work and have given Naam to over one and a half lakhs persons; and the rest you have to accomplish."

I, with folded hands and faltering words, said: "Hazur . . . it will be as Hazur orders . . . but . . . I have a request . . . I wish that this last half of the work may also be finished by Hazur . . . We will dance as Hazur will make us dance . . . I wish Hazur may remain with us and sit only watching and all orders will be complied with in Hazur's presence."

Hazur silently lay gazing at me.

In those very days, one night Hazur, mentioning His inner esoteric experiences, remarked:

"The sun has risen high. Can the people of Jullundur* also see this sun?"

The relatives and friends sitting nearby were ignorant of this secret expression. The opinion of the doctor in charge was also, like others beside Him, that Hazur's brain was not working properly on account of His illness.

A little later, at night when I went to Him, Hazur repeated the same question, addressing me:

"Kirpal Singh! The sun has risen high. Can the people of Jullundur also see this sun?"

I replied, "Yes, Hazur, the sun has risen high—and not only the people of Jullundur, but also those living in England or America who will traverse to inner planes, can see this sun." †

Hazur said, "You have correctly answered my question.". . .

Again one day the Master spoke thus:

"I am not tied to one or any particular place. The Saints who come commissioned from above tell the world of the true path, and those who come seeking true knowledge are informed of the way to meet God. Worldly people in order to meet their worldly needs gather round them and use them as a means of earning a livelihood. When such wealth is accumulated in abundance, a number out of them turn out to be worshipers of Mammon, whose lust can never be satisfied. When such circumstances are created, Saints withdraw from such a place. The souls of sincere seekers after Truth cannot get any solace from such a place. Such places then become the seat of *mahants* and *gaddi-nashins*.‡ True Saints are not fastened to any religious sect or dress. They are free personalities. They are neither a party to one nor a foe to the other. They impart the true lesson as to how to reach God. Those who apply themselves to the spiritual practices in their company will succeed, while the others who keep aloof and far away from them remain unlucky." . . .

On another occasion, Hazur said:

"Kirpal Singh! The people will flock to the place where they will find the riches of Naam. What have you to gain from Dera? You better leave Dera. When Baba Ji came from Agra,* he brought with him neither money nor followers. He fetched within Him only His Guru, and through His blessings the present Dera came into existence. . . .

* A town in East Punjab, about 15 miles from Beas.

† Guru Nanak, when nearing his earthly end, also spoke of this sun to his sons and his devoted follower who succeeded him. The ancient Rishis also refer to it in the Gayatri Mantra.

‡ Those who work or pose at one particular place in the name of a departed Saint.

* Baba Jaimal Singh Ji, Hazur's Master, was a disciple of Swami Ji Maharaj of Agra.

Keep on impressing the need of spiritual practices on the entire sangat (following) and go on doing Satsang. The souls are getting help from within and will continue to get it. You obey the orders of your Guru. If an obedient wife acts according to the bidding and wishes of her husband, and the people call her bad names, let them do so. You have to carry on the mission under the orders of your Master. Do not care if Mrs. Grundy grunts. Tell everybody to do abhyas fondly and invert within to reach the astral form of the Master."

Thereafter, whenever during Hazur's lifetime I had an opportunity to go to Him, He talked on the subject of propagating spirituality and gave necessary instructions regarding its real shape, significance and basic fundamentals.

Consequently, during Hazur's lifetime and in strict conformity with His wishes, in November 1947, a proposal for "Spiritual Satsang" was laid before Him, the main objects of which were solely the ethical and spiritual benefit of mankind in general, irrespective of caste, color or creed. This was heartily appreciated by Hazur, who said: "I am wholly and solely at one with thee in this endeavor," and directed me to give practical shape to the scheme. It is therefore due to His blessings alone that Ruhani Satsang (i.e. Spiritual Satsang) today is working successfully in and outside Delhi. The sole objective of this Satsang is to present spirituality to mankind in general in a lucid scientific form. The subjects of purification, knowledge of self, and knowledge of God are being dealt with practically so that people of different castes and creeds—living in their own circles—are being benefited thereby. Old followers (those initiated by Hazur) as well as new ones are deriving benefit from this science and every day's spiritual experiences of both of them plainly show that Hazur Maharaj Sahib is helping them with His hidden hand far more forcefully than ever.

Such ever-living personalities are personified specimens of self-sacrifice. Even during His confinement to bed—not caring for His tender health—Hazur continued to quench the thirst of those thirsty for spiritual guidance and teachings. Besides the outer help there was inner guidance also, to its fullest extent. Such Master Souls are mere human beings to our eyes but in reality are the unseen Supreme Power, clothed in body, that works unfettered beyond the limits of this body also.

During Hazur's illness, when He was unable to change His sides unaided, many strange incidents came to light. Even then He helped individuals outwardly as well as guided them on higher spiritual planes.

In the opinion of the doctors, He was suffering from tumor of the bladder. All possible medical aid was rendered but to no avail.

The subject of the illness of Saints is perplexing. The fact of it is that this illness of Hazur was the result of the weight of our karmic debts, of the deeply heaved sighs and tears of those afflicted amongst us.†

Outer dealings of Saints also set the best example of exalted human standard of living and character. They voluntarily take upon themselves the burden of their

† Saints take the burden of misdeeds of their followers on their own body to keep those initiated by them clean and thus save them from the pangs and anxiety of the day of judgment. This is, however, a poor measure of the gigantic treasure of love they have for their disciples, regardless of reciprocity or how serious the disciple is. This sharing of the disciples' Karma is only one of the many great responsibilities that true Saints have, unperceived and unknown to their disciples.

own initiated souls without a murmur or word of complaint, and this becomes their usual task.

Every day Hazur grew weaker and weaker in body. From the night of March 29, 1948, to the morning of April 1, unusual restlessness and visible "fluttering" was seen visiting His physical frame. This symptom was also created for putting to test those surrounding Him.

Throughout the period of His illness, Hazur said many times: "If a person proficient in Bhajan and Simran sits by me, I feel comforted and relieved. Therefore those who come to me or sit near me should do Simran."

Accordingly, at the time of appearance of this symptom of fluttering of the body, Hazur again spoke several times in these words:

"If the person who has to do the work of spirituality after I depart, comes and sits by me, my trouble will be gone."

To comply with this (evidently the last wish of the Master), the near relatives of Hazur came and sat in Bhajan and Simran one by one, by Hazur's bedside, but there was no relief whatever in the fluttering symptom of Hazur's body.

On the morning of April 1, 1948, it was extremely benevolent of Hazur to afford a chance to this humble servant —of course through the assistance of a lady in nursing service of Hazur—to be by the side of the Master, in seclusion, for about ten or fifteen minutes. At that time with a heavy heart I sat near His bed and prayed to Hazur:

"Master! Thou art above body and bodily influences, unconcerned with comforts and discomforts, but we humble and helpless beings are afflicted hard and cannot endure the sight of Hazur's thus suffering bodily. Thou hast all powers. We would be extremely grateful if Hazur very graciously removes this indication of disease on His body."

It is true that prayer succeeds where all other human efforts fail. Hazur with His utmost benevolence accepted this prayer.

After the prayer, when I opened my eyes, Hazur's body was in a state of perfect repose. Hazur's forehead was shining resplendently. He opened His mercy-showering lovely eyes intoxicated in God's divine love and cast a glance at my humble self, both eyes gleaming with radiance like a lion's eyes. I bowed my head in solemn and silent adoration and said: "It is all Hazur's own benignity."

Hazur kept steadily gazing for three or four minutes into my eyes, and my eyes, in solemn wonder, experienced an indescribable delight which infused a beverage-like intoxication down to the remotest pores of my entire body—such as was never before experienced in my whole life.

Then those mercy-showering eyes closed, not to open again.

Thus in His ninetieth year, on the morning of April 2, 1948, at 8:30, this brilliant Sun of Spirituality, after diffusing His light in the hearts of millions of His children, disappeared to rest below the horizon at Dera Baba Jaimal Singh.

This untimely passing away of our Beloved Master was an irreparable loss . . . for all of us who received benefit from the . . . existence of His august self. . . . But those who, during His lifetime, restricted their intercourse with that Emperor of Saints to the physical plane only, and never witnessed His glory and greatness on the astral and other inner planes with their own eyes, are feeling the poignant pangs of separation the most. Those, however, who had the good fortune to meet Him on inner

planes while He was in the physical body are comparatively less tormented, for they can even now rise at will to that Mightiest of the Mightiest and seek solace by talking to Him. Blessed indeed are such souls, because through them are still communicated the requests and messages of other disciples and abhyasis to Hazur and in response Hazur's orders to them.

Though Hazur has separated from us physically, yet in reality He is not far away. That Power is immortal and indestructible and is still supervising the actions and guiding those initiated by Him. . . .

It is therefore clear that for those approximately 150,000 souls initiated by Hazur, the guiding Master is Hazur Himself. Consequently, all these should engage themselves in Bhajan and Simran with full faith, confidence, trust and *dhyan* of Hazur alone. All these shall be looked after ultimately by the same form of Hazur. That immortal messenger of our future betterment is continuously watching and superintending us each moment. Many disciples of Hazur are getting His darshan within, and those who are thus blessed are mitigating their sorrow by talking—far more freely than ever before—face to face with Him. We too, if we divert our attention from this mortal world and worldly connections and turn to Him, then Hazur with His illimitable kindness will—and there is no doubt about it—appear to bestow His darshan and, enveloping us in the circle of His radiance, take us along to place us at the feet of the long-loved Lord.

Let us raise our hands in prayer that that Fountainhead of all peace and comfort may grant patience to all those of us left behind, and inspire us with courage and strength to enable us to fly to Hazur in higher spiritual regions, to talk to Him and to place our heads at His feet.

KIRPAL SINGH

2. *Selections from Hazur's Letters*

These extracts, taken from copies of the original letters, were written by Baba Sawan Singh to a disciple (now deceased) between 1923 and 1932.

I AM GLAD to read that you have grasped the significance of service to the Sound Current and justice to yourself. Guru Nanak, a great Saint of the sixteenth century and founder of Sikhism in the Punjab, says, *If one can concentrate his attention in the Third Eye, then he has done all the pilgrimages, devotions, kindnesses and charities.* The soul is hungry, its food is the Sound Current (called WORD by Christ). It finds no rest without it. Its wandering will continue as long as it has not merged itself in the Current.

* * *

I was glad to read that you saved the child through your careful handling when the doctors had failed with their medicines. The change in diet and the surroundings had this effect. Children imbibe influences imperceptibly but most surely. Serenity and tranquillity are positive virtues, and a serene and calm mind

has much more power than a turbulent vindictive spirit. Temper influences temper. That is why so much emphasis is laid on good company. Even wild beasts calm down when they come across a serene mind. Goodness is its own reward.

When the attention goes in newly and sees the Light, it cannot behold it long. It is not used to it. It cannot stand the glare, so to say. By and by, as it will become powerful, it will have the capacity to face the Light and then pierce it.

I also note with pleasure that you have no desire left to consult the astrologers or mediums. They can foretell but not alter events.

* * *

You appear a bit concerned with your slow progress. The power of the Guru is within you and is very busy in making matters easy for you. That power is far more anxious to meet you than you can possibly think. The Karmic debt of many an intricate nature is to be paid and it is proper that it should be paid while in the physical frame, so that there is no stop on the way within. Your duty is to sit within and knock at the door, and the door will open. The power within does not err. It will open when it will find that the time is come. You increase your love and devotion and entrust yourself entirely to its care. The Power within is not ignorant of what you are doing. It is with you and constantly watches you and guides you. When your love for that power exceeds your love for yourself, and the "I-ness" has been replaced by "Thou-ness" the form of the Guru will make its appearance visible within.

* * *

I am glad you have located the star. You may now fix your attention in it and when this is fixed in it and becomes steady, the star will burst and you will cross through it. Pain and pleasure of the devotees are in the hands of the Master. He arranges them as He sees fit. The devotees should take delight in pain, for that also is a gift from Him. A real devotee makes no distinction in pain and delight. His business is devotion.

* * *

The cluster of stars does not disappear. It is the shaky mind that wavers and loses sight of them. The spirit goes within and returns. The sky and stars that you see and the voices that you hear now are on the way to the date within. Within you will hear much sweet music, hearing which the spirit will waken up and the mind will sleep. The music that we hear in the world outside dulls the spirit but awakens the mind. On hearing this inner music, a spirit would not care to touch the throne of a monarch. As for anger, passion, attachment, greed and pride coming under control, that point is not reached (yet)—but when you see the astral form of the Master and when your spirit will stay in that form, the state will be yours. That music spontaneously attracts you and pulls you up.

The stage of the inward journey that you are crossing now takes rather a long time. This is the transition stage. Spirit is accustomed to stay out and you are forcing it within. The spirit is permeating in every part of the body. It takes time to collect it. When this stage is crossed the path beyond is easy; purified spirit is attracted by the magnetic music within. . . .

When you have crossed this sky, you will meet the Master's astral form. This appears to be coming and going, but in reality it is not. It is the mind that shakes. When this form will stay, fix

your attention on His face so much that you forget whether He is you or you are He. When there is so much concentration He will talk to you, answer all your questions, and shall be always with you and will guide (lead) you onward to the next step, showing innumerable scenes of the astral plane on the way. . . .

After crossing the flames of Sahansdal Kanwal and going through considerable spiritual journey, there will come the second sky with its stars and moons and suns, which lies below the Trikuti stage. Crossing this sky you will enter a crooked tunnel — then you enter the Brahma stage, strange and indescribable.

* * *

Genuine grief gives impetus to further progress. . . . St. Paul is perfectly right when he says, *I die daily*. He who goes within the eye focus daily, dies daily, and for him death has no fears. . . .

Keeping your attention fixed in the middle of the two eyes try to catch the Sound Current on the right, but do not go to the ear to catch the Current. If you go to the ear to catch the Current you have left the eye focus. If you stick to the focus you will soon find the Sound leaving the ear and coming from above. It will have no connection with the ear, neither right nor left. The Sound that one hears outside the focus is not pure Sound and therefore has little attractive power. The Bell Sound is the Sound that pulls up. The Bell Sound will not allow mind to run away. It will hold the mind, or rather mind will stick to it, like a piece of iron to a magnet.

* * *

You know by experience the difference in this concentration and your previous idea of concentration. So long as the attention has not left the external objects and the body below the eyes, and does not sit calmly in the Third Eye, or in other words, it has not made the Third Eye its home, the concentration is incomplete. In the incomplete state it may catch the Current for a short time but will lose touch with it again. This make and break is the transitional state.

In time it will require effort to bring the attention out from the focus to carry on the functions in this world. We are out to conquer the mind—the mind that governs the world. . . . Study the intelligent man. Is he at peace? Does he know rest? Nobody is happy. We are fighting a powerful enemy.

In America you do not come across the various ways people have followed to attain spirituality. In Europe and America, in their pursuit of "science" the pioneers and their followers have made untold sacrifices. So in India, particularly (and elsewhere also), there is any amount of ways in spiritual science. Compared with these practices, that of the WORD (Sound Current) is easy. If for one reason or another, sufficient progress has not been made while alive, then the practices can be done by the astral body. If the physical, astral and causal planes have not been crossed while alive, then on he goes after death. It does not break continuity of progress.

* * *

Other minor troubles will disappear. The Sound will come. There is a combination of ten sounds here at the eye focus. Out of these catch the Bell Sound. Whatever you may see within, please keep it to yourself. If somebody offers you anything within, please do not accept it. The negative powers frequently mislead. Avoid pride and do not be flattered. Humility is the armor of the Saints and their devotees.

3. The Basket of Love

This is an incident from the "Sakayan" of Bibi Lajo, who served Hazur for many years and is referred to as "Kaki" (a term of affection meaning literally "paternal aunt") by him. Bibi Lajo now lives in Amritsar, and comes regularly to Sawan Ashram, Delhi, for darshan of the living Master Kirpal Singh— most recently for his birthday celebration in February.

ONE DAY the sangat was going home after Satsang. Two or three ladies and five or six men said to me, "Bibiji, we have come for darshan; please let us see Hazur." I said, "Hazur will certainly grace you." In the meantime Hazur Din Dayal, having given darshan to the sangat and finished his work outside, was going upstairs to take food. I brought these loving souls before him.

Hazur asked, "You are supposed to go?" They said, "Yes, Hazur. Please keep us in your protection." Hazur went inside laughing and the thought came to my mind that Hazur did not speak much with them. I also went inside.

With great love I asked, "Hazur, true king, is your grace becoming less?"

"See here, Kaki! There is much grace. But no one takes it."

With all modesty, I said, "True king, the grace of the Saints is also unpleasant to some."

Hazur said, "Whenever I go bringing grace to the people's houses, they don't take any." I asked out of ignorance, "When do you go?" Hazur Ji said, "At night, from two until six in the early morning, I go from house to house carrying a basket of love and compassion. Very few fortunate ones take any. When I return it is still full." I said, "Hazur, what is the reason for this?"

Hazur said, "Kaki, some are sleeping, some are just engaging in worldly pleasures, some fall asleep while doing bhajan. Those devotees who sit for bhajan out of love get the grace. I give to them and what is left I bring back."

I said, "True king, what you say is absolutely true. We people are foolish. The Satguru certainly gives compassion. We worthless ones do not accept it."

He said, "When Saints come the people do not give respect; when they leave, then the people cry. What is to be done?"

I saw today: They cry, they repent. When the Satguru withdraws, the love comes; but at the time of grace, where is the love? Grace lies in bhajan. When the baby cries, only then the mother gives milk.

4. The Two Ways

This beautiful message was issued by the living Master Kirpal Singh Ji on April 2, 1967, in commemoration of the 19th anniversary of Hazur's passing.

Dear Children,

ON THIS auspicious day of the blessed memory of my Master Baba Sawan Singh Ji Maharaj, I send you my hearty message.

You have been put on the broad way back to God. If you want to develop on the way of new life, you should be broad-minded and not intolerant. You should not behave like a frog in the well.

But give your hand of fellowship to all working for the common cause of the Master and rise above petty considerations to the heights of life through the power of inner silence brought about by meditation. Try to dive deep into the depths of the heart, and avoid superficial life. This can only be activated by love, selfless service and sacrifice for the higher purpose of life. A dedicated life knows no burdens or sufferings. He lives for God's work and as such leads a life of detachment.

There are two ways—one leading to life and the other to destruction; called *Sharey Marg* and *Piray Marg*. *Piray Marg* relates to objective life and appears all beautiful and easy to follow but it results in hatred and malevolence, rigid ideology and obsessive self. The way of *Sharey Marg* lies in developing inner silence, which is harder to find. It is an uphill task and takes hard work of mind and body and purification of spirit.

When you will become broad-minded and have risen to the heights of life by sacrificing everything, you will find a vision of the Lord working in all alike, in saints and sinners, in all men and in all creation, in all birds and beasts, in all religions, in all scriptures and in all prophets.

In silence we test ourselves to find weaknesses to be weeded out. We have to wrestle with darkness and develop moral muscles and receive the message of the spirit. We must be for some time at least alone with God. When we enter more and more into silence, our desires will be eliminated, purity will be attained and the body and the mind sanctified, and we taste the Elixir of NAAM Divine and know how sweet the Name is.

In silence the heart illumines; veil after veil is removed. In the heart shineth the Light, and the very silence becomes vocal giving vent to the Music of the Spheres reverberating in all creation. When the Light is seen shining within your heart and the Music of the Spheres becomes audible, you behold the Light in all, that is, outside you see the One Light in all. This is the universal vision that the One is in all and all are in One. Blessed is he, the man of Illumination, for wherever he be, he dwelleth with the One Eternal.

Such a blessed one belongeth not to this color or caste or creed; he belongeth to all. The great mystic Rumi says:

I am neither Christian nor Jew,
Neither Gaber nor Turk,
I am not of the East; I am not of the West;
I am not of the land; Not of the sea;
I belong to the soul of the Beloved,
I have seen that the two are One.
And One I see, and One I know.
One I see, and One I adore.
He is the First, and He is the Last;
He is the outward, and He is the inward too.

This is the ultimate goal before each one of you. I wish all who care to achieve this goal. All feasible help of the Master will be at hand.

With all love to each one of you,

Yours affectionately,

KIRPAL SINGH

THE MASTER'S TALK

(*Continued from Page* 14)

Make the jatta of chastity and purity, and take a bath of Yog;
*Grow the nails of regularity.**

One should make one's *jatta* out of the purity of life—guard carefully one's *brahmcharya* (chastity). Chastity is life and sexuality is death. Our whole house has to stand on this foundation; do not make it out of sand. You will then be able to live properly; your mind and intellect will be wholesome. This in itself is a most valuable thing, for even if you have only dry bread to eat, yet you will have full strength. You won't need any tonics.

In regard to the householder's life: marriage is not a bar to Spirituality, if one lives according to the scriptures. There may be one duty of begetting children, but that is not the be-all and end-all of married life; there is grossly wrong understanding on this subject. Do not make the human form a mere machine for vice. Instead, make your life pure and controlled. If you wish to have one or two children, well and good, but look after them properly and help them to become something good. Set a worthy example for them, and remain aware of the responsibilities of parenthood. Furthermore, the whole family should sit together and sing the praises of the Lord.

The Guru Sahib tells us to take a bath in the Yog. If you want to become one with God you must throw away all worldly thoughts. To take a bath in Yog means a daily bath in His contact—become one with Him. If you cannot wash your hands of the worldly affairs, you should not sit in God's remembrance. The Muslims do *vazu* (washing of the hands, face and feet) before they sit for the namaz, for they believe that unless this is done, the prayer will not be accepted. So we should wash the worldly environments out of our thoughts before we sit in meditation. The Hindus say that puja should not be done unless one first takes a bath. The most effective bath is to withdraw your attention from outer things.

Grow the nails of regularity. An army without a commander will end up in chaos, so we must command our lives with regularity. If you are employed somewhere, you go there daily at the proper time without any trouble, and for meditation we should adopt the same attitude and sit daily at the regular time. Sadly, we are adrift; sometimes we sit, sometimes we don't. If we were truly regular, we would find that if we should happen to have a day without meditation, we would feel ill at ease, as though we had missed something. If possible, there should be a room in the home set aside for God's remembrance alone—you would find that the very atmosphere of that room would remind you of Him.

In the last stanza of the Jap Ji, you will find, *Make chastity your furnace and patience your smithy.* To fashion gold into something beautiful, a goldsmith must first melt the metal by the aid of

*Renunciates grow their hair, cover it with ashes and coil it on their heads; this is called *jatta*. They also stop cutting their nails.

a furnace. Take these two things, patience and chastity, and go on working toward your goal. With patience one will continue to persevere, even when the progress seems slow. *Blessed are the pure in heart, for they shall see God.* It is a promise Christ gave. So take these things into your lives: patience, perseverance, chaste and pure living, and regularity. Then? Make the nights your jungle, and see what a beautiful program will result.

In the past, a true *brahmcharya* would spend his first twenty-five years in a jungle ashram, learning the Vedic and Shastric scriptures. Then he would enter the *grehastha ashram* (take up the duties of a householder). After conscientiously bringing up his one or two children to the stage of adulthood, he would then return to the forests in the *vanprasth ashram* wherein he would study for self-realization. Having realized the Truth, he would leave that stage and journey around in the world, helping the people to awaken. Today's preaching is done for the stomach only. Some people earn their livelihood by their own hard labor in one way or another, and some take their living from religion or religious books.

So make your home a jungle. He who lives in his own home, remaining aloof from worldly taints, yearning within for the Lord, will receive far more benefit than from taking a bath in the limpid waters of the holy River Ganges. Become so closely connected with the Lord that either He or you remains—not two.

Get connected to the pure Naam, through the Guru's knowledge of the soul. This Guru's knowledge is a practical experience; there is nothing academic about it. *This knowledge is of Attention (Surat) and Sound (Shabd); It cannot be brought into words.* The word "knowledge" here refers to the Music of the Spheres which is vibrating within our very being. It can only be experienced. *The one who makes audible the Sound coming from the gagan* (astral heaven) *is my Gurudev.* Who gives that experience? *Through the Guru's knowledge I got the true eye, through which the veil of ignorance was pierced and the Light revealed within.* So what is the value of *Gurubhakti* (devotion to the Guru)? *All living souls should do Gurubhakti, and become one with the Light within.* Become connected to that Light and develop your devotion—which should increase so much so that each pore vibrates with the Guru's Naam. When a little love awakens in a person, does it not bubble up and overflow? It should be developed steadily up to full realization, through which all peace and serenity will reign in your being.

Eat less, sleep less; have mercy, forgiveness and love.

The Prophet Mohammed said that one should eat one mouthful less at each meal. Sheikh Saadi said that half of the stomach should be filled with food, one-fourth with water, and one-fourth left empty. Swami Ji Maharaj said that those who desire to taste the Nectar of Shabd should eat one meal per day only. We eat too much—naturally sleep will come to our house. If your food is regularized you will rise up punctually in the morning. The awakened man's body may sleep, but he does not. Remember, the soul is a conscious entity and usually when a person sleeps, the soul withdraws to the throat and the man experiences dreams. If it withdraws to the navel, deep sleep ensues. The Masters remain awake. Unlike others, they are awake while sleeping. This is a very noble aim

to aspire to. These three things will help you: to eat less, sleep less and have mercy, forgiveness and love.

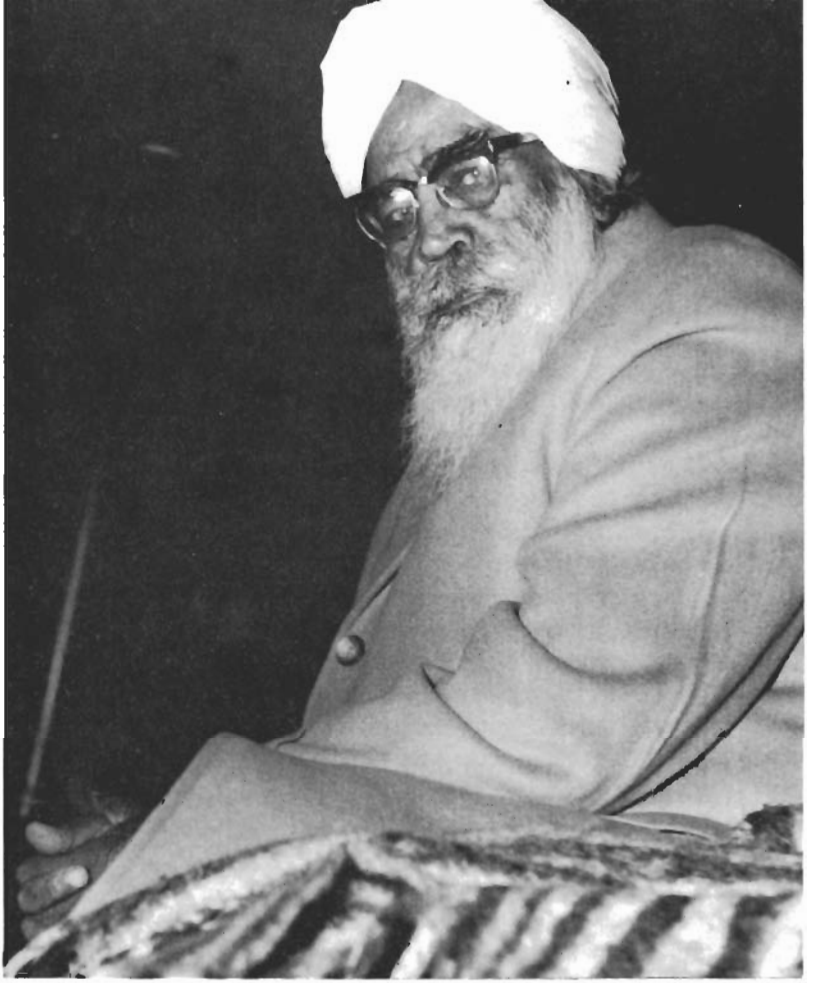
Mercy is interest gained from righteous living, pride's interest is sin;
O Tulsi, leave not mercy while this body breathes.

A person has more pity for his family and friends than for strangers. Is this compassion? If one's neighbors are dying of starvation while one is eating one's fill, what kind of mercy is this? Should your own child be sick, yet you hear of another's that needs help, if you have true mercy you will give more attention to the strange child. When Guru Gobind Singh's children were killed in battle, his wife came crying to him—"Where are my four sons?" His words are noteworthy: "For the heads of all these sons (the followers) have I sacrificed the four." This is what you can call compassion. He sacrificed all that was his for the sons of others. Did he win any empire or property for himself? True Masters have real compassion for people. When Jesus Christ was sitting with some people, he was told that his mother and relatives were outside, desiring to speak to him. What was his reply? He said, *Who is my mother? Who are my brothers?* and indicating his disciples and followers, he said, *Behold, my mother and my brothers!*

If someone makes a mistake, forgive him. But people prefer justice to forgiveness. Remember this, that with justice, the heart is never cleansed. I will give an example from my own experience. My wife was once traveling home by train, and I went to meet her at the railway station. As soon as she stepped off the train, and before I had even approached her, a pickpocket stole her purse and ran off. As it happened, a wide-awake police constable had witnessed the incident, quickly caught the man and returned the purse to my wife. With a firm grip on the thief, the policeman turned to me and said, "You must also come along to the police station." I pointed out to him that as we had recovered the purse, we were quite satisfied, but he protested and said, "This sort of thing is happening frequently, you must come and make a charge."

I went along to the police station and sat there for more than an hour without anything being done. I told the inspector, "I am not concerned with this, you can also keep the purse—I am going." He took my statement at once, and eventually I had to go to court. It was the first time I had ever stepped into a courtroom. While waiting for the proceedings to start, the inspector remarked to me, "Justice must be done." I told him, "Brother, along with justice, there should also be compassion; both should go side by side. With justice the heart remains affected, but compassion washes away all impurities." When the judge had heard the case, I said, "Your honor, if you can find a way of releasing this man, I have no objection." The judge was surprised, but he asked the police about the man's previous record, and was told that no charges were recorded against him. The judge agreed to let him go with a good warning and he was released. That man returned to his family with a happy heart; he went around telling people, "If he had not saved me, I would now be in prison."

Outwardly a person may be emphatic that he forgives; but in his heart he wants to strike out at the offender and cut the very roots of him. If you have no compassion in the mind, how can you honestly say you forgive? God is love, and as a part of Him, the soul's



innate nature is also love. Guru Gobind Singh Ji has said, *Hear ye all, I tell you in Truth; God is realized by one who loves.* Kabir Sahib says, *Love the Lord, oh mind, love the Lord.* And in the Bible, *He that loveth not, knoweth not God; for God is love.* We pray and perform rites that the love of God may be born in us—what other purpose is there? But what results will come from the prayers that are mingled with gossip? What will it avail us to leave the place of worship without a trace of love in our hearts for our fellow beings?

Chastity, contentment, and remain stabilized;
Then you will become Trigun-atit
(beyond the three attributes).

Adopt a righteous way of life and be content. You may have certain desires, but stop there; don't increase them. Then reconsider the desires and where they will take you. What lies ahead, and what will you take with you? We are hurrying, scurrying through life; we are not even conscious of what we are doing most of the time. So the Guru advises us to handle all our affairs with tranquil serenity; then you have a chance of reaching Trigun-atit, and then going beyond. Lord Krishna, in the famous *Bhagavad Gita,* told Arjuna, *Oh*

Arjuna, go beyond the three gunas. Unless you go beyond, you will continue coming and going round and round in Pind, And and Brahmand.

Desire, lust, anger, pride, greed,
perversity, attachment;
Do not allow these in your mind.

To go more deeply into the matter, what constitutes desire? *All conceptions in the mind are desires.* So, be desireless. You will have noticed that when an obstacle blocks the achievement of one's desire, anger arises. Then there is pride —"I must have this (or do this), otherwise I will be belittled in the eyes of others." One can accept pride as being the basis of all sins, for it turns into I-hood. He recommends us to leave off perversity, or stop being obstinate. Always be sure and listen to the other person's point of view—you may find that what he is saying is correct. Perversity just binds a person more; there is no room for expansion. Dogmatic knowledge of books, for instance, which might be right or wrong, should be discarded. It goes without saying that all attachments should be broken away—you must finish up the give and take—you must leave the body and all its environments. If an obstacle comes between you and your desire, it grows even stronger. Just put a large rock in the middle of a fastflowing stream and you will create two things: froth and noise. When a man is angry he cannot speak softly, and finally he froths at the mouth. If you do get the thing you desire, it turns into attachment. There is only one cure for all this: *Only after seeing your true self can you realize the Lord.* And now, we will take something for Basakh:*

* Master is now taking up another hymn, this time one by Guru Arjan.

How can Basakh bring contentment
For him who is parted from his love?

The soul's natural inclination is to return to God. If it could only withdraw from outer attractions, its automatic course would be straight toward God. Is it possible to withdraw? *The Guru has put your house under control and made you the mistress.* Furthermore, *Ten servants did my Lord give me.* Five gross and five subtle senses to come under control, through the grace of the Guru. Until now the soul has been under the control of mind and senses, and has never seen its Beloved—how can it rejoice and be content? A loved one's greatest desire is to be with his Beloved: how can one go through life separate from Him? How did we forget Him?

When the separation from God
came, the illusion engulfed ev-
erything.

It seems as if the illusion left all other work to cling to us. Illusion's other name is forgetfulness. *The whole world is sleeping in attachment and forgetfulness; tell me, when will this illusion go?* If the One whom we have forgotten comes before us, would not the innate love within us awaken? It is a heart-rending story, for all the harvest is ready; you have got the physical form, after great struggle—but you are cut away from the Beloved and cannot enjoy the fruits of the harvest.

Sons, family, wealth, none are
with you;
Only the Immortal God.

We have been joined to our family and relatives through God's will and the prarabdh karmas, and we should accept the conditions joyfully. Only he who

truly knows, willingly pays his way through life. Who knows how many difficulties are due to our unpaid debts? *How can I say who is my friend in this world? All love is a lie, and all seek their own happiness—enemies and friends.* Only God will remain with you in the end—He who is the true companion of our soul. Whoever has turned his face toward Him will return to His lap. He who is in love with the world will return to the world. It might be love for this world or the hereafter, but he will go on circling around the physical, astral and causal planes.

All this illusory meaningless work
takes my whole time.

It is good to work, and one should work wholeheartedly; and then forget it. To continue concerning oneself with countless petty matters will fritter away the attention. This only causes further enmeshing attachments, and wherever your thoughts are, there will you reside. Get connected to the Immortal Lord; all else is changeable and impermanent. If we have not yet been connected to Him, and are a true seeker, we should pray: "O Lord, my attention is attached to this perishable matter, how can I find contact with You who are immortal?"

Without the Naam of the Lord, the
future is lost.

Without a connection with the All Sustainer, our life is wasted; nothing remains but preparation for the return to the field of action. *What shall it profit a man if he gain the whole world and lose his own soul?* A wise man is he who works with foresight, but unfortunately most people never give a thought to permanent things; that which is momentary becomes their god and their life.

By forgetting God, you have wasted
your life;
Without Him, you have no one.

Protect this wealth you have been given with your very life. *By meeting the Saint, take and preserve the true Naam.* It is a gift that will remain in both worlds—here and hereafter.

Those who sit at the Beloved's feet,
Even their company is pure.

Those who live in the world, but have made their home a jungle—have become one with the Lord—even to overhear some word about them will bring happiness. Go and search until you find such a personality. Only through his guidance can we realize God; it is a natural fact.

Nanak entreats Thee, O Lord, may
we also meet Thee.

True prayers are always accepted, for whatever comes deep from the heart is granted by the Lord. In Gurbani, it says, *The Father Kirpal (Merciful) has given this order: Whatever the child asks for will be given.* In the Koran Sharif it says, *Whatever man wants, I will give him.*

Basakh will be wondrous, if only
we can meet the Saint.

The month of Basakh, the start of new life, can only be fulfilled if we meet the one who has realized the Lord. But there are two kinds of meeting: one is outward, and one is through the heart becoming receptive. *Through a true darshan, all sins are forgiven.* All one's work can be accomplished by meeting the Saint.

Those who meditate on the Naam,
their work will be successful,
Those who have the Perfect Mas-
ter will be glorified in God's
house;

Those at His feet will find permanent happiness, and will cross the ocean of life.
No poisons can affect those who develop love and devotion;
All perishables vanished, all duality disappeared, when the Truth was received.
Those who worship Him beyond Brahm become one in His bliss.
That month is blessed in which the Lord showers His mercy,
Nanak desires only one boon: that through Thy mercy I will get Thy darshan.

After getting the human form, we should ask for but one thing: that we might have a glimpse of Him. This should be our ideal and our aim in life. Today is Basakhi, but do you understand what you are doing, and what you should be doing? Be the worshiper of the Living Light—become a slave to It. Do not attach yourself to anything else, for everything is changeable. He in whom that Light is manifested gives the Light to the whole world. Truth is One, and although Truth is above all, yet true living is above Truth. Guru Arjan has laid out a wonderful program for us, and in conclusion he says that the month in which we realize the Lord will be truly blessed.

to my Guru

i think
in a dark
peopled room
of Your eyes
deeper than
God
and up wells
in me
wanting to go
Home
Home
where Your eyes
live
, begin and
never end

Donna Pollard

Meditation on the Master's birthday