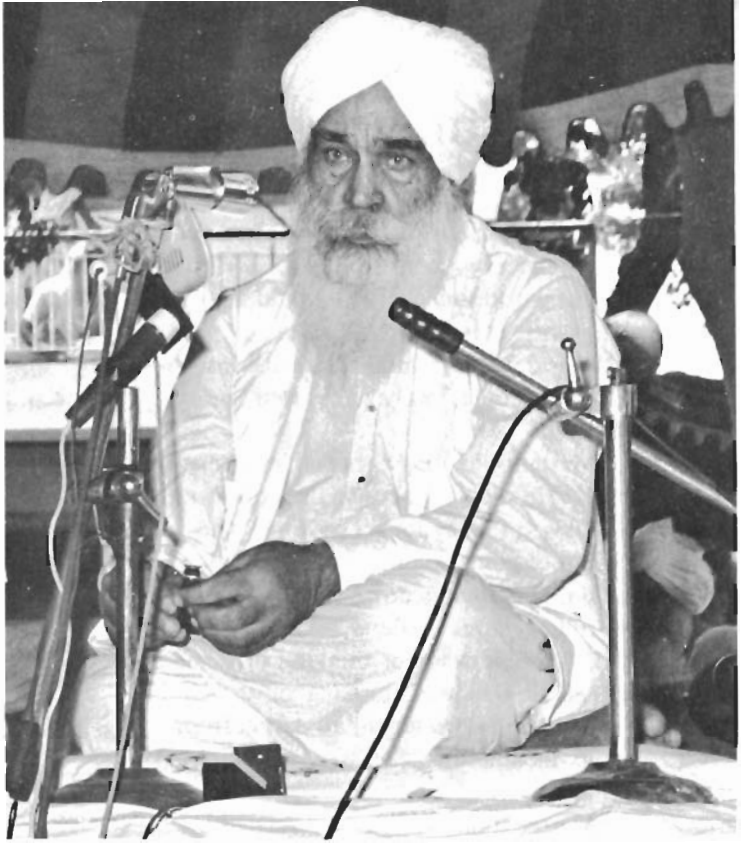
September 1972

FRONT COVER *The Master giving darshan on his porch at Sawan Ashram, July 27, 1972—the day he officially announced his forthcoming world tour.*

The Master Begins His Tour



The living Master Kirpal Singh Ji Maharaj left India for Germany, the first stop on His 1972-73 world tour, at 2 a.m., August 26, 1972. About twenty buses were reportedly hired to carry the satsangis from Sawan Ashram to the airport so that they could have darshan to the last possible minute. A dais had been built at the airport, and Master held Satsang right at the airport grounds for 12,000 of His grief-stricken children just before boarding the plane to the West. He was accompanied from India by B. S. Gyani Ji, Harcharan Singh, and Bhalla Sahib, and will be joined later by Bibi Hardevi and Mohan.

The Great Master is now in Europe, and is expected to arrive in the United States at Dulles Airport, Washington, D.C., sometime on Tuesday, September 19. The exact time of arrival is not known as yet, and anyone wishing to meet Him as He arrives should check with Mr. T. S. Khanna, 11404 Lakin Place, Oakton, Va. 22124 (Tel. 703/385-9699) for exact information before going to the airport.

During His stay in the Washington area (from September 19 to October 1), the Master will be giving darshan, conducting meditation sittings and seeing His children at the American Legion Hall (Post 177), 3939 Oak St., Fairfax, Va., telephone (703) 273-2250. He will be giving talks at various public places in the area.

Editorial

Comments on His Coming

SHARLEENE SHERWIN, just returned from Master's feet, has passed on some reflections and comments on His present world tour which I would like to share with everyone. She says:

"The day I left India I asked Master how we could make His tour more pleasant.

"Master said, 'Love beautifies everything.' He did talk about His request to be allowed to stay longer in fewer places instead of going to one city, giving a lecture, then moving on to the next city. 'A rolling stone gathers no moss,' He said. And He was not thinking of Himself at all. He was thinking of the increased benefit we would all derive from group meditations, Satsangs and group initiations.

"Master translated as Taiji related her simple requests:

"1. The kitchen (for Master's food preparation) should be separate. No one else should interfere. No need for big kitchen—simple facilities.

"2. She would like to see everyone happy and jolly.

"The following suggestions I put together after having talked to those close to Master, some of whom were connected with His last world tour. But all of the suggestions are mine and mine alone:

"Master is here for one purpose and one purpose only: to tell us about God and to put us in contact with God and take us back to our Source. All else is secondary. We can bring our mundane problems to Him; we can take Him here and there to serve our interests, and He will never refuse, but He will always end up talking about God and our purpose here on earth. He never tires of this and will put the same loving one-pointed attention into speaking to one as to thousands.

"He sees us as God's children. He may, if it is our desire, give us name recognition, but names are used only as tools to function in the world and are not important to know God. What is important is how we can derive the fullest benefit from the Godman:

"1. Go empty, no assertion of own will or ego or personality. Go empty and you will come away full. *He shows us God in His eyes.* Don't demand name recognition on a personal level. Many questions of a personal nature will be answered in group darshans as Master knows our innermost thoughts.

"2. Don't crowd close to Him. You can receive just as much in the back rows and His Eyes search out the yearning souls in the back. Twenty thousand came to Hazur's birthday celebration this year and each one received darshan. There will be times during the day for individual and group darshans.

"3. Eastern way of greeting and saying goodbye with clasped hands in front as though in prayer is much better than shaking hands or touching Him. If He wishes physical contact to be made, He will make it.

"4. Indian people, out of respect, always remain lower than Master's head, except for those directly involved in aiding Him.

(Continued on page 32)

Sat sandesh

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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.

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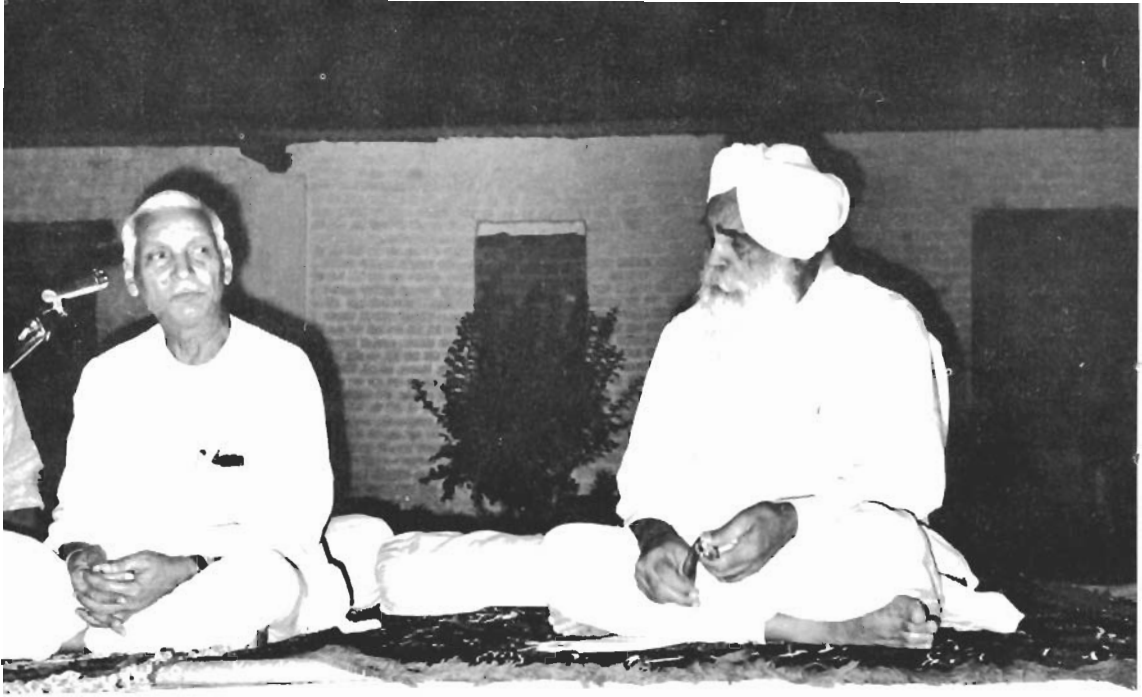


ABOVE: *The Master with Sri Udit Narain Sharma, the Revenue Minister, U.P., during the latter's speech at the inauguration.*

LEFT: *The Master discusses education with members of the faculty of Guru Nanak Academy.*

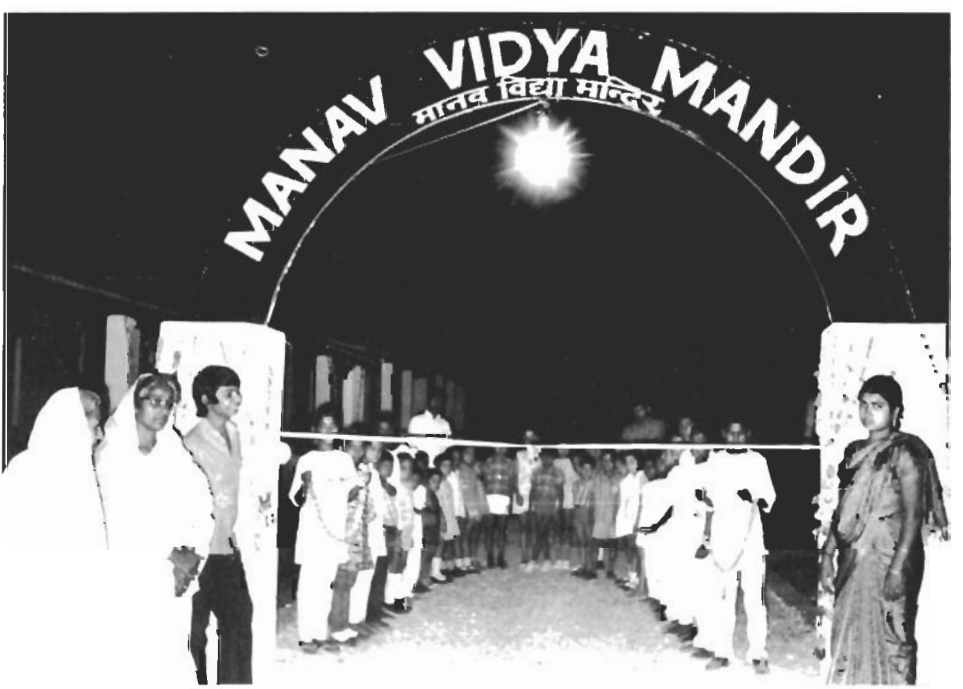
OPPOSITE: *Teachers and pupils at the Manav Vidya Mandir School (Manav Temple of Knowledge School) just before the official opening.*

Toward the New Education

A talk given by the Master at Manav Kendra at the inauguration of the Manav Kendra Education Scheme, June 21, 1972.

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

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



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

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

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

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

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

Paradoxically enough, culture and agriculture are similar in many ways. The soul's *Kshetra* [field] must be cultivated by disciplining desires and emotions. Who could have put it better than Buddha who, while dilating on the analogy, observed, "I plow and sow and grow, and from my plowing and sowing,

The Master with Sri Parmanand (left), a well-known revolutionary figure in India during the struggle for independence, and the Revenue Minister.

I reap immortal fruit. My field is religion; the weeds I pick up are passions; my plow is wisdom; my seed is purity." Our Rishis have prayed, *Tamso ma Jyotirgamaya* ("Lead me from darkness to light.")

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

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

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

In this process, the situation of the school also plays a major role. The Ger-

man word *kindergarten* is quite suggestive in this context. *Kinder* means child, and *garten* garden, indicating that every school should be situated in a lovely spot of nature. In ancient India, every Ashram was a garden of nature. The Manav Kendra is situated at a healthy and picturesque spot in the Doon Valley, presenting a glorious and tempting view of the snow-clad peaks of the Himalayas. In the true tradition of Manav Kendra—the Man Center—it belongs to all mankind for the creation of understanding, peace, and progress. The institution is dedicated to the concrete realization of human unity and is projected as an entirely new concept of integral education and moral living according to the ethics of spirituality. Human body is the true Temple of God. God resides in the temple of the body made by Him in the womb of the mother, and not in the temples made by the hands of man. Without an inner change, man can no longer cope with the all-round development of his life. To accomplish this vital and indispensable task, the very nature of education has to be transformed so that it can give society young men and women who are not only intellectually but emotionally trained for vigorous, realistic and constructive leadership. We envisage such an atmosphere where persons will be able to grow and develop integrally without losing contact with their souls.

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

Sri Udit Narain Sharma officially opens the Manav Vidya Mandir School.

THE MASTER'S TALK

Are You Even Half a Disciple?

IN THIS VAST OCEAN we call the world, who is a true one? *O Nanak, think of the True One as the Truth.* God, who is ever-existent, unchangeable, permanent, He who never declines nor diminishes, and is the sustainer of all things—He is known as the True One. And the God which came into expression—*From one Source, millions of rivers sprouted forth* —that is called the Truth. So who is true, of all those who have received the human birth? He who has realized the Lord is true.

What kind of thing is the Truth? The Jap Ji says, *He was when there was nothing; He was before all ages began; He existeth now, O Nanak, And shall exist forevermore.* Truth is eternal—something even beyond eternity. There are many who boast of being true—"I have realized the Truth," etc.—but true is he who is true to his real self—both outwardly and inwardly. Outwardly his mode of living follows after the Lord. Inwardly he is ever at one with and constantly aware of the Truth. Human birth is a great blessing, and to realize the Truth should be that human endeavor above all others, for in that human life alone can it be realized; in the human life alone can the soul become a true one.

When the Master says, "I am ready to kiss the hands and feet of Him who has realized the Truth," he is acknowledging that noble aim. The true ones, the Masters, have ever come to this world, and ever will. Their work was always successful, and always will be. It is due to a man's great good fortune

if he ever meets a soul who has realized the Truth. We call such a personality a *Satguru*—true dispeller of the darkness. Guru Amar Das Ji searched for the Truth for more than 70 years, and when he eventually came to the feet of his Master, Guru Angad Sahib, he saw the reflection of the Truth, and said *Without good fortune, one cannot meet such a Satguru.* It is a very high destiny. *With good karmas a Satguru is met.* If the Lord gives special grace, one gets the experience from a True Master, and he says he is prepared to kiss the hands and feet of such an enlightened soul, which is an expression of gratitude.

During the life of Guru Arjan Sahib, a certain family of devotees who were talented in singing the holy scriptures approached the Guru for some financial help to cover the cost of the daughter's marriage. Guru Arjan said, "All right, it will be given." They waited for some days, but nothing further was said, so once again they faced the Guru and said, "Maharaj, we do not want very much; so if each sikh [i.e., disciple] could give one *taka* [two pice—about a third of a cent] that would be enough." Guru Arjan replied, "All right, tomorrow we will see." The days passed by without further development, and again they approached their Guru, saying, "Please do something quickly, for the date of the mariage is upon us." The Guru said, "All right, tomorrow I will give." When they came to him the following day, he took out four and a half takas and gave it to them. They looked at the small amount in surprise, and said, "Maharaj, what is this? You have such a huge gathering of disciples, and yet you have given us only four and a half takas." Guru Arjan replied, "You said you wanted one taka per sikh. The first sikh was Guru Nanak, the second was Guru Angad, the third was Guru Amar Das, the fourth was Guru Ramdas, and, well, the half taka is for me—I am only half a sikh—and that makes a total of four and a half takas." It was a sharp lesson to those who had thought to be clever, and a wonderful example of the humility of Guru Arjan.

What then is the criterion of a sikh? *Guru is a sikh—sikh is a Guru; both give the same teaching.* He who becomes a true disciple becomes a Guru—from server to Master. The family of singers did not appreciate their Guru's lesson and they began to demur, saying, "Who would have known of Guru Nanak but for our singing?" A true sikh can tolerate anything but an attempt to defame the Guru, and showing his displeasure Guru Arjan said, "All right, brothers, you can go." Others of his followers observed the Guru's anger and begged him to forgive the offending persons. The Guru said, "All right, they will be forgiven, when the mouths that have insulted will sincerely sing His praises."

Everyone can learn something from this incident. He called himself half a sikh, although he himself was that same Light that all Gurus are; in actual fact, the Guru never dies. *Through the ages, the Supreme Power is the same; That is our Guru.* When Guru Nanak was asked who was his Guru, he replied, *Shabd is the Guru; the attention is the disciple.* The unchangeable permanence which came into expression and is known as the Truth—that is the Guru. When Kabir Sahib was asked a similar question, he replied, *Our Guru is above the gaggan* [focal point of the soul], *the disciple is in the body; When the attention and Shabd meet, never will they be separated.* Do you begin to understand what a disciple really is? And a *gurusikh* is a disciple of a Guru. The Guru is first a

complete disciple. Then the disciple becomes a Guru. The same theme continues on, for Truth is one. If a bulb fuses, another is put in its place, and when that fuses, another is placed, and so on. The power which continues is called God Power, or Guru Power, or Christ Power.

During my last tour of the United States I gave a talk on December 25, 1963, on the subject "Christ lived before Jesus," in which I told them that Christ Power and Guru Power are the same. Similarly, the Shabd, the Word, the God-into-expression Power, and God Himself are all the same, and that Power working at the human pole we call a Guru. That very talk has been printed under the title, *God Power, Christ Power, Master Power.*

There are three stages of a disciple: sikh, gurusikh, and gurumukh. He who becomes the Gurumukh becomes the mouthpiece of the Guru, and the Guru is the mouthpiece of God. A Muslim fakir says that the words the Guru utters are the words of God Himself, although outwardly they appear to be coming from a human throat. Another Master says, *Whatever words come from the Beloved are given out.* Also, *O Nanak, the servant speaks as ordered.*

The question arises: If we consider the Guru to be a sikh, then how can one become a gurusikh? There should be no misunderstanding on this point, for the followers of a Master would wish to know, "How can we become a gurusikh? How can we be the loved one of the Guru? How can we become a worthy son or daughter of his?" Guru Gobind Singh, the tenth Guru, clarified the matter by calling the true disciple a *Khalsa.* There is no difference between a gurusikh and a Guru. He says, *The Khalsa is my True Form; In the Khalsa do I reside; Khalsa is my True Companion; Khalsa is my Perfect Master.* From the beginning to the end, and in between also, the Guru will never leave those he has taken under his wing. When I recommended the spiritual diary, it was to help you all to become gurusikhs. You have not yet become gurusikhs. You will be a gurusikh when you leave your body and transcend above, and have your Guru's darshan in all crystal clearness, and can talk to him. This is what is necessary to be a sikh. Then if you advance further, to become his mouthpiece, you will be a Gurumukh, when they say, "There is no difference between us!" Just see what a noble future is awaiting you! You can become ambassadors of Truth, but first see where you are standing now.

The Masters approach this problem as a man-problem: *Recognize all humanity as one.* They do not give different teachings to Hindus and different to Sikhs, Christians, and so on. They say simply, "Become a sikh—a true disciple." But man is the disciple of the mind and the senses—of money, property, fame, and sensuous enjoyments. *The Guru's disciple is the sadhu, and mind's disciple is the rest of the world.* Here the sadhu means one in whom the Lord has manifested—such is the Guru's true disciple. The rest of us are disciples of worldly things. These words may seem rather harsh, but they are to help you realize the situation.

It is the way of Masters to encourage and praise their followers. If a person does even a little work, the Master will say, "Well done." This happened during the life of Guru Gobind Singh also, and he said in particular to one certain disciple, "Bravo, you are a very good gurusikh." The Masters have deep purpose in praising each individual—to uplift

and sustain him—and if the disciple is aware of his shortcomings, he should feel ashamed at such praise and begin to do better. When the disciple had returned to his home, his wife who had stayed near the Guru asked, "Maharaj, is he your gurusikh? I think he is *my* sikh." Guru Gobind Singh replied, "No, he is a very good disciple." She said, "All right, then please test him." When her husband came in the evening, the Guru told him, "Get a bale of first quality muslin, and bring it to me early in the morning." The disciple replied, "Very well, Maharaj, I will bring it." He bought the muslin on his way home, but at about midnight his wife awoke him and said, "I want that muslin." He said, "But how can I give you that? I have promised to take it to the Guru Sahib in the morning." This sort of thing is happening all the time nowadays. He promised to buy another for his wife, but she was adamant and said, "No, I want this very piece." What could he do? The next day, when this "gurusikh" went to his Guru, the Guru said, "Hello, disciple, have you brought the cloth?" He said, "Maharaj, I went to buy it, but could not find that particular cloth so I will go again today." So on top of his disobedience, he told a lie to his Guru. Here also some people come and tell lies; they think, "He does not know." They come and give orders—they do not come to learn to become a gurumukh. So Guru Gobind Singh said, "Well, all right," and the wife of the disciple stood up and said, "Maharaj, here is the cloth you wanted. Now tell me, is he your disciple or is he mine?"

If Guru Arjan considered himself but half a sikh, then what are we? Anyone who learns to give a short talk on the subject becomes a guru overnight. The mere reading of books and learning of hymns by heart—shouting, laughing, singing, making people cry with emotion—and finally saying, "Go, child, you are saved," does not make a Guru. So listen carefully to the Guru's words on the subject, which speak for themselves:

If the Guru-sikhra is seen, again and again will I bow to Him;
I will tell my innermost thoughts, and say, O Beloved Guru, join me back to God.

The word *Guru-sikhra* is Punjabi, and means a small disciple, or you can say, "half a disciple." If one were to meet a small disciple with even a little of his Guru's attributes, you may consider him a Mahatma. Does this not indicate that there are very few even small disciples? He says he would tell his innermost thoughts to him: "Maharaj, for birth upon birth we have been separated from the Lord. After going round the cycle of life so many million times, we have at last reached you. Even now we are wasting the precious moments—O help us—we are in misery from the mind and senses." There are three kinds of miseries: *adhi-butik, adhi-atmik,* and *adhi-devik*—misery through the physical form, through the mind and senses, through trouble which comes from above. The whole world suffers in all three ways; how can we gain peace? It is a very pressing question. It is the Guru's work to give that peace.

During the days when Guru Arjan was living in Amritsar, some people from Lahore made plans to visit that city and have his darshan. In those days, most traveling was done on foot, and so after some discussion they decided to break their journey for rest after twelve miles, and continue to Amritsar

the next day. Everyone agreed to this, except one small child, who stood up and said, "Why can't we reach there in one day instead of two?" Feeling somewhat abashed that the child had more enthusiasm to be in the Guru's presence at any cost, they agreed that it was possible to reach Amritsar in one day, by walking very quickly double the distance, and very briefly pausing to gain their breath. So the very next day they set out from Lahore, and finally reached the outskirts of Amritsar at about midnight. It was a bitterly cold winter season, and when they arrived at the Sikh temple called Pipli Sahib Gurudwara, they were cold, tired and hungry. Guru Arjan knew their condition, and from his Ashram, some distance away, he wrapped himself in a huge blanket from head to foot, and placing a large container of hot halva parshad on his head, he set out to meet the exhausted disciples at Pipli Sahib Gurudwara. With his identity still veiled by the blanket, he distributed the parshad among them, and then bent to touch each and every person's feet. Now every individual has his own aura, which is a minimum of six inches deep. The stronger the person is spiritually, the deeper is the aura, for it is charged with the thoughts of that being. So when Guru Arjan went nearer to the group of people, those who did a little meditation became aware of the radiation which emanated from him. They said to themselves, "This must be some very great soul indeed who has served us this night." They asked their blanket-covered benefactor what he would like in return for his kindness, and he replied, "Dear ones, I humbly beg of you, when you go before your Guru, ask him to bless me, make me a disciple, and also give me the great gift of humility as long as there is breath in my body." He then quietly slipped away and returned to his Ashram. A few minutes later, the group from Lahore arrived in his presence, and saw the same blanket-covered person who had served them at the gurudwara. This is yet another example of the deep humility of Guru Arjan Sahib, who termed himself but half a sikh. What indeed then would we find in a complete sikh?

Everyone suffers from the three miseries. There are perhaps a few who, like the small child, would sacrifice their physical or mental comfort for the company of the Guru, but most people put the world first and the Guru afterward. It should of course be vice versa, but we are inclined to weigh these things as if on a balance machine. Those who decide that the Guru has more weight, have crossed the biggest hurdle of life, but those who weigh the world heavily will remain in the world. He called himself a half-sikh—he who was a gurusikh. Then what are we? We think we are gurusikhs, but in fact we are mansikhs —disciples of the mind. If we *were* gurusikhs, would we not obey the Guru's wishes? *If you love me, keep my commandments.*

Do we ever keep his commandments properly? He tells us that life is but a few days in length, a short span gained from the Lord's blessing after so many rounds of births and deaths, and in this life we can rejoin the Truth. If we do not do this? *This birth slips away—it will not come again; This precious opportunity will be lost.* Who knows when again you will live in this valuable house within which the Lord can be realized? *With the height of good fortune came the human birth; If the Naam is not repeated, it amounts to self-immolation.* The whole of creation came into being through the Naam, and is ever sustained

by it. *All this world you see is the Lord's image; The Lord's image becomes apparent.* Make the Naam your companion. The Lord is All Consciousness, and the soul is consciousness also, which when connected, becomes more conscious. Instead of this happening, it became connected and enmeshed with the lower expressions of matter, thereby getting affected by all the impure things of life in this world. When consciousness diminishes, what happens? After death, the soul goes to whatever level of consciousness it has at that time. So now you have the great blessing of the human form; go and open your heart to a true Master—show him your condition, and do not hide anything. We should receive the bread of life which is food for the soul. Food for the body is through eating and drinking, and food for the intellect is through reading, writing and thinking. But with awakenedness one learns to discriminate Truth from all untruth.

Naam is the bread and water of life, the food for the soul—the cure for all ills, be they physical, mental, or mind ramifications. The soul is weak because we have not fed it. We only talk about the soul, but mere talking will not feed it. Can the stomach be filled by discussing various kinds of bread? If you are thirsty, will repeating the word "water" in all the world's languages quench your thirst? This bread and water of life cannot be got from those who are materially prosperous, or those who will give you money, or from intellectuals who offer their vast halls of learning. Food for the soul can only be given by a God-realized person, and where does it come from? *I am that bread of life . . . this is the bread which cometh down from heaven, whosoever partaketh of it will have everlasting life.* It is a wealth of Truth, obtainable from the true Emperor, not from worldly people.

Once Guru Har Gobind was on tour with the ruling Emperor of the time, who set up camp very near to the Guru's camp. A certain gurusikh who was a grass cutter, who earned his living by selling the grass he cut, heard that his Guru had come, and cutting a huge load of grass for the Guru's horses, he set out for the camp with the big bundle of grass on his head. Now the Guru's camp was a very modest size, but of course the Emperor's camp was huge and grand; and when the gurusikh saw the large enclosure of tents he thought, "Surely this is my Guru's camp," for a true disciple always thinks that his Guru will have the very best place of all. He folded his hands and cast his eyes down, that the first sight he would have would be his Guru's face, and started walking toward the largest tent. As he walked, he repeated quietly, "O Master, have mercy on me, I am under the influence of the senses and have forgotten; I am drowning in a deep black well—please take me out."

At the entrance to the tent of the Emperor, a sentry accosted him and demanded to know his business, but the gurusikh replied with downcast eyes, "Oh don't stop me, I am going to see my Guru Sahib—I am going to the True Emperor." The King was inside the tent, and heard the commotion and called out to know what was happening. The sentry told the King that the man wanted to go to his Guru Sahib—the True Emperor. The King said, "All right, allow him to come inside." The gurusikh, big bundle of grass on head, eyes closed, hands folded before him, approached the King, saying, "O Master, have mercy on me, I am under the influence of the senses and have forgot-

ten; I am drowning in a deep black well —please take me out." The King, knowing he had come to the wrong camp by mistake, replied, "I am not your True Emperor. Your True Emperor is in the other camp—the one who has got the wealth of Truth and can give it to others. He is your True Emperor; all the rest are false." This story illustrates the yearning in the heart of a gurusikh.

When he has the cure for all ills and unhappiness, why then are our miseries not removed? Because most people go to the Guru, not for spiritual reasons, but because their children are sick, they have this trouble or that trouble. If only they would seek spiritual upliftment alone and forget their woes and worries —the soul would gain such strength! When the soul is strong, the whole being is strong. If five or six people are going on beating each other, when one weak man is struck hard, he will go down very easily under the onslaught. A strong man will tell you, "Yes, I did get a beating, but I am alive and well enough to tell the tale." When the soul daily partakes of the spiritual food and becomes spiritually strong, unhappiness may come or happiness, his relatives may die or be born, according to their karmas, and he will get his own karmic events like others, yet he will not be affected by all this.

Guru Arjan is telling us that the cure for all our innermost troubles lies in the hands of the Guru. If you have not yet found a Guru, yet you have met a true disciple of God, even then ask only for spiritual upliftment. But what do people do? Even if they have found the True Emperor, yet still they ask for money, property, health, even small supernatural powers. Some desire happiness of the world, and some want the joy of the other worlds. Why not ask him for the real wealth? Have you ever heard of going to a king and asking for seashells? He has everything—whatever you want —*dharma, artha, kama, moksha* [righteous life, wealth, fulfillment of all desires, redemption]. But we should ask for that thing which he has come specially to give: *He gives part of his very life through which devotion is learned, and he joins the soul back to God.* He gives his own share of the bread of the Lord. In this world one can find people to give all kinds of things—but who will give his very life? And what is that life he gives? That is the Truth. He is the Word, made flesh, which dwells among us. He has come to give, but no one wishes to accept.

Our Hazur used to say that the Satguru hovers around during the night, trying to distribute this precious treasure, but the world's eyes are filled with sleep, completely unaware that it is available. Man sleeps the profitable night hours away. If you placed in the four corners of this Ashram the gifts of wealth, health, supernatural powers, and in the fourth, Naam, you would find the whole world's population busily snatching up the gifts of the first three —who would go to the fourth? If we do sometimes remember the Lord, it is for our own satisfaction—to demand worldly pleasures. If by great good fortune you meet a realized soul, tell him what is in the core of your heart—your innermost thoughts of misery in separation from the Lord.

Give me such a message, that my mind may cease to wander.

Our soul is enmeshed in created matter —it has become *jiva*—through the connection with the mind. And the mind in turn has sold itself to the rule of the senses. Sometimes it is dragged by one

sense, sometimes another. So he asks to be given something which will stop this vagrancy of the mind—someone should give a taste of that Nectar, sipping which all worldly wines become tasteless. *Leave all insipid worldly tastes, my friend, and drink the Nectar of Naam.* There is no real and lasting effect in the worldly pleasures, but with Naam one becomes filled with a deep satisfied contentment. Put wood or oil on a fire and it will flare up even brighter, but if you throw water or sand upon it, it will fizzle out. *Getting Naam, mind is satisfied; Without Naam, life is accursed.*

But Naam cannot be had through money, force, flattery, homage, etc. It can be received only by serving a true Master. *There is no difference between the Sadh and the Lord.* He who is one with the Lord is the Sadhu, and he is the mouthpiece of God. If only someone would bring us near to that personality. *Through ages past, present, and future will He remain with me; My mind likes that kind of Personality.* Who is he? *He is my True Friend, meeting whom all misapprehension is erased.* Search the whole world; such a personality is rarely found. The Satguru has an exceedingly noble task—to rejoin the souls back to the Lord—but in between is the mind, and that is why Man alone cannot do this work. The mind must be controlled. If you look at Man's condition you will admit that he is helplessly being dragged along, wherever the senses are leading, wherever his passions are enticing him. If some beautiful scenery or some beautiful form is seen, the mind is dragged towards it; if some attractive music is heard, the mind is dragged to that; the sight of food alone is enough to stir the taste into anticipation; the mind is constantly dragged hither and thither. So the poor soul, which supplies the strength for all this, is being ridden mercilessly. It should have been in supreme control, but the mind and senses have overpowered it and rendered it helpless in this degraded position—is it not a very shameful thing? So the Master says that such a message should be given which will control the rebel mind. Give us that intoxication which has a stronger attraction and beauty than all others, that the mind may cease to look elsewhere for its enjoyment. That special intoxication exists only in the Naam. Naam is the same as the Ever-Existent Lord, and this Bread of Life is received only by those upon whom that Lord showers His mercy. *If you have great destiny, you meet the Satguru.* And what happens? *He puts in your heart the means of serving the Shabd, through the attention.* If one should meet such a Master, one should ask him to perform this spiritual operation.

All Masters have proclaimed that there is God, and He resides in the physical temple of the human form. One Muslim fakir advises that if you have definitely decided to realize the Lord, then place one foot upon your mind, and the next step will take you to the Lord's door. In the Koran it is written that he who can control his mind reaches the door of God. Our soul is attention. The Lord is the Greater Attention. That Greater Attention has made millions of worlds—regions upon regions—can we not even make a single small town? The whole machinery of the body is driven by us, the soul. Whatever we turn our attention to can become successful. If you eat your food without any attention on it, you will not taste it. If you put all your attention on a certain task, others may shout at you yet you will not hear them. There is great power in the attention, yet it is unhappily dragged around

by the mind. For the solution to that, we must offer the mind a stronger taste. For example, if you stir one teaspoonful of sugar into a glass of water, that liquid will seem sweet. If you stir one cupful of sugar into another glass of water, that liquid will taste like syrup, it will be so sweet. If you then taste the first liquid once again, it will appear to have no sweetness at all. So Naam has got the Nectar of the Lord which satisfied the mind and renders the small enjoyments insipid.

Without the Naam, a meaningless life is spent. Furthermore, *Without a perfect Master no one can get it, even with a million good deeds.* It is a very high destiny to meet such a Master. If, for instance, you enter a perfumery you can enjoy the scent of the perfume without even buying any. But if the perfumist gives you a small phial to take away, then? Masters have a radiation, and if one sits in full concentration in their company, one gains the benefit of that. If, in his intoxicated nature, the Master speaks out, what happens?

In Bengal there was once a Master named Chaitanya Mahaprabhu. All Masters have their own expressions in praise of God, and this one would say *"Hari bol"* which means, "Speak the name of God." One day he approached some washermen who were washing clothes by the river, and they thought he was a beggar of no account. But he sought out one washerman and persisted that he should repeat the words, "Hari bol." At first the washerman ignored his request, but when he persisted and persisted, he agreed to say the words if only to be rid of the beggar, so he said, "Hari bol." Now there was a great charging in these words, and he could not cease from repeating them in intoxication. He danced around singing "Hari bol, Hari bol" and soon the other washermen gathered around him in curiosity, but they too became caught up in the magic intoxication of those words, and they also began repeating "Hari bol, Hari bol." So you see, it is a great, great blessing to meet a Master. Even if he gives no gift, yet while sitting quietly and attentively in his presence, you will enjoy sweet and serene peace. And if he gives you the contact, and you increase that contact by daily practice, then the whole world's noxious attractions would fade away gradually. And whose praises are here being sung? A small disciple's. But he should be a *real* disciple—not a disciple of mind and senses, of this and other worlds.

I give this mind unto Thee, O Guru,
Show me the Path.

Our Hazur once said, "If only you people could give your minds today, you would immediately go back Home." One man stood up and said that he was prepared to give his mind, but Baba Sawan Singh Ji said, "How can a person give something which does not belong to him? First make the mind your own, and then say you will give it." The cure lies within us—not from outside—and that is the Satguru's Naam. Satguru *is* Naam—the Word, made flesh.

How many people in the world truly pray to God for the sake of God? The Sikhs have a prayer: *To be with the Gurumukh, to have company of a Sadhu, to have the intoxication of the Naam; This is the true affinity in which Thy Name is remembered in the heart.* They pray also: *Nanak's servant wants only this happiness; Give me the company of a Sant.* These are daily prayers in the life of a Sikh, but when they do

meet a Sant or Master they insist that they do not need help from anyone.

I have walked from far off ages;
Now I see, and surrender myself
unto Thee.

We have lived through many species of life, and have finally reached the human form, supreme in all the 8,400,000 species. If one takes a step forward from here, one can reach one's True Home, but if one steps backwards, one reverts again to the cycle of lives, the wheel of births and deaths. The Master says that after so many births through the ages, he can now *see* that the Satguru is competent to release him from this imprisonment in creation. We are weighed down by karmas from the past actions, some of which get paid off, but most of which remain unaccounted for. While these accounts are outstanding, nothing can be achieved spiritually, and the soul cannot be released from the wheel of life.

When King Dhritarashtra, who was blind from birth, was asked what he had done to deserve such a fate, he said, "I know of my past for the last one hundred births, and can find nothing in them to deserve this blindness." Then Lord Krishna, who held the status of Yogishwar which denotes the highest proficiency in all yogic powers, gave a little attention to the King, and he was able to see that in the 106th birth back he had committed a certain action for which he was now paying with blindness. So you see, our condition is like an overburdened donkey which is stuck in a bog and cannot get out. The weight of our past lies heavy on our heads, and the bog of mind and senses has such strength that we are sinking further and further into the mire with each life. If someone would only take true compassion on us! Who can have such compassion, but a God-realized soul who leaves his home of contentment to descend and bear all the insults and brickbats of the world, and whose aim and desire is only to take the dear souls out of their sad predicament. And when he accepts each soul, he first lightens the burden of those karmas, and then pulls him out. *The Great Guru pulls the attention out.*

It is obvious that those who are at the level of mind and senses can only achieve whatever is within this same level. If a person wants to realize the Lord, then outer efforts of prayer, austerities, fasting, reading of scriptures, pilgrimages, donations, singing, etc., all of which are done at the level of mind and senses, cannot therefore take the soul above this level. In all these actions, even the very thought of doing them remains to restrict one from rising into higher levels of consciousness—the more beautiful realms of Light. That is why the soul cannot release itself from its plight—it must have help. *Shabd burns out ego and attachment; The Gurumukh receives the Effulgent Light.* When the sikh becomes the Gurumukh, the mouthpiece of the Guru, he gets the Effulgent Light which is God's own form. His ego is wiped out, for he *sees* clearly that he is not doing anything, but God is working through him. With this knowledge, pride of I-hood leaves.

When the compassionate Satguru gives the contact with Naam—a connection to the Light and Sound—then where will that take us? It will take us to its source, and that is our true home, for when the Lord willed to become many from one, this resulted in vibration, out of which were born both Light and Sound. So God Himself is Light and He is Sound—the *Nada.* The work of the true Master, the one in whom the

Lord has manifested, is to give the connection to Naam, which is Light and Sound. What gift could be greater than this? *No one but the Satguru is capable of giving.*

To obey, and to surrender oneself, are two different things. Being obedient to the Guru's wishes does not mean you have surrendered yourself, although he who has surrendered is naturally obedient. But if you have surrendered you will not think of why and what, you will just do what he says. *I have given myself unto Your reckoning, so do what You will.* When Hazrat Ibrahim's slave was asked where he would like to sleep, what clothes he would like to wear, the slave replied, "Sire, you have bought me, whatever you wish I will do." This is what surrender means. It is a very difficult step to take, for hundreds of doubts enter the mind. When people see the Guru living like an ordinary human being, eating, drinking, etc., they become careless in thought and respect. You should always remember that a Master's life is two-in-one. He is the son of man, accepting all as brothers, having no ill thought for anyone, living like a true human being, sharing happiness and misery with others. He also suffers in the sadness of others, and sometimes sheds tears of sympathy too. But, as his true Self, he leads the souls within and up. Those unfortunate people who consider him merely a man, remain at the level of man and lose the golden opportunity. So he advises us to surrender.

And now I see, and surrender myself unto You.

This is the only way to crowning success. If a man has four sons, and three of them are very demanding, but the fourth is content to accept whatever the father gives, does that mean the father will ignore him? Rather would he have more love for that son, and unasked for, his full share would be given. This shows surrender. Guru Ramdas Ji once said, *My Guru is a great Dyer and has a huge vat of color; Whosoever gives his mind will be dyed in it.* But we can give all else but that.

I came with hope in my heart;
O take away all my misery.

That is all he desires. Seeing the competency of his Guru, he surrenders himself, and asks that all his unhappiness may be washed away.

To walk this Path, brothers, benefit from obedience.

The Master thinks of all humanity as brothers—he does not say that he is God. *If ye love me, keep my commandments.* Those who bow their heads to his words will most decidedly gain salvation. *Satguru's words—words* ARE *the Satguru.* In months, even days, success can be ours; but we have no respect for his words. Yes, outwardly we make a great show of respect, but we do not obey his instructions. It is a big weakness —we are most lacking in this. If you start obeying from today, you will see the difference. *Since the day I met the Master heart to heart, my days have changed for the better.* From that very day the real meeting started. And what is the real meeting? There are two kinds: one is just to see someone, and the other is when one heart becomes one with the other, through *inner* sight. This latter is the true meeting, and from then on? *True association is with the Master.* Masters have said also that such a meeting washes away all sins. *Not* through just looking physically.

Life is short, but it came with a great

blessing: it is thy turn to meet God. *This* is the time to realize the Lord. And when you meet a God-realized soul, speak out all your innermost thoughts —and then do what he says. *Know you have met the Satguru, when you lose all attachment by rising above body consciousness.* First above the physical, when attachment to the body leaves, and then above the astral and causal, in that order. This is the fruit of meeting a Satguru, and there is only one condition laid down—that is obedience. Each one of you has been told to keep a spiritual diary, but how many keep them correctly? Five per cent at the most. Those who keep the diary correctly are succeeding in meditation. Who knows when you will get this human birth again? Kabir Sahib says, *Each human breath is valued as the Three Regions combined.* Just consider then how ruthlessly we waste our lives.

Renounce the mind's thoughts, and rise above duality.

Leave whatever the mind tells you—obey only the Guru's words. Furthermore, leave all impressions and influence begotten of ignorance. God is in all—each one has a soul, which is His entity. We are all brothers and sisters in God, and the body is the very temple of God. Leave now all ignorant attitude—put it behind you. Lord Krishna says, *He who sees all in me, and me in all, is surely my loved one.* In your diary is a column for humility. Sometimes a person thinks of his riches, his education, his position, or power over others. Remember that God is in every form; when He is sitting within us, why all this pride? If the master is sitting and the servant standing, this is the result of karma—action and reaction—and there is really no difference between the two.

When you get a glimpse of the Lord, this heat wave will not affect you.

You must go through all the ups and downs of life, but if you follow the Guru's behests, these things will have no effect upon you. Our Hazur used to say that the thorns that are spread along life's way cannot be swept aside, but why not wear strong boots for protection? Join your soul to God—from within. The greatest sin in this life is hatred for others, because of Him who lives in each and every one. If you are hating Him, how do you expect to meet Him? *If you desire to meet your Beloved, injure nobody.*

I myself do not know how to speak —the words which come are God's orders.

Guru Arjan Sahib now explains that the words he utters are not his own, but come through the Lord's direction. What more could he say? It is like a proclamation, for Masters *are* conscious co-workers in the Divine plan, and they always acknowledge that He is the Doer, and not them. God speaks through them, that humanity may know the way back to Him.

The treasure of devotion to the Lord is a gift of the Almighty, given out of compassion through Guru Nanak.

Devotion to the Lord is a valuable treasure—and it is a gift given out of the compassion of the Guru who distributes it. Unfortunately people do not realize its value.

I ate so much, all my hunger was satisfied.

Desire no longer torments if the hunger becomes satisfied. This gift will satisfy

all hunger and thirst, for contact with God is food for the soul. That is the connection with Naam. To see the Light and hear the Sound is the daily bread and water of life.

Whenever I see even the small guru-sikh, again and again I will bow to him.

To see the Light of the Guru in even the smallest disciple deserves homage. Out of compassion this gift is given, but no one wants it. Guru Arjan says that when he received this gift, all desire was satisfied. Now I will take a short hymn on what the disciple's program should be:

He who calls himself a sikh of the Satguru
Should arise before dawn and meditate on Naam.

Guru Arjan has spoken of half a sikh. Now Guru Ramdas tells us what a sikh should do. The disciple of the Satguru —the one who is the image of the Truth —should arise very early and meditate upon the Naam. When the soul is contacted with the Naam, it sees the Light and hears the Sound, which are within Naam. This is the true meditation, and between 3 a.m. and 6 a.m. is the best time for meditating. Be wide awake—have a bath if necessary. But sit down refreshed and buoyant for meditation. *Those who meditated upon Naam had all their troubles resolved; O Nanak, their faces were radiant with freedom.* Not only were their faces glowing with the Lord's presence, but many others received freedom through them. *A Gurumukh frees millions with a tiny ray of Naam.* A Gurumukh is an enlightened soul. Macrocosm is in the microcosm; *He who traverses the physical (Pind), astral (And), and causal (Brahmand) bodies, finds the Truth.*

He should rise before dawn, and take a bath in Amritsar.

The outer Amritsar is a city which was started by Guru Ramdas, and completed by Guru Arjan. But the Master means here that the soul should go up and take a bath in the inner Amritsar—the Pool of Nectar. In another hymn, Guru Amar Das says, *The true Amritsar is within this body; When the mind drinks of it, he becomes emancipated.* Whoever reaches that Pool of Nectar with love and devotion, having risen above Pind, And, and Brahmand, can take a bath within it. It is called also the tenth door (*Dasam Dwar*), or *Haus-i-Kauzar,* or *Prag Raj.* That is where the soul should take its daily bath, and this should be the sikh's program: *He should rise above the three planes and have a bath in the Pool of Nectar.*

With the Guru's word, take God's Name;
All sins and misery will be washed away.

If the Guru's initiation is followed by absolute obedience to his wishes, all sins will be washed away forever, along with all the miseries of the worldly life. And then, after transcending the physical, astral, and causal planes, and taking the bath in the Pool of Amrit, what should one do?

At sunrise, sing the Gurbani,
After meditating upon the Lord's Naam.

Gurbani are the scriptures containing the holy words of many Masters, and these should be read daily. It is something like sitting in the mother's lap, where one feels uplifted and reassured.

Furthermore, one is reminded of the valuable jewel which lies within one's being. The words tell us where and how that bread of life can be contacted, and through whom. It is a most helpful thing to read the words of the Masters. But note that he says one should read *after* meditating. There is much difference between reading and meditating; the former is not a substitute for the latter. The books do describe how the soul can rise above all three planes, and go into the fourth stage—beyond which lies Sat Lok or Sach Khand. It is good to refresh this lesson daily. But the trouble is that we have forgotten to meditate and are stuck with the holy books alone. We must become connected to that, within. *The Perpetual Sound is food for the soul; Nanak says, he whose Satguru is perfect will get it.* The Music of the Spheres continues perpetually, and if your attention is controlled you can hear it when working or resting. *Sitting or standing, meditate upon God's Name.*

He who with each breath remembers God—
That gurusikh gains the Guru's pleasure.

The Guru loves one who meditates upon Naam day and night. The Guru loves one who takes his teachings to heart and lives up to them. *Khalsa is my True Form; In the Khalsa do I reside; Khalsa is my True Companion; Khalsa is my Perfect Master; In these words there's not the smallest falsehood; I take my Par Brahm Guru Nanak as witness.* The child who obeys the Guru's words will get whatever he wishes. Is he not the Guru's beloved child? Although of course, such a child never asks for anything; he has no need, for his greatest dharma is to live on the Guru's will and pleasure. Brothers, do you want to be someone in the Guru's favor? Then these are the two things you must do. But we say we have no time—so who is going to keep the diaries? What is the result? We are just delaying what we will have to do. Remember, when we meet the Satguru . . . *Know you have met the Satguru when attachment and desire are finished.* From that day, your good days will start—but not by waving your hands, dancing, jumping around, showing outer enthusiasm and demonstration. Only one who respects and follows the Master's words—is utterly truthful before him—will gain the spiritual riches. He is sitting within, remember, and then we want to trick him as well as others. Furthermore we want to hide things from him. There is an old Punjabi saying: "In front of the Guru and the doctor, one should hide nothing." Some even call *him* a liar. What will happen to such people? They will remain imprisoned in creation and the births and deaths, and will continue around the cycle of 8,400,000. But eventually they will have to do the work.

He on whom the Lord's mercy is showered,
Gains the message through the Master.

The Guru gives the message to those whom the Lord Himself has blessed. God sends the Masters, and He Himself gives the treasure by manifesting Himself in them.

Nanak's follower desires the dust of that gurusikh's feet,
Who repeats and makes others repeat the Naam.

The receiver should know that it is God's gift, through the Guru's mercy. He whose ego rises to confront his Guru does not understand this. *The intoxica-*

tion of Naam, O Nanak, inebriates day and night. The Masters have described that intoxication again and again. One Satsang is really enough to understand, but we should then make it our very life —live up to it.

It does not matter to which religion you belong. You can succeed, for this message is for all Mankind. Different religions and sects are the results of karmic reactions, but the soul is the conscious entity, part of the All Consciousness which lies within each and every being. So the body is truly the temple of God, in which His Light is burning. From today, become a worthy sikh—worthy even to be called a guru-sikh, the beloved disciple of the Guru. You can do this if you obey the Master's words. You will not do it? You will *have* to do it—if not in this birth, then in the next. Oh, brothers, what is the use of coming again and again? Why not do it now? *If this birth goes, it will not come again in your hands, and the precious life is wasted.*

On Meeting the Master

Advice from Baba Sawan Singh Ji

WHEN YOU MEET *the Great Master, as a result of good fortune, then have Master's darshan as if you were a man tormented by acute hunger, or like an infant who yearns for the protective mother, the only source of nourishment; if anyone interferes between him and his mother, he cries painfully and falls into desperation—like a rainbird who drinks only the water of the rain, when finally the skies burst into showers—like a fish separated from water, when it goes back to the soothing water—like this, one should get elated on seeing the Satguru, so much so that on having darshan, the devotee should forget the consciousness of his body and have no thought or consideration of rain, sunshine or shadow.*

Look minutely into the middle of Master's two luminous eyes, riveting your attention. Don't blink your eyes, as far as possiible. Hear the recitation and utterances of the Great Master with your ears and have darshan with your eyes.

The gaze should be so confined that you see only the holy face of the Satguru and do not see the face of anyone else. Silently, imbibe the utterances of the Satguru. Do not pay any attention to any noise, such as knocking at the door or what anyone else says. If individuals come in and say hello, shake hands, or say good morning or evening to the Great Master, don't pay attention to them. If you do, it means disrespect to the Master. It is a great loss for one to leave the Master's precious darshan and look toward others. Be so much absorbed that your attention doesn't divert toward the person who might interrupt.

After hearing the discourse, one should not speak with anyone nor see anyone. Put emphasis on Simran. Escape from the company of those talking and socializing. Rest assured that the Satguru has filled the pipe of our heart with His darshan. If you start talking with anyone, the heart will keep on emptying of the darshan.

WITH MASTER ON HAZUR'S BIRTHDAY

Bruce Cowan reports on the celebrations of July 26-28, 1972

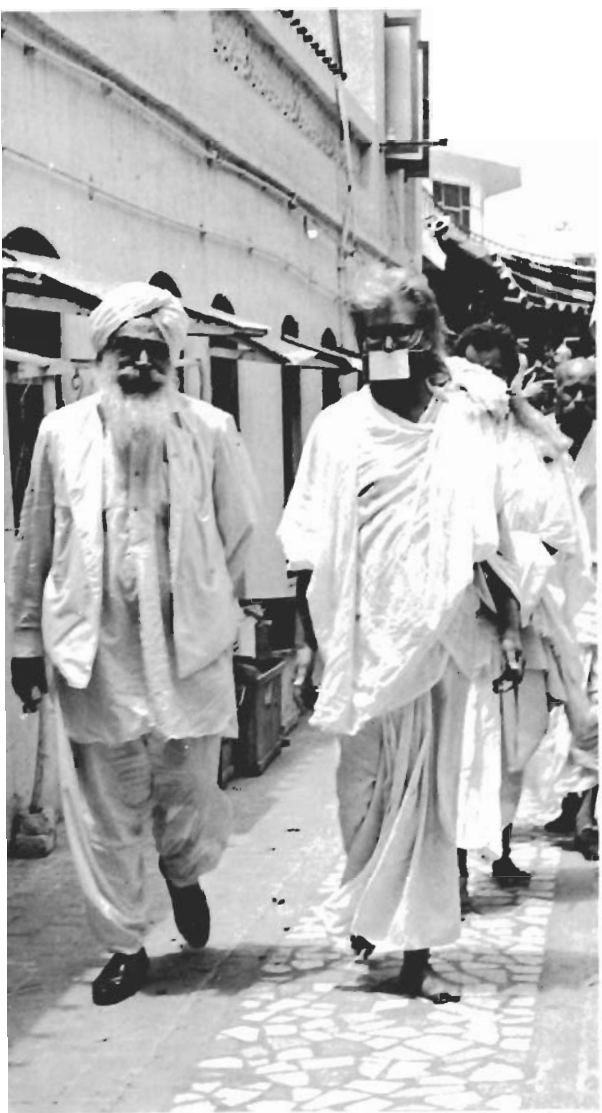
WE SHOULD consider carefully our reasons for traveling to the Master's feet, so that we make best use of our time there. To come to His Holy Feet provides us with the opportunity to step out of the casing of worldly involvements we have built and dedicate ourselves for a period of time to the Master's Love. It is through concentration on this infinite love of His that we can make great progress on the Path. In addition, His physical presence allows us to overcome the inhibitions of separateness and distance which the intellect establishes. When with Him, we benefit most if we forget ourselves and absorb ourselves in His Love—to become like little children, depending on all things from our Father.

We (a dear initiated lady of 65 and I) arrived at Delhi airport in the early hours of the morning—from winter in Australia to summer in India; from the cold of worldly attachments to the warmth of His care. We were met even at this time by dear ones from Sawan Ashram. We had to wait to see Master as He was at Manav Kendra and my companion's luggage had been left in transit at Hong Kong. All that day we were anxious and strained as, no matter how hard we tried, we could not get telegraphic confirmation that the luggage was located and would be shipped, and we could not go to Master at Dehra Dun until it came. Yet the very moment we resolved to leave the problem in the

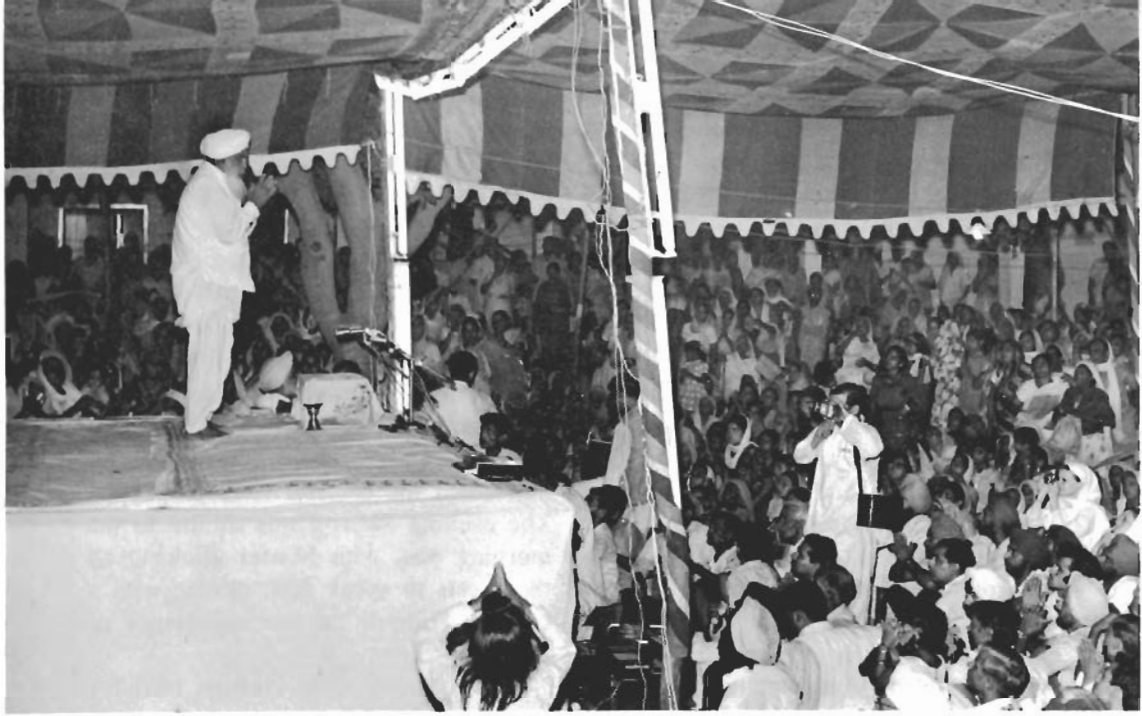
Master's hands, the confirmation came! We went to Dehra Dun the next day.

During my last visit, Master had put us in meditation at the Manav Kendra site, then quite undeveloped. Now as we arrived we saw the beautiful Mansarovar peacefully reflecting the evening sun, Master's house set amidst the trees and overlooking the pool, and so many other buildings. Already Manav Kendra has taken on the role of man-service through medical service to the community from the hospital and a school for the underprivileged children in the district. Just as we arrived, Master finished talking to a small group of disciples and came to greet us. The joyous reunion was complete with Master taking my hand, sitting us both on the porch, and inquiring about our welfare. My cup could not hold the happiness or the love of those minutes.

For all of us, the time at Manav Kendra was personal, relaxed, but intensely inward-looking. Most of our time was spent in beautiful meditation, including morning and evening meditations on Master's porch or by the Mansarovar. Master's talks were so personal and intense. *"You are here only for a short*



The Master with Muni Sushil Kumar Ji, well-known Jain holy man, who was an honored guest at the celebrations.



while. Forget the world outside, your home, your family, your friends . . ." Long loving glances of grace entranced us so that almost every thought was for Him. And Master's Love was so radiant that the fortunate ones could see His pure white aura extending from His head, lighting up the sky around. . . .

We returned to Delhi just before Hazur's birthday celebrations. The Master was already lovingly caring for His Indian children who had come from afar and the happiness of a Father could be seen on His face. He gave meditation instructions and darshan to all those who came. They would come with their problems (*Are you keeping your diaries?*), with their babies, with their gifts (which were blessed and returned to the giver), and their parshad (food or sweets for blessing and distribution). He stressed the need for spiritual development and pointed out that a disciple was on probation until he saw and talked with the Master within.

Many disciples arrived the day before the birthday. Meditation followed by Satsang was given in the morning, and there was another Satsang in the evening. During these talks, the Master mentioned, among many other things, that he had asked Hazur, shortly after his initiation, how long a time each day he should spend in meditation. Hazur replied, "Four, five, or six hours minimum; the maximum is the most you can do." He also mentioned his devout Muslim friend, a professor, whom he met in Lahore. He performed his prayers, not only five times a day as required by the Islamic faith, but much more than that. When Master asked him why, he said that five times was his duty, but should he not be anxious to seek His pleasure? So Master said that whatever meditation we do, over and above the minimum of two hours He has laid down, will be a source of pleasure to Him.

With so many of His dear children

gathering, still the Master gave abundant time to the Western disciples and their problems: taking tender care of those who were ill, giving them special darshans in their rooms, etc. But some felt their strength and appetite return when they heard that He was coming to see them.

On Hazur's birthday, about 20,000 people attended the morning Satsang. Master in His humility talked briefly, then handed over the Satsang to distinguished guests and initiates of Baba Sawan Singh. Master then spoke again at the very end. Although we had an interpreter, I was concentrating on the love glances and radiation coming from Master's eyes. (He says that the disciple gets two-thirds from radiation, and one-third from word of mouth.) Master also inserts key phrases in English into His Hindi talks, which gave me something to contemplate.

Besides the talks by various speakers, there was reading of poems (including one in English by a Western disciple), and singing of devotional *bhajans,* including a group sung by some Jain nuns who were honored guests and sang very beautifully. Among the talks was one given in English by Sharleene Sherwin of Long Island, on behalf of the Western disciples.

After the Satsang, a meal was fed to every one of the 20,000 who wished it. The Ashram seemed full to capacity as the people were served their simple food on leaves, by attendants who walked up and down the colorful rows of people. The evening Satsang was similar to the morning one, with Master allowing all the guests to speak first, closing with a talk by Himself on the importance of initiation.

The morning after Hazur's birthday was the time for initiation. When we entered the canvas-covered area, we found Master walking up and down among the applicants, weeding out those who were not yet ready. What an experience to see 690 people initiated on that morning! And out of that number, 300

saw the Master's Radiant Form within. Truly there is no limit to His power.

During the morning Satsang on Hazur's birthday, the Master's visit to the West was announced to the Indian disciples for the first time. This will be a time of great excitement for all Western initiates, and considering the short time that Master will be spending at each center, it is of the utmost importance that each disciple make the best use of time by forgetting the world outside, becoming absorbed into His love, forgetting ourselves and having only thoughts for Him. Then the blessings will come in darshan and meditation.

Master gave us a parable once: Love and intellect went for a walk. Intellect said, "Let's go and come back." Love said, "Let's go and see where to go from there." Love knows only the direction of the Beloved. May our loving thoughts be always on Him while we are enjoying His physical presence.

The Yearning of the Soul

Talk given at Sawan Ashram, July 27, 1972

BELOVED MASTER AND BROTHERS AND SISTERS IN GOD: *There are nine of us here today from America, Australia and Canada, who have traveled many thousands of miles to be in the physical presence of our Beloved Satguru, Kirpal Singh Ji.*

We have His Naam Initiation and He is deeply embedded in us here and in initiates abroad as the Holy Light and Sound of God. We receive His radiation even in America, Canada and Australia as His Power of Love knows no bounds of time or space. But there is something indescribably wonderful in being in His physical presence and it is the yearning of the soul to bask in His Light and Love which has brought us here —some over many obstacles. While the obstacle course may be rugged at times, the reward is supreme—His Darshan.

We come with cameras trying to capture some of His beauty. Feeble effort! What picture can capture His love?

It is His perfection ever before us to inspire us, His Light, Wisdom and Love to guide us, that will lead us home to God. And so side by side we proceed, His Grace crowning our efforts with success.

There are thousands waiting for Master to come to America. Satsang centers are growing in size and number. It has been nine years since many of us last saw Master, since He blessed America with His Presence. The memory of one brief darshan has had to suffice many initiates for years.

That one glance of grace to receptive souls from the God-intoxicated eyes of the Master has been enough to change many lives. For it is in those eyes that we see God, and the soul is touched.

It is with deep respect we join in the festivities today along with our dear brothers and sisters here, in memory of the birth of the great Master Saint, Baba Sawan Singh Ji, with gratitude to Him for His successor, our Satguru Kirpal Singh Ji.

SHARLEENE SHERWIN

Respectful Love

Tina McKnight & Ruth Goodwin

WITH MASTER'S GRACE, we were given the opportunity to sit at His Holy Feet for a short time preceding His upcoming world tour. This was an invaluable experience which we would like to share with His children abroad who so long to see Him, so that all can benefit more from His Holy Presence.

One thing in India which prevails in the minds of all is a feeling of great respect for others. This is manifest both inwardly through great humility, and outwardly through respectful actions. All are children of the same Father. When we are with our Father, these actions and feelings should be paramount. In India, when Satsangis and visitors come from outside to see our Master, they greet Him with folded palms and bowed head; they keep a respectful distance from Him, thus allowing Him to move or be seated as He wishes. There is a minimum of hand-shaking or physical contact of any kind with the Master. He is treated with reverence as He should be. I think we should try to understand this.

Master knows what is in the hearts of each one of us. Faith and love for Him should be our keynotes when we are with Him as well as afar. He knows what each one of us needs, and in His Grace, will provide. To be at His Feet in India repeatedly bears witness to this. Again and again, out of crowds of hundreds, our Beloved Father would single out some soul at some distance away and ask him about his welfare, knowing full well the questioning heart of His child.

Another thing we noticed during a recent question period in the evening: Master said that He wants us to ask Him spiritual questions of importance. He wants that we understand all aspects of the Path and that we are fully satisfied with its different aspects. We should, however, limit questions to this sphere alone, and weigh our words carefully. Often when we would sit by the Master in the evening, He would ask us, "Any questions? Any news?" If there was no response, Master would begin to speak and automatically answer those things of which we were unsure. So many people notice that it is almost better to remain silent in the presence of the Master. He will fill the silence with more than words.

In India also, people are very relaxed. I think we can learn from this too. Drawing upon this idea, perhaps we should try to remain calm and reposed as much as we can, not running from place to place or pressing the Master for urgent schedules. It is hard for us abroad to inculcate this habit of peace and relaxation, leaving Master's will to take its course. Again, faith, Simran, and sweet thoughts is the only way we can exist. With these things, all runs so smoothly with His Grace.

Master was so busy while we were there in India. With Manav Kendra expanding, He was working until 11:30 p.m. many nights, talking to workers, draftsmen, planners and officials. Returning to Delhi for Baba Sawan Singh's birthday celebrations, Master took care of the needs of every single person—sitting with people in shifts throughout the three days as they came for His

Blessed Darshan. Ceaselessly our Satguru worked. Six Satsangs were held during the three days. Treating each one as His child, He filled him or her with spiritual food and quenched mental and physical thirsts also. With such love He serves us! We must learn to serve Him also. After all had left from the celebrations, Master spent His time answering correspondence, which had accumulated to large amounts in the past few days. Also, world tour plans are being formulated and so much work had to be finished before departure.

The work has not ceased even for a moment. Master is Godman. No one in the world could do what He does. Still, He does have a physical frame, which He has taken for our sake. Being physical, demands can be made on it which are over and above the laws of Nature. Masters do not transcend these laws for their sake or comfort. Instead, they continue to labor for ours. Let us take this into consideration when we demand something of our Beloved and ask ourselves if we are deserving of His sacrifice. He will take care, if we allow Him to. Even if we go beyond our limits, He will take care, but often we have put our little selves in the way and benefit is less.

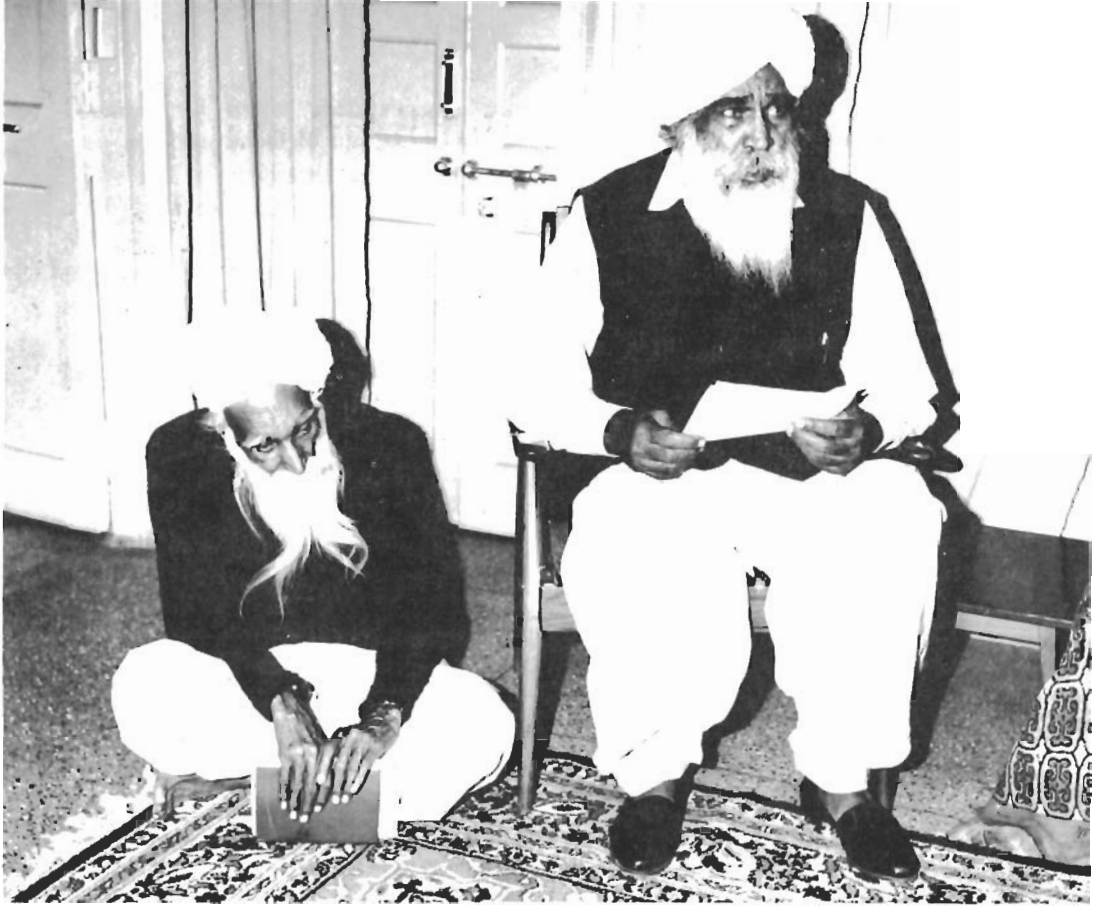
It is always good to read and reread His circular letters and books again and again. Each time we read them, His will becomes a little more clear with reference to our daily life. They can never be read too many times. It is good to carry them around to read in spare moments even when near Him physically. Then we can see the words personified.

In these ways, we can perhaps maintain equilibrium so that our Master can smoothly make His way around to see all His dear children. This, coupled with the deep love and reverence which we all feel so deeply, will enable us to truly benefit from His magnificent presence.

On the Way

Spiraling stairway of love
to HIS door.
Veils to rip asunder
Dark valleys to creep through
Snares to foil
Move up
HE is there
Waiting so patiently and sweetly,
even now —

Ruth Coopersmith



Sardar Dalip Singh Ji, the Treasurer of Sawan Ashram, left his body just prior to Master's departure for the West. He is pictured above at left with his red account book—brought every single night to Master to check.

(Continued from page 2)

"5. Keep your complete attention on Master's eyes and face when with Him, and meditate after seeing Him. With this one-pointed devotion, Master has said, you can derive more benefit in a few days than traveling with Him for a year with scattered attention."

Sharleene also suggested that Master's stay in each area would be more beneficial to all and run more smoothly if (a) a place is provided for Him to eat and sleep in complete privacy; (b) a place is made available during the day, with the simple kitchen mentioned above, where initiates can come for meditation, darshan, private talks, etc.; (c) perhaps two or three men could be chosen from among the Satsangis to help make sure that people do not crowd Him too closely; (d) if all petty bickering is avoided.

Helpful in keeping us aware of who the Master is, who we are, and why we are with Him, are: the discourse, "Are You Even Half a Disciple?", published in this magazine; the article, "Satsang: The Gift of the Guru," appearing in the July 1971 issue of SAT SANDESH; the discourse, "Change Your Habits Now," in the February 1971 issue; and the book *Morning Talks*. All of these could be reread with great benefit before He comes and while He is here.

Russell Perkins

Manav Kendra . . . belongs to all mankind for the creation of understanding, peace, and progress. The institution is dedicated to the concrete realization of human unity and is projected as an entirely new concept of integral education and moral living according to the ethics of spirituality. . . . Without an inner change, man can no longer cope with the all-round development of his life. To accomplish this vital and indispensable task, the very nature of education has to be transformed so that it can give society young men and women who are not only intellectually but emotionally trained for vigorous, realistic and constructive leadership. We envisage such an atmosphere where persons will be able to grow and develop integrally without losing contact with their souls.

From "Toward the New Education"
BY KIRPAL SINGH