The Incarnation of Love

Sat Sandesh

The Message of the Masters

October 1973

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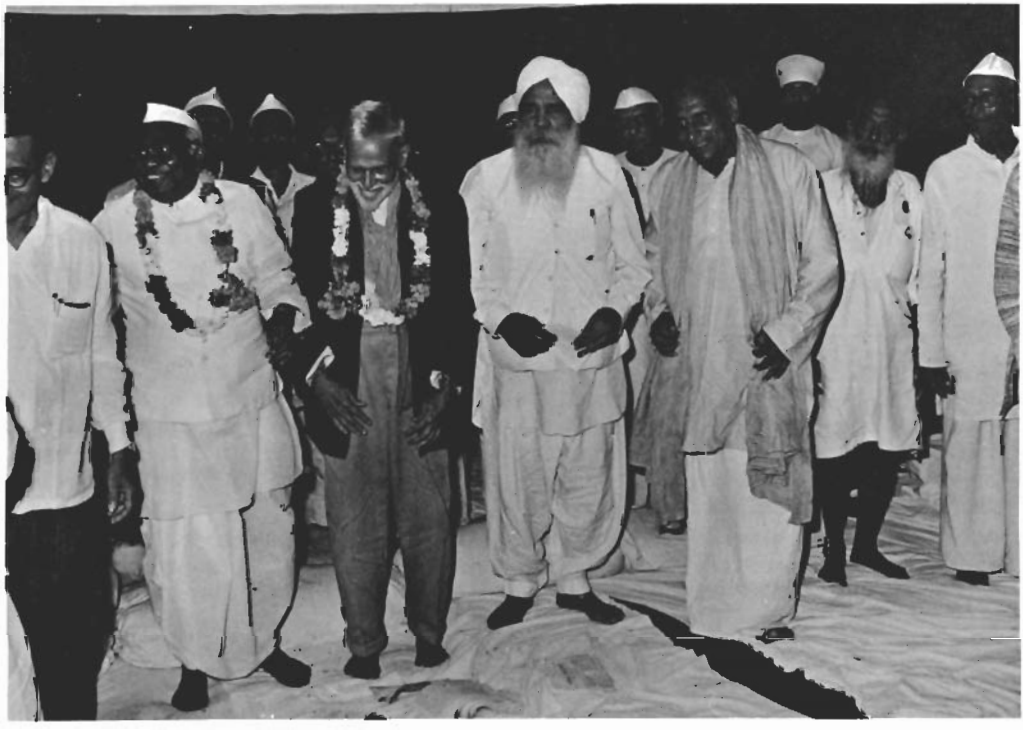


THE FREEDOM FIGHTERS CONVENE

The All India Freedom Fighters Convention, made up of old associates of Mahatma Gandhi and veterans of the struggle for Indian independence, was held August 12-14, 1973, *at Vigyan Bhavan, New Delhi, under the auspices of Ruhani Satsang, and attended by Prime Minister Indira Gandhi, many leading freedom fighters and a host of veterans of the now 30-year old movement. Many of the participants accepted the hospitality of Sawan Ashram for the period of the function, and additional meetings were held there.*

Mr. Y. B. Chavan, Finance Minister of the Federal Republic of India, visits Sawan Ashram and addresses the five hundred veterans of the Freedom Fighters movement, staying at Sawan Ashram over the convention.

MAHATMA GANDHI

Born October 2, 1869

Friends, the frail exterior,
The weakness of limbs—
Why bemoan?
Soul is the conqueror of the cosmos.
When the forces of mind and matter
Strike against the power of spirituality,
They crumble like a house built on sand.

A skeleton of bones, a handful of clay,
Which the hard granite walls couldn't deter;
A magic touch of his hand
Turned pointed bayonets into sheaves of corn.
Does the sun accept defeat from the dark night?

Soul: the tormented soul of the earth,
Of the starved and naked millions,
Of the wailing, helpless folk,
Of the widow's mate
Caught up in the flames of war—
Might failed to smash that powerful soul
As strong wind fails to smother a tender petal.

A warrior who stakes his all in the great struggle
Scorns to die on a comfortable couch.
He gulps the cup of death when a call comes
And exposes his proud chest to the death-dealing bullets.

You are a votary of non-violence,
A champion of the caravan of love.
Your blood gave tint to the soil:
Like oil, to be poured into more and more lamps—
Illumining and showing the path
As the caravan moves on.

Darshan

THE MASTER'S TALK

Solve the Mystery of Life

ALL CREATION WAS MADE *to serve man; man is the highest over all.* God is supreme, but after Him, man is the highest in all creation; it is therefore the greatest good fortune to be given the human birth. When God made the human being, He ordered even the angels to bow to man. In the Upanishads is written that after enjoying their earned rewards, long sojourns in the heavenly regions, the souls of the Rishis when returned to earth were glad to live in the human form again.

What then is so praiseworthy about the man-body? The human being has a higher potential. All other species are expressing indulgence only, and although many human beings also continue this indulgence of the senses, yet there are those who, to a great extent, are above this degradation.

As ye sow, so shall ye reap. Certain karmas which have come to fruition in this present life are called the prarabdh karmas; they have shaped the course of this life, in order that certain debts and credits may be balanced. For the shape of the future, we have the opportunity now to trace the kind of pathway we will tread. Once, we were in the Lord's lap but since we left it we have, up to now, not returned there. Had we done so, we would have arrayed in some other glorious existence.

So what is the value of the human

This discourse of the living Master Kirpal Singh Ji was translated from the Hindi by the Sat Sandesh staff.

form? What can be done while living the life of man which cannot be done in any other species? We can reach the True Home — we can return to the Lord's lap. We can realize God. God made man, and He gave all men the same privileges. All are born in the same manner, they have the same outer features: hands, legs, eyes, ears, etc., and the inner construction of the body is the same: heart, brain, liver, kidneys, and so on, including the 'municipality' which throws out the waste matter daily.

The great rishis and Masters who came to the world solved the riddle of life, discovering that man is a three-part being. He has a physical body, and he has intellect, but he *is* a conscious entity which is called soul. The soul is a drop of the Ocean of All Consciousness. Now man should be perfect in all three parts, in the whole trichotomy. He has achieved considerable success physically, in the study of the physical form, its functions and maladies and the cure thereof, through various systems of medicine: allopathic, homoeopathic, naturopathic, vedic, and unani systems. Man has enlarged the use of his intellect to encompass a great deal of knowledge. He can travel the globe in a matter of hours; he has landed on the moon and is trying to reach other planets; he has invented television through which one sees objects and people from thousands of miles, and radio through which one can hear sound from similar distances. With all this mental and physical advancement, yet man is not happy, and why is this? Because he has not even directed his attention toward the third and most important part, and that is his true self or soul, of which he is in complete ignorance.

The machinery of the body works only as long as we, the soul, are with it. When we leave the body, no one will care to have longer proximity with it than is necessary. It is a very wonderful machine, there is no doubt, but it will work for as long as that power is within it and no longer. In the Upanishads the question is asked, *Who is the Great Craftsman that created the human form?* It is an amazing creation with a number of apertures: eyes, ears, nose, etc. and yet the indweller cannot run out of it, for there is something which keeps us within it. We must get to know that power which is in control.

God is Nameless, Absolute, but when He wished to become from one to many, His Power came into expression. That Power is known as Naam in the terms of the Masters. It is also known as Shabd, as Kalma, as Word, and other names. That Power is the creator of all things, it is controlling all things. Just see, there are so many planets in existence, some of which have been five thousand years in orbit — one becomes dizzy considering such wonders, and yet they do not crash into each other. It is very obvious that something is controlling them, and that same power controls us in this body. You can call it God, or you can call it Naam, but all creation is the manifestation of that great Power.

On a small scale this body is the temple of God. *The body is the temple of God, in which the Light of Truth is effulgent.* Soul is the Lord's entity, and consists of consciousness alone. The Lord is Ever Existent, All Wisdom, Perfect Bliss. Soul, being a small particle of God, a drop of the ocean of All Consciousness, also reflects these attributes. Soul is an unchangeable permanence. A man often witnesses other bodies like his own being taken to the cremation ground and consumed. Sometimes he lights the fire with his own hands. Does he not believe that his own body will never meet the same fate? The feeling

of being everlasting, not subject to death, comes from the natural reflection of the Truth within us, of which we do have some awareness. As we, the soul, are an entity of the All Wise Lord, so the reflection of that wisdom is in us, and you will find that even a small child thinks there is none more clever than he. Everyone has this awareness and the feeling of greatness and knowledge in varying degrees.

When god is all bliss, all joy, all happiness, one may well ask how it is possible for man to be so full of misery when he is the very entity of the Lord. Guru Nanak declared, *O Nanak, the whole world is unhappy.* Most of the Masters have made similar statements. Kabir Sahib said,

I have not seen one person in the physical form who is happy;
Whomsoever I see is unhappy.

Soami Ji Maharaj said, *O attention, (soul), you are unhappy, we know it.* He then asks, since when has the soul been unhappy, and replies, *Since the day you separated from the Shabd and developed friendship with the mind.* When the soul got herself entangled with the mind, she became its very image, and under the influence of the senses she in turn became the image of the body and the world. The machinery of the body functions because the soul is present. If one is deep in thought about a particular thing and the attention is not connected to the ear, we do not hear anyone calling us or speaking to us. If they complain that we were not listening to them, we usually reply, "Oh, my attention was elsewhere." Similarly, if one is deep in thought or engaged in activity, people may pass in front of one's eyes and yet one will not see them. The sight does not register when the attention is concentrated on something else, and this is true of all five senses, which do not function without the attention being directed through them. The attention is the outward expression of the soul. After unravelling the mystery of life themselves, the Masters exhort the people to do the same: *Oh man, who are you? What are you? What is your connection with the body and the world outside? What is your relationship with the Controlling Power which controls you and all creation?*

A Master is he who has realized himself, and who can help others to realize themselves. A master is not a person who wears a certain type of garment to denote what he is. The true Master, although working in the human pole, can rise above the body at will whenever he so chooses. So how can the soul realize its happiness? In its attention there is a serene bliss, a little of which is experienced when that attention is attached to something and remains so attached. If the object of attachment is removed, there results a great sorrow, because of the attention being uprooted, for when the attention is focused on something it becomes the very image of that and thereby enjoys a certain amount of happiness. In spite of our nature being all bliss, yet we are miserable most of the time, and the Masters tell us that there is only one cure for this malady: *He who desires perpetual happiness should go under His protection.* He is the Controlling Power in everything, including the physical form. *In the same company, in the same house, but the brothers do not converse.* The two brothers are the soul and God, who both reside in the house of the physical body, but they never talk to each other because the soul has gone into outward expression alone, and has become the very image of the body, mind, and senses. If it would only withdraw within, it would

reverse its direction and consequently start to enjoy the inner bliss.

All Masters advise: *Man, know thyself.* The ancient Greeks said, *Gnothi Seauton.* The Latin philosophers said, *Nosce Teipsum.* This has been told to the world through the ages by all great teachers. One Persian saint said that although man has gained knowledge in the physical and mental phases of life, yet if he knows naught of himself then he is but a fool. Guru Nanak stated very plainly, *Nanak says, without knowing one's self, the illusion will never fade.* If you do not learn to analyse yourself from mind and matter and experience the Truth within you, then you remain under the control of illusion.

What is illusion? Illusion is a name given to anything which appears to be one thing and yet is in fact something else. Man's soul is the Truth, the true part of him, but because of its connection with mind, body and senses it has identified itself with the physical form and the form of the world outside. The body is made of matter, which is ever changing. The world is made of matter, and is likewise changing, at the same rate. When these two things are changing at the same rate, and we are identified with both, naturally the inclination is to accept everything as stationary, permanent. This is a vastly powerful optical illusion in the influence of which we are imprisoned. There is but one way of gaining release from this entangling situation, and that is what all the Masters have prescribed, to know oneself.

The common practice for attempting to attain this knowledge of the self is by methods involving either feelings, or inference, but such methods are subject to error. *Seeing* is above all. Those who know — the self-realized and the God-realized personalities — tell us that man can only know himself through a really scientific method, and that is by self-analysis. If this is my watch which I can place in front of me, and this is my handkerchief which I can remove and put here, and this is my coat which I can remove and put aside, then can I say that this is my body, and this is my mind, and these are my senses, and likewise remove them? Can we remove these coverings from the self? Can we rise above them? This can only be done by a practical self-analysis, and only then will we discover who and what we truly are.

The Gurbani says, *With the Guru's blessing you unravel the mystery of life.* A realized person, who has already unravelled this life's enigma, can demonstrate how to rise above body-consciousness and still the senses, mind and intellect. When these faculties are stilled the soul is able to rise above, and with the grace of the Guru it is reunited with the Oversoul. If you come to know yourself, your whole angle of vision will change, and so will your attitude to life. You will see who your life-long Companion is, and who is the operator of the body's machinery — that same Power which controls all creation. The soul and its Companion do not converse, because man has adopted the illusory image of the world and its environments, through perpetual outgoing expression of the faculties. The soul must withdraw from this outgoing expression before it can see within itself. It is a play of the attention, and one must withdraw that attention and invert, which is what Shah Inayat meant when he told his disciple Bulleh Shah, who asked how one can meet God, *What is there to meeting the Beloved. Just uproot it from here and plant it there.* Masters have their own mode of expression, and Shah Inayat was a gardener by worldly occupation.

If the attention is withdrawn, we can peep into the Truth. First, one must con-

centrate upon oneself and one will come to know that one is truly a conscious entity—a soul—and one will start to see from the level of the soul. Without analyzing soul from mind and matter we view everything from the body's level only, and that is why we remain in illusion.

The true Guru does give a demonstration of how to rise above body-consciousness. This very demonstration used to be given in the Hindu religion when small boys of five, seven, and nine years of age were made "twice born" and were given what was termed the Gyatri Mantra. They were shown practically that the first birth is in the body and the second is in the Beyond. But these days only the mantra is given without any demonstration of the science. Christ also spoke of the second birth, and said, *Except a man be born again, he cannot see the kingdom of God.* Nicodemus, who was a man of some repute in the community, could not understand how anyone could re-enter the mother's womb and be reborn, but Christ explained, *That which is born of the flesh is flesh and that which is born of the Spirit is spirit.* To be reborn is to rise into the Beyond. Learn to die so that you may begin to live. It is a practical, scientific self-analysis. Spirituality is not spiritism, nor spiritualism, it is not hypnotism nor mesmerism. Self-analysis means to know one's self, and know God, face to face. This is the true advancement. Saint Plutarch also mentioned the second birth and explained that the souls of those initiated into the mysteries of the Beyond have the same experience of leaving the body as at the time of death. Guru Nanak says, *Oh Nanak, master such a yoga through which you can die whilst living.*

What kind of death is experienced while living? And how can one invert the senses from the outgoing faculties? When these questions were put to Guru Amar Das Ji, he replied,

When the Satguru is met, one inverts, oh brother;
By dying whilst living, the mystery is solved.

So if you meet someone who is one with the Truth, who knows who and what he is and has experienced the Lord, through his help your senses will invert, you will withdraw from the outer world and will be able to see inside. At death, a soul withdraws to the "seat of the soul," a point behind and between the physical eyes, where the "window" opens into the Beyond. When you go through that window, you will be able to see who you are, and will see that Controlling Power at work. Such experience can only be had in the man-body and in no other species in all creation, and for this reason alone is the human form considered as the highest. Those who are living in the human form are greatly fortunate, whether they realize it or not.

We should be attached to something which will never die, for the soul's nature is to be attached to something, and while it is attached it enjoys a fraction of that bliss; but when the object of attachment is removed, then misery sets in. What is that which will never die? That is God, who is known by many names. But man is steeped in the forgetfulness of illusion.

The whole world is sleeping in attachment and illusion;
How can one awake from this forgetfulness?

What is the cure then, for this dreadful condition? Illusion is another name for forgetfulness, and how did the forgetfulness start? *This body is the beginning of illusion.* We see everything from the

body's level, and when we rise above the body and see things in a clarity of truth, our whole conception of life will change. This is why to rise above the body is the very ABC of spirituality. It is the first true step of all yogas. And what is above the body? *In my Father's house are many mansions...* There is Pind (physical), And (astral), Brahmand (causal), and many other stages.

That which is Brahmand is also this body;
He who seeks it will find it.

First we must get out of the body's influence, rise above its level, to get out of the illusion of the body.

Whatsoever you desire, there will you go. The soul being a conscious entity, should have rejoined the All-Consciousness, but instead it attached itself to the world and directed its desire toward worldly things. *Oh soul, you have the attribute of hans* (mythical swan-like bird which can separate milk from water). The soul can differentiate truth from untruth, so taste the Truth within you, and make the best of the untruth. Why are people afraid of death? Because we do not know how to leave the body, and we do not know where we are going. If one learns the science of leaving the body at will, all fear of death is banished.

In past ages only those were authorized to preach who had kept 25 years brahmcharya (pure and chaste life), and who were fully conversant with the Vedic and Shastric scriptures, and who after living a normal family life with two or four children had gone into the lonely jungle ashrams to put into practice the theories they had learned in the scriptures. In this way, those who succeeded in solving the mystery of life would return to worldly existence and preach what they had experienced. This type of life was called Sanyas (renunciate's life). This is the true renunciation. All the basic teachings are one and the same, for Truth is one, but they must be put into practice.

God is absolute — He is Nameless, formless, wordless, soundless, although when He came into expression He began to be known by different names. There is Naam, Shabd, Word, and various others. *Through Naam, all Khand and Brahmand was created.* In the New Testament it states, *In the beginning was the Word, the Word was with God, and the Word* was *God.* So all creation came into expression when the Lord expressed Himself. Through the vibration of that expression, two aspects came forth and they are Light and Sound. God is Light, God is Sound, God is Naam, God is the Music of the Spheres. By a parallel study of all religions you will find that the basic teachings are the same. Even the Greek philosophers had experience of this basic Truth. Socrates said that he had heard a voice which had taken him to another world, and Pythagoras spoke of the harmony of all harmonies. Zoroaster used the term Sarosha, which means the Unstruck Sound. When Lord Buddha was about to leave the world he asked each of his principle disciples to state how they had achieved Golden Samadhi, the state of rising above the body and entering the beyond. After each one had described his experience of Light, Sound, etc., Lord Buddha declared,

Hear ye all, Oh coming generations;
The way back to Golden Samadhi is only through intrinsic hearing.

Intrinsic hearing is another term for contact with Naam, contact with the Sound Principle. All great Masters have given this teaching — the Path of Light

and Sound — and these are the only two paths within, which reach the outcome or the Absolute Lord. The Absolute Lord cannot be described. He is neither this nor that, but His expression of Light and Sound is the way or path back to Him. *Until I see with my own eyes, I cannot believe even the Guru's words.* So, *In the Guru's company the Light becomes apparent.*

What will you find in the holy places and places of pilgrimage? They have built temples there, that is all. Temples, mosques, churches, all are made after the image of man — dome-shaped, forehead-shaped, nose-shaped, etc. Within them you will find symbols of those two phases of the God-into-expression Power which is within man — the Light and the Sound. When Guru Nanak was asked to describe the house of the Lord he described the human form: *twelve bastions* (joints of arms and legs) *fifty-two turrets* (nails and teeth) *and two windows* (eyes).

At this elevated palace the Lord is dispensing the baang (a sound for calling Muslims to worship).
The unfortunate are asleep, only God is awake.

Enter the foxhole of the brain and center your attention there at the seat of the soul, where you will experience the Light and the Sound of the Lord. This is the basic teaching which lies inherent in all religions. What is a sikh?

The form in which the Effulgent Light is manifested is pure;
Think of that only as the Khalsa.

A person's religion is recognized by various outer indications, but only when the Light is manifested within can he be called a Khalsa. *We are the worshippers of the Living Light.*

Symbols of Light and Sound can be found in all religions: bells, candles, drums, etc., but the true temple of God is the human body in which the Light of Truth is burning, and the controller of this temple is the indweller, the soul.

As long as the companion inhabits, the body flourishes;
When the companion leaves, it crumples to ashes.

Who cares for the lifeless body when the soul leaves it? But what keeps us imprisoned in the body? That Power which controls everything, which is called the Naam.

O Nanak, Naam is in control of all;
Those with great good fortune receive it.

Also,

Within this body dwells the Lord's Naam;
Giver of the nine pleasures of amrit.

Great is the intoxication of the nectar of Naam. Guru Nanak refused a cup of a certain intoxicant proffered by King Babar, and told the king that the effect of it would wear off in a short space of time, whereas, *I have an intoxicant the effect of which never fades.* That intoxicant is the Water of Life, the Bread of Life. Christ also described it as the Living Water.

Hundreds of lovers, but the Beloved is the same;
Sects and religions are different, but the work is one.

To fully understand that all mankind is one, is the right understanding. Men are born with the same privileges from God: intellect, physical body, etc., and much has been achieved in these spheres, but man is ignorant of the most important part of himself. Man's knowledge is from an intellectual or literary level, and he

has no knowledge from practical self-analysis and has therefore never discovered who is the controller of this physical form. You can say we are animal-driven. The outer enjoyments drag our senses around, the senses in turn rule the mind, and mind rules the intellect; the poor soul is in the midst of it all, helpless, even though the entire machinery is running on the soul's strength.

First, we are men, then we are the conscious entity which controls the machinery of body, mind and senses—the soul. The soul is a drop of the Ocean of All Consciousness, so there is only one Truth which works everywhere. The question is approached according to the individual's attitude of mind, the level of which allows him an understanding of that much only. Whatever he understands becomes all truth and finality to him. Through the different levels of approach of the various leaders, men have become separated from each other through narrow-mindedness and bigotry. But in truth, God is one and mankind is also one. Through the teaching of the Masters who come man does gain right understanding, which gives right thought, and so right speech and right action are developed.

Credit goes to the rulers of certain ages past who had the wisdom to be guided by spiritual men, the sages and seers. The kings and rulers would consult them for law-making etc., and would receive expert advice at the level of man. One word from the wise soul was enough for the king. I am relating these things to stress the value of a man knowing himself in truth, not at the level of feelings or emotions, or inferences, but at the level of the soul. Seeing is above all. This is accomplished by self-analysis, by rising above the body-consciousness. Maulana Rumi prayed, *O Lord, send the merciful One who will take us out of this box.* We can only get out of this box of the body when we rise above body-consciousness, and then we see that there is a Power working everywhere. Kabir Sahib says,

My mind rejoices in that which the whole world fears;
Through this death alone does one attain supreme bliss.

There are two reasons for the fear of death. One is that we do not know how to leave the body, and the other is that we do not know where we are going when we leave it. Usually those who have not solved the mystery of life and have not learned how to die, suffer difficulties at the time of death. But with the mercy and help of the Guru you can learn who and what you are and how to rise above. *Some will get to know the Lord's commands.* In this way you will eventually become the conscious co-worker of the Divine plan. *O Nanak, one who dies this kind of death will get true life.* This is life's mystery, which can only be solved while living in the human form.

The biggest temple of all is already provided, the sky above and the earth beneath. *The world which you see is the form of God, in which He is seen.* The other natural temple is the human form. *By the Guru's grace, you will see that God's temple is within you.* The mystery of life is solved in the company of those who have already solved it. *Through the Guru, witness the Light, which becomes apparent.* We cannot solve this riddle by ourselves, because the soul is at the sense-level, and identified with the body and the world, so whatever practice we attempt can necessarily be performed at the sense level only. How then can one rise above the senses and the body? Some people, due to a little good background, do see Light within but very

often misunderstand it. They need teaching and further guidance, that they may progress into advancement instead of remaining at that stage.

The Guru, having accepted the seeker, should give a demonstration of rising above body-consciousness, to see the God-into-expression Power, by opening the spiritual or third eye. Christ said that he had come to make those see who do not see, and that those who see are really blind. Who are those that the Masters consider to be blind?

He is not blind who has no eyes;
Blind is he, O Nanak, who sees not the Lord's Light.

What do the Masters do in this respect?

They sing of what they see;
Such a song bears forth fruit.

There is great difference between seeing, hearsay, and reading. During the seventy or more years of Guru Amar Das's search for his Guru, he tried almost every form of practice and austerity, and when he finally came to the feet of Guru Angad Sahib, he said, *Without seeing, it is but a blind man's earnings.* So the Masters tell us that we should not believe unless we see for ourselves.

In the Upanishads it says, *Awake, arise, and stop not until the Goal is reached.* If you have not awakened up to now, when are you going to awaken? Awakening starts when we begin to love the Lord. Kabir Sahib says, *Awaken now, and love God,* but how to love God if we have not seen Him? We must awaken into ourselves, within this human form which we are so fortunate to have received, and for the knowledge of this the Masters say, *Take the advice of the Satguru.*

Satguru is that personality who has experienced the Truth, and is the mouthpiece of God. *Satguru is the very Form of Truth.* Guru Nanak Sahib says,

He who knows the Supreme Lord is called Satguru;
In His company one gains salvation, O Nanak sing the Lord's praises.

And what happens in His company? *By meeting the Satguru, one sees with his own eyes,* because the Satguru opens the spiritual or single eye; and then, *Concentrate on that invisible point upon which Shiva meditates.* Certain Hindus make a sign on the forehead which represents this point, and they call it the Shiv Netra, Shiva's eye. When the inner eye is opened the Light will be apparent, and in this simple statement one has the very basis of the Master's teaching.

Kabir Sahib says that a man should be true to himself — free from cunning and hypocrisy, with his heart, tongue and mind in agreement. If he has no spiritual knowledge, he should say so. He should be humble in mind and in action. All these things being so, *The Guru will Himself appear.* St. Augustine gave three excellent prerequisites for success on the spiritual path. He said that the first should be humility, and then the second humility, and the third also humility. A person who is truly humble will recognize his incompetence and ask someone for help, but unfortunately most men are intoxicated with their own ego. The cup which is below the vessel will be filled. Go to the Guru with the thought of learning something, for what you already know will remain with you, and if you are prepared to listen you might hear something you have not heard before. Remember, only God knows the true condition of our hearts, and whose heart is really yearning for Him. Only God can make the arrangement for His child to meet the One in whom He Himself is manifested,

and then the connection is made, within man, within that form in which He already is residing.

My beloved is in each form, no place is without Him;
But I rejoice in that Form wherein He has manifested.

The God Power which has manifested in the Guru, the human pole, is also in each being, but the difference is that the attention of human beings is going into outer expression perpetually, and they are identified with the body and the world. The Satguru withdraws that attention, and brings it within, and above the body-consciousness, and then gives the contact.

You will note that I have not kept any religious symbols here, which does not mean that I disapprove of religions. Religions are necessary, for without them there would be more corruption in the world, and new formations would have to be started. You should remain in your religion, but also learn that for which the religion was formed, and that is to realize God. He cannot be known by senses, mind, intellect or even the pranas (vital airs). He is experienced and known by the soul only, so first one must learn how to know oneself, and then go on to God-knowledge. This is the way taught by the Masters, it is the science of knowing the self.

From an early age, I had this single-minded purpose. I was very fond of reading, and after the study of many books, I came to the conclusion that man-making is the highest ideal. Man-service comes next, and land-service third. In the Manav Kendra, all three ideals have been incorporated. Even as a young man, I loved to serve people, particularly those sick in hospitals, who I would attend morning and evening before and after my daily work, and I would help those who could not afford to buy medicines. Here in Manav Kendra we have started a hospital for the poor who will get free treatment. For the homeless, aged people who are indigent the Father's Home has been started. In land-service there are agriculture and dairy farm sections. There is the Mansarovar, eliptical in shape with dimensions of 350 feet by 200 feet, the surrounding of which is an ideal place reserved for meditation. Nature has helped us by providing a strong spring of pure water which feeds the Mansarovar and supplies all Manav Kendra. As is very evident nowadays, the present system of education is defective insofar as it does not cover moral education, which is the very basis of good citizenship and brotherhood. This will be included in the Manav Kendra Education Scheme which was inaugurated by the Uttar Pradesh Finance Minister who was greatly impressed with the proposed scheme. We have started with a small school, but the facilities will be enlarged to meet requirements up to university level. There is also a probability of starting a language school, that thoughts may be exchanged by people of different tongues. The library, which will hold books of all religions and philosophies, has also been started. If you study the scriptures of all religions, you will find the one basic teaching of the Masters rooted in them all. They teach that all Mankind is one, and that the way back to God is also one alone, and that is by direct contact and connection with the Light and Sound Principle, innate in all beings. This connection with the God Power can only be made while the soul is in the human form, and in no other species. Remain in your own religion, but do not rest until you have been connected back to the Lord. He Himself will then take you back to Himself.

WITH THE INCARNATION OF LOVE

Extracts from a talk given by Russell Perkins, Oct. 14, 1973, on his return from India.

THERE IS A STORY of Chuang Tsu that says that one night he dreamed he was a butterfly, and when he woke up he wasn't sure if he was man who had dreamed he was a butterfly, or if he was a butterfly dreaming he was a man. It's such a different world, over there with Him . . .

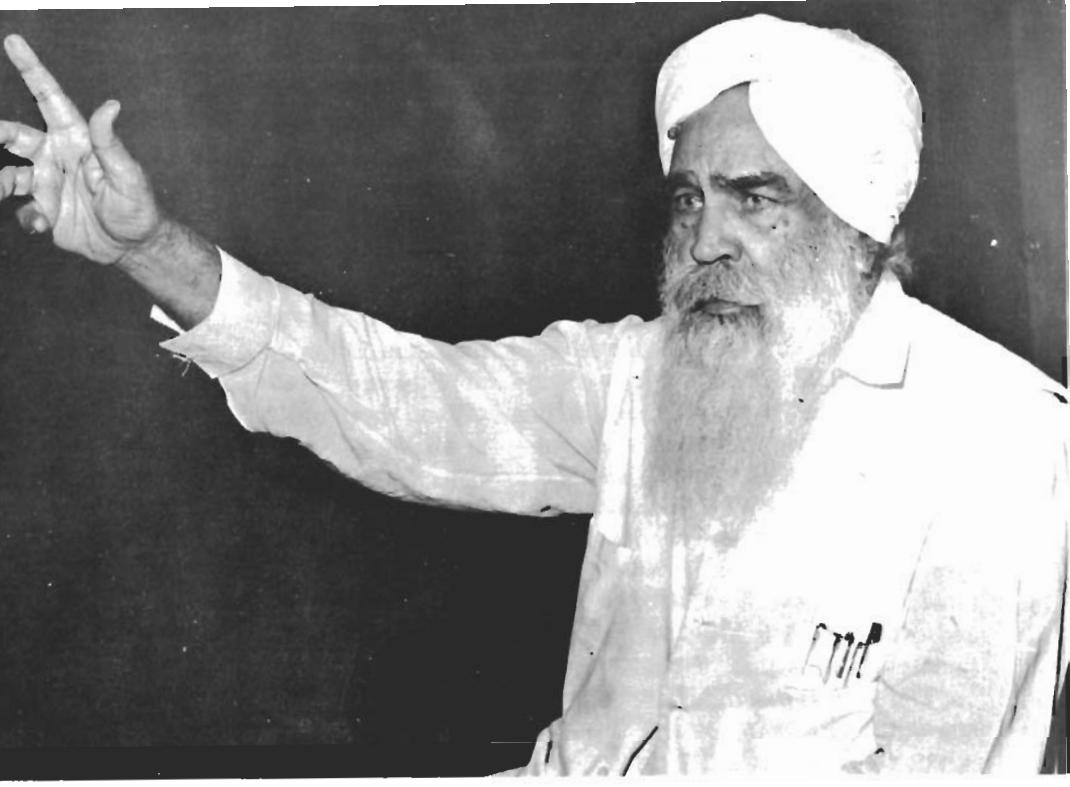
He's such a blazing incarnation of love. The day before I left, He asked me, "Well, what have you gotten? Have you received anything?" And I couldn't tell Him; I couldn't tell Him, because it was too much. My eyes filled up and I tried to tell Him, but I couldn't. But He gave me exactly what my soul cried out for. And while it was a short stay—less than three weeks—there's a phrase: "Short but sweet." I don't think it could have been any better if I had been there three years. And Master is not bound by time; if we went for one day, He could give us in that day what we need. If we let Him.

* * *

The darshans were beautiful beyond words. One night, after He had been silent for some time, He leaned forward and said with great emphasis, *"I have just one thing to say to you: You are all running a race. Try and finish first. Don't look to see what the other man is doing, whether he is running ahead of you or behind you. Don't look to the left or the right. Just have the ruling passion to finish first—the* RULING *passion."* He said that on several occasions. And thinking about it, I realized that so much of our energy goes into looking at what the other man is doing, one way or another. If we think he's ahead of us, we get jealous; if we think he's behind us, we get critical. If he's doing something we don't like, we worry and worry and worry. But all we have to do is aim for that finish line and go there. And it's so clear that *this* is what Master wants from us. All He wants is for us to head for that finish line and get there. And we're not racing against anybody —we're not racing against ourselves either. We're just racing to get there, as fast as we can. If everyone finished at the same time, that would please Him the most! He doesn't care who finishes ahead of who; He just wants each man to go as fast as he can and get there—*and get there.*

* * *

He talked about gratitude, too. He went over some of the points in the Thanksgiving talk that He gave in Anaheim last November. He said to us, *"Be grateful. The earth was once asked 'How do you bear this tremendous burden of everything standing on you?' And the earth*



replied that 'the only thing that's hard for me to bear is an ungrateful man.'" He said if a man has ten things that he wants, and there's an eleventh thing that he does not have that he wants, he'll forget all about the ten things that he has and worry about the eleventh thing that he doesn't have.

That struck home. Many things that He said like that really struck home to me, and I thought: "This is what I do." And I would pray, "Please Master, make it so that I'm not that way—so that I *am* grateful." And I would realize how much of our experience with the Master is tied up with what we want from Him in a personal, demanding way. We want Him to notice us, to call us by name, to *recognize* us. I want that, too. But this time I realized, "Who am I to want these things? *This is the Master!* This is the incarnation of God sitting here in front of me, and I want Him to notice me?" At some of the most beautiful charged-up darshans of all, He hardly looked at me once the whole time. But He didn't need to because—I realized —*He's always looking at us.* He's always aware of us. And He's always giving. When He looks us in the eyes, that's a special thing, but if we're open to receive it *we're getting it all the time.*

He said that in connection with people over here; He quoted Kabir as saying that "if a man lives beyond seven oceans (and He said, "America is beyond seven oceans, is it not?—beyond all oceans?") and directs his attention this way, then? He'll get it!" And he will. It's a matter of whether we let Him or not. One of the last things He said to me, as I was saying goodbye, was: "If you let me, I'll go all along with you." *If you let me, I'll go all along with you.* It's up to us. And I see very clearly that we have problems, sometimes connected

with our own selves and sometimes with others—problems so huge that we just can't see our way out of them—and the answer is simply to accept the Love that the Master wants to give us. He *wants* to give it to us. It's pouring out from Him—literally—sometimes you can almost see it, coming from Him in huge waves.

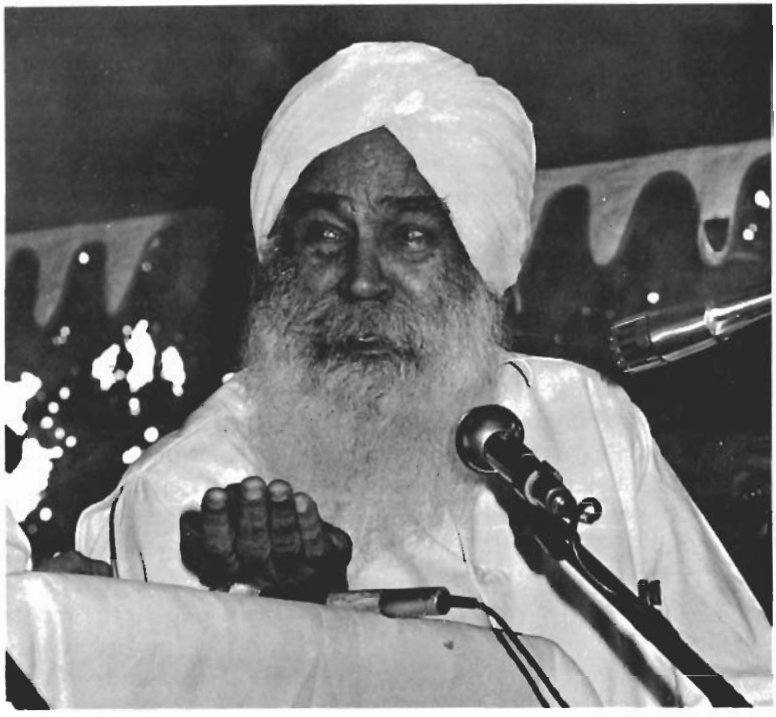
And this is why, you see, the Master gives essentially the same talk over and over again, and explains things in the same simple basic way. Even at the darshans sometimes, He would give almost a standard talk. With such love He would tell it, glancing deep into our eyes. And He would so sweetly say those things we've heard Him say over and over—"God is love; soul is of the same essence as that of God," and so on. *The point is that these teachings represent the answer to all our problems* WHEN WE APPLY THEM. But the trouble is that we give assent to them with one part of our being but not with all our being. So when we do apply them, when we do Master the favor, you might say, of taking Him seriously—about surrender, and really doing what He says—then these huge engulfing problems clear up. Their strength is given to them by our attention.

Of course, He always says, "If you love me, keep my commandments." I think it's important that the "love me" comes first. If we love Him, we *can* keep His commandments. To try to keep His commandments without loving Him —that's a hard thing. Sometimes you hear people talking about the commandments in terms of repression and strain, and this and that. Well, it's not like that. To talk about it that way is like talking about playing left field in a basketball game. It has nothing to do with what Master wants. We love Him; because we love Him, we find great pleasure in doing what He asks. It's the thing that gives us the most sweetness.

* * *

One time He asked me if I had any questions. And I didn't. He said, "Well, you are silent; that means either you are empty or you are full. Only the half-full make noise." And He told a story of Akbar the Great and his minister Birbal. And Birbal was Akbar's favorite minister, and all the others were jealous of him because Akbar loved him so much. And it so happened that Birbal came from a very low-class family—illiterates. And Birbal's enemies reasoned that if Akbar knew the truth about Birbal's family, he wouldn't love him anymore. So they arranged for Birbal's father to receive an invitation to visit Akbar at the palace. Birbal understood what was going on, and he said to his father, "All right, Father, you can ask him a few questions—how his health is and how the government is going—but after that, remain quiet. No matter what he says, keep quiet." Because he was afraid that he would make a fool of himself. So his father came and visited Akbar, and did what he was told; and the next day Akbar said to Birbal, kind of scornfully, "Well, what would you do if you met a foolish man?" And Birbal said, "I would keep quiet."

Another time He was talking about the difference between acting and posing and really having something, and He told about a man who was very learned, and he had a brother, and everyone said, "Well, he is so learned, his brother must be learned, too"; but he was ashamed to admit that his brother was not a learned man. So he took all his books and piled them up in his house, in such a way as to make a path running through the books, and then he made his brother walk through them. Then when he was asked if his brother



was learned, he said, "Oh yes, he has passed through all that."

* * *

At some of the darshans we had to wait a long time for the Master to come, because He's still so terribly busy, working 18 hours a day. But I loved the waiting, because I realized that I would rather be waiting for the Master than any other thing except being with the Master.

Once, after a specially long wait, He came in and said so sweetly, "I have kept you people waiting a long time today. But waiting has its own bliss, does it not? Its own sweet bliss. Because when you're waiting for someone, you are sitting in sweet expectation of the one for whom you are waiting—is it not?"

When those darshans were over, I would leave and go back to my room and I'd feel so unbelievably happy it was like my whole body was singing. I'd try to walk, but it would be like I was bouncing and floating both at once. The happiness seemed to stretch my whole insides tight, there was so much of it.

* * *

Someone asked him about worrying about results during meditation. He said, "You plant a seed in the ground; then every day you dig it up to see how it's doing; what happens?"

* * *

Master went away for a couple of days while I was there. That was a hard thing —the hardest thing the whole time. For ten days the darshans seemed to have been getting better and better each time —each one seemed more beautiful and powerful than the one before it. Just walking over to Master's house was heavenly. And I knew in my heart that it couldn't keep on like this—the pattern was going to break. There was no outward indication of it, though, and while we had heard at the beginning of

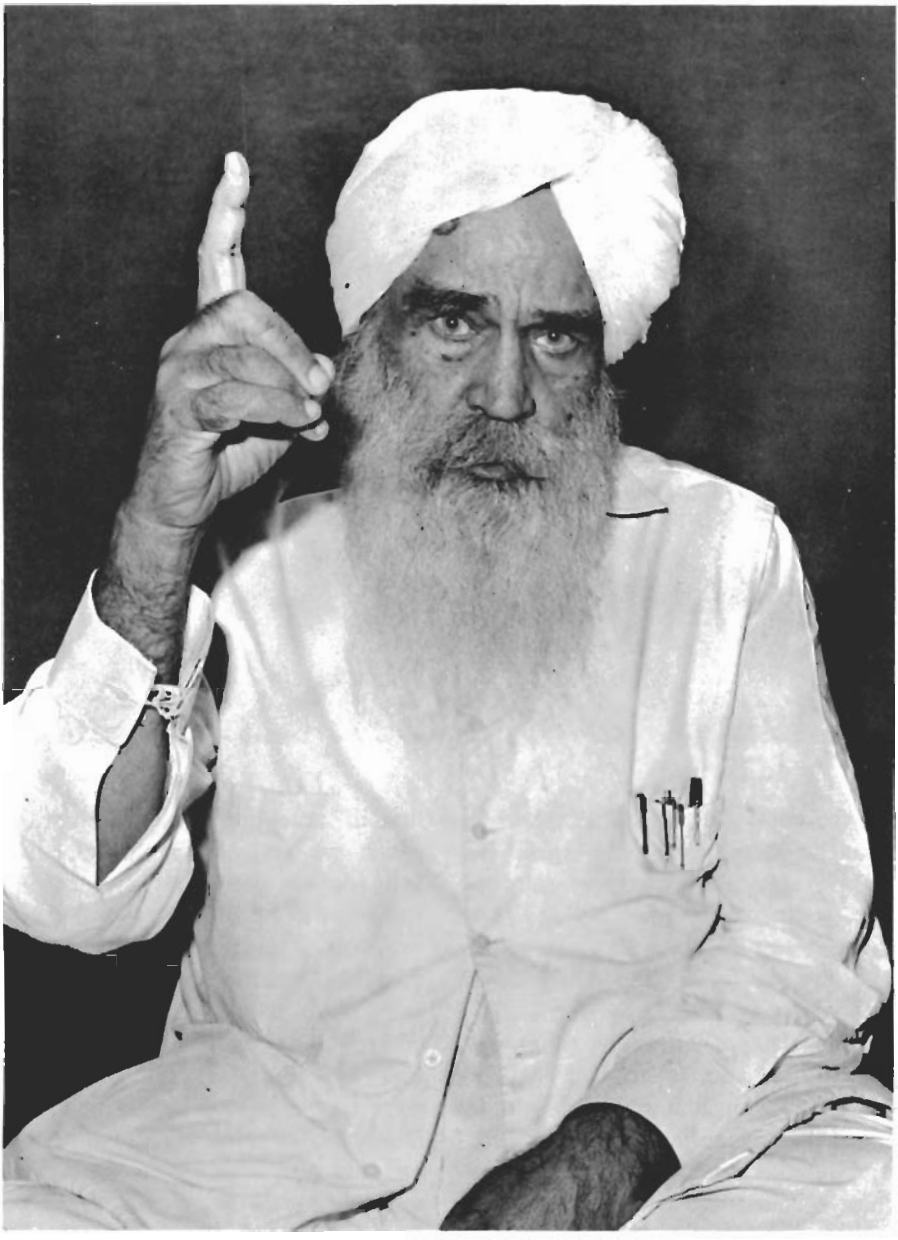
the week that Master was going to go to Dehra Dun without us, nothing more was said, and His Presence was so overwhelming that the idea of His leaving was unthinkable. And the next morning He was gone.

You know, I almost went insane. I had really been feeding on Him; I was being sustained by His Presence. I would wake up in the morning and think, well, in just a few minutes I'll see Him. And during the day I would think, pretty soon I'll be seeing Him. And now He was gone. And my mind felt like it had been put in a cage three times too small for it. And the thought was pounding, *I* MUST *go to Him, I must, I must.* I was all set to take a taxi and follow Him on my own. But I didn't.

And later I realized that this was a very important thing: that it was absolutely necessary for separation to occur at that point. And eventually I grew to thank Him for that as well as for all the other gifts. Separation is also a gift. Believe me, we cannot spend more time in His company than we can assimilate.

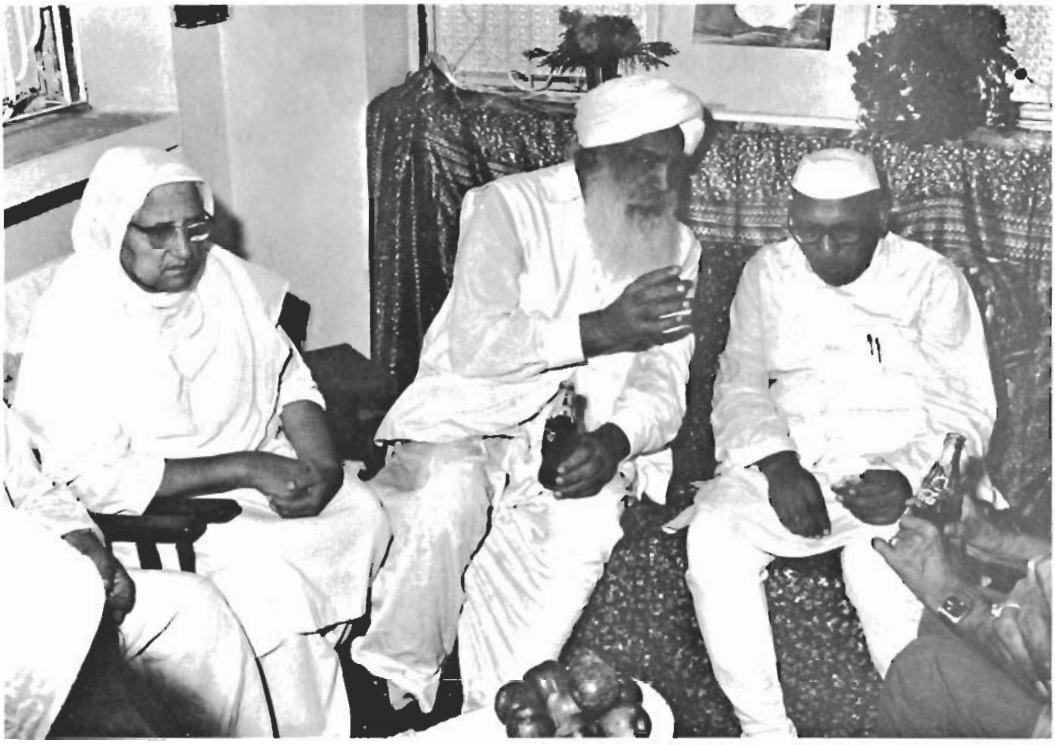
One of the Westerners there, a very wise lady, emphasized that she had found the importance of recognizing—of knowing—that every gesture, every move, that the Master makes is absolutely fully conscious. It is the best possible thing for Him to give us. It may not be what appeals to us, but it's 100 per cent perfect. And this is the attitude, whether or not it satisfies the logical mind, that leads to the goal we want to reach. If we are absolutely convinced of Master's omniscience, then we become what He wants us to become and what *we* want to become—that's the point. Because why are we in this in the first place? We take the Initiation because we want to find God, and then we ignore all the things which He is giving us for the purpose of enabling us to find God.

One evening someone asked Master if He would speak on prayer. The Master looked at him with the funniest look and said, "Have you read the book, *Prayer?*" And the man said, "Indeed I have, Sir." Master looked around at all of us—His eyes were twinkling like anything—and He said, "Go read it again!" Then He talked about prayer—how those prayers are successful when your heart, mind and tongue all agree. He said that generally they don't agree. He said, "We take the Master's words and we modify them with what we want to put in." And that's where we get into



trouble; that's what we do. I have observed in my own life and also in others, that we cut off that part of the Master's teaching that cuts too close to the bone. We don't want to hear it. It's natural; but if we want to find God?

It's like the story told by Baba Sawan Singh of the man who was bringing a horse to drink water from a well with a Persian wheel. And there was a Jat—a peasant—running the Persian wheel, and it was making a creaking noise which the horse didn't like. So when the horse came near to drink, he shied away



from the noise. So the soldier asked the peasant to stop running the wheel. But when he did that, there wasn't any water. So the horse came up and there was no water to drink; so the soldier asked the Jat to run the wheel again, and as soon as he did, the horse shied back. This happened a few times, and finally the Jat said, "Well, Officer, you'll just have to whip him and *make* him do it, and when he starts drinking, he'll forget about the creaking." There's no alternative sometimes—we have to realize that the very fear which keeps us from doing what the Master says 100 per cent is the cause of all our problems. We complain, "Well, I am in this kind of misery, I am in that kind of misery," and we think the Path may not be good for us because of the high standards it sets, etc. But the cause of our misery is our holding back! The solution lies in accepting wholeheartedly that which we really want in our deepest Self (or we would not have taken the Initiation to begin with)—and doing it!

Again, it must be done out of love for Him. Sometimes people say that they can't love Him—they haven't spent enough time with Him, etc. Well, I know this for a fact: that while it's easier to love Master when you're with Him, and the more you're with Him the easier it gets, *love for the Master is not withheld from anybody who really wants it*. If we want it, we can have it—it's as simple as that. As His children, that's our right. If we ask for it, we will have it, and that in itself will enable us to do everything else. It *is* a Path of Love. And His Love for us is indeed infinite. I say that not only from my experience, but also from the experience of others who have been with Him.

* * *

One night I just thanked Him for being here. He said, "Why? Why not thank the tailor? If a coat fits well, will you not thank the tailor?"

* * *

He said to us once, "You people in the West, you have two days a week off. Is that not true? Two days a week?" "Yes, Master." He said, "Why not use them for meditation?" Then He looked at us and said, "Or perhaps only one day?" Because this is a strong and serious business, you know; the opportunity is given to us to find God. We put everything else first; we think that because two hours a day is the minimum, that's all we have to put in. We think if we put in more, we're being ascetic; but we don't do it in an ascetic way, that's the point. If we love somebody, we think of their pleasure, we do things that will please them and that makes *us* happy. That's where our pleasure lies. If our pleasure lies in having them please us, then everyone knows that's not love. So if we love Him, we will do what makes Him happy because really, that makes us happy. It's a very beautiful, very sweet thing which has its roots in the fact that it is first He who loves us; our love is reciprocal. . . .

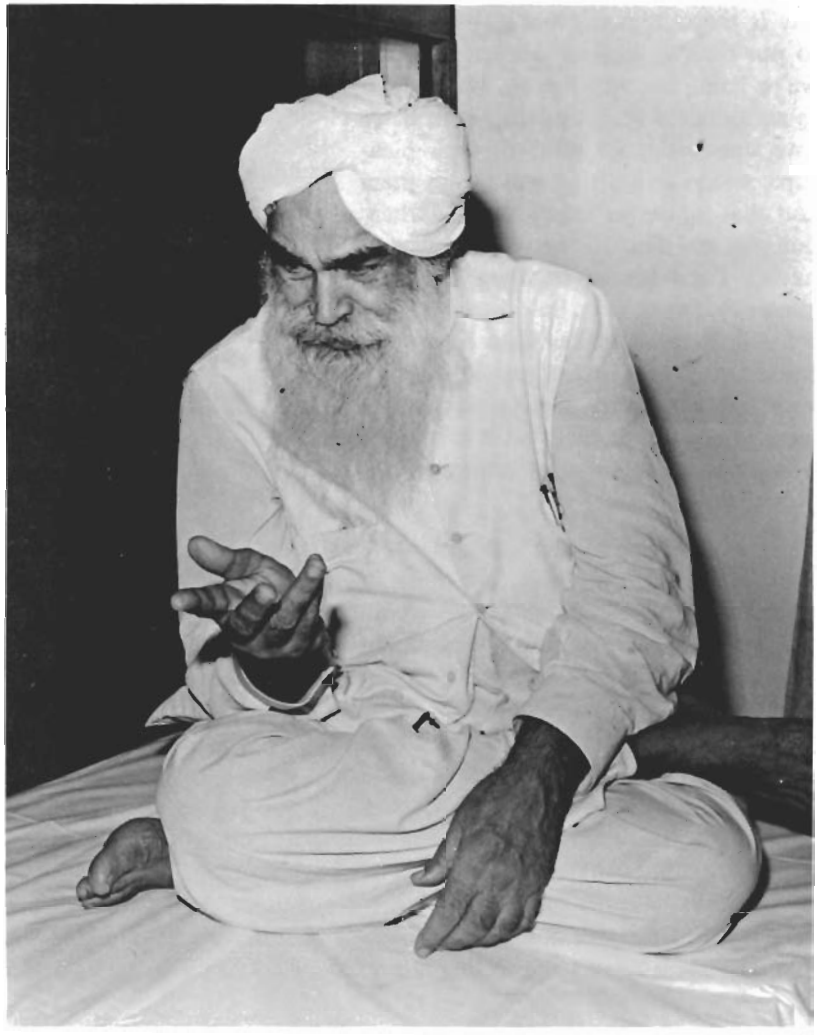
* * *

The two days that Master was gone were very sobering. I put a lot of time in meditation and of course as the weekend went on, each passing hour brought His return closer and that made it easier. And on Monday morning I was really happy again. First we heard He would be there about noon; then two o'clock; then four o'clock; then six o'clock. Now during those two days that He was gone, ten new people arrived, including one couple with two children whom I love very much, from our Satsang. And this first day, the husband was feeling a little sick to his stomach, probably from the water, which tends to make you queasy for a couple of days, until you get used to it. So he thought maybe some Coca Cola would help (and it is a fact that it does help in this kind of digestive disorder). It was quarter to five when I learned this. Now Master was due back at six; but I had a very healthy intuition that He was coming sooner. And I was over at His house on the porch, waiting for Him with my whole heart, and looking forward to seeing Him so much I can't tell you. And I thought, Well, if that man had a Coke, it would help him, and I'd sure like to see him have it, so I asked around but there was none available, or so it seemed; I would have to leave the Ashram and go to a store and buy one. But I was afraid to leave the Ashram because I knew Master was coming soon, and I had been waiting two and a half days to see Him. I really didn't want to go. Selfless service said to go and get it for him; longing for His darshan, which I wanted so badly, said to wait there so I wouldn't miss Him. And I debated and thought it over and paced back and forth. Finally, I thought, "Well, you never lose anything when you give"—remembering His words. I thought, I'll get it for him. And I started off. I got all the way out to the main gate by the bridge, and just as I reached there I heard someone yelling, "Maharaj Ji! Maharaj Ji!" I looked up and there was Master's car coming across the bridge! I jumped back, and as He came around the corner, I was standing there—all alone. I had the first darshan of anyone at the whole Ashram! When He saw me there, He moved across the back seat and smiled so beautifully and greeted me out of that window. And I just melted inside, you know—because, you see, *You never lose anything when you give.* See? After a struggle, I took it on face

value, and it was right! Not only did I not lose anything, but I gained so much! I ran back to greet Him as He got out of the car—and someone turned up with a Coca Cola for that man! They had heard me asking and gotten one for him. So he got it, and we all had darshan, and everything was perfect, and that is what I would say is the truth of the matter—that everything is perfect. It is we who make the flaws. Even if somebody or some circumstance seems to be wrong, all we have to do is run that race and get to that finish line, and leave the rest to Him.

I had a long talk with Him about the work here and the way I sometimes feel —sometimes it seems like a lot (when I forget Him) and I get a little discouraged. And He said, *"You forget that you are not alone. There is Someone working over your head. Never forget that."*

And that's true, you know, of each and every one of us. We get into ruts and we forget that we are not alone. Since He said that, I have repeated it sometimes: *You are not alone. You are not alone.* Because He is there! He *is* there.



The Mystic Adept: Love Incarnate

George Arnsby Jones, Litt.D., Ph.D.

THE TRUE NATURE of the mystic adept is of the Supreme Lord Himself. The mystic adept has been born into the world as a man like any other man. But his soul is completely merged with God, and his birth into the world is as a result of a direct commission from the Supreme Lord Himself. That commission is simply to save souls from the wheel of recurring births and deaths. If we wish to love and be loved in the highest spiritual sense, we must seek out a true mystic adept and offer our devotion at his feet. Bhai Gurdas has said, "In the Guru lie hidden all the Vedas and the sacred scriptures. A contact with Him is enough to help one to cross safely over the ocean of life. We cannot know Truth without a Master of Truth. God Himself has to descend here for this purpose." And Maulana Rumi has written,

Come under the overall influence
of some Saint;
Thou cannot find the path from a
mere imitator.

The mystic adept quenches the spiritual thirst of the aspirant with the intoxicant of love. This is a wine that flows from the heart of a true lover. The elixir of love gives a sublime flavor that transcends all worldly attractions, for it is the supreme ecstacy of the spirit. The bestower of the wine of love is the mystic adept, a true saint. In John 14:9 it is written, "He that hath seen me hath seen the Father." The mystic adept in his physical body is visible to our physical eyes; and he is the embodiment of the Supreme Lord. We cannot see the spiritual grandeur of God with our mortal vision; how else, therefore, can we love the Supreme Lord except through His manifestation. But the true form of the mystic adept only appears upon the inner realms, and it is when the soul has ascended into these realms that the soul beholds the luminous form of the saint. "O Beloved!" cried Hafiz, "I have heard many a tale about your wondrous beauty; but now that I have beheld you within, I see that you are really a thousand times more wonderful than the tales depict you."

To love the mystic adept as an embodiment of the Supreme Lord is to love the Supreme Lord Himself. Eventually, the spiritual aspirant loves the mystic adept with such an intensity that his identity is completely merged with that of the mystic adept, and thereby with that of the Supreme Lord. This is the inmost secret of the spiritual master-disciple relationship, the path to eventual perfection. Love of the mystic adept is not personality worship or man worship, as ignorant people generally believe, but it is truly love of the Supreme Lord, Whose physical form is that of the mystic adept. "In the Master is lodged both God and the Mediator," stated Maulana Rumi. "In fact, there is no distinction between the two. Drive all thought of duality from thy mind, or else thou shalt get lost in the wilderness, and so also be the fate of thy first lessons in spirituality. He who considers the Two as separate entities has not yet learned anything from, or know of, the Master."

Love for the Supreme Lord is thus aided externally by keeping the company of a mystic adept; but the most impor-

tant aspect of this love is the inward one, when heart reaches to heart on the highway of devotion. When this supreme love is inculcated in the heart of the devotee, contemplation of the radiant form of the Beloved becomes a constant reality, for the Beloved resides omnipresent in the lover's heart. "The King of Kings is enthroned in us, behind a dense curtain," said Shamas-i-Tabrez. "In the vile garb of flesh, He comes to grant us access to Himself." The greatest gift of life is the bestowal of grace upon the aspirant by the mystic adept; but few indeed are the recipients of this divine treasure, for to create love for the Supreme Lord in his heart the aspirant must love a living incarnation of God's love. Few people are prepared to accept this prerequisite of spiritual grace. The pious man may well be versed in the ways of the world, and learned in theology and philosophy, he may express his intellectual learning in finely-wrought phrases and magnificent rhetoric; but a lover of the Supreme Lord is a far rarer soul, and he expresses the poignancy of separation from God in sighs and tears. He is engaged in constant remembrance of the Lord; for, as the Koran states, "I remember those who remember Me."

The Supreme Lord is infinite, having no form and no name. He is called *Anami* (Nameless One) by the oriental saints. He is free from limitations and attributes, but we give Him names and qualities in our striving to know Him. In His infinite love and wisdom He sends a mystic adept, a living incarnation of Himself, into the lower regions of mind and matter, so that we know God with the grace of such a Godman. The devotee sees the physical form of the mystic adept, but his love for this incarnation of God is not physical, it is spiritual. We human beings know both kinds of love. Physical love is focused into the outer world and upon people and objects; but spiritual love is that of a devotee of the Supreme Lord within, and he sees the outer manifestation of the Supreme Lord in the physical form of the mystic adept.

The experience of physical love is transitory by its very nature. Indeed, the man or woman who constantly seeks a widening of sensual experience ultimately discovers that the permanent satiation of such desires is impossible, unless the mind eventually turns away from them and renounces them. Thus the search for a complete fulfillment in the interplay of sensual delights is a snare and a delusion, although man may stay upon the wheel of birth and death for as longs as he likes in order to seek this consumation of his sense-experience. And unbridled sensual appetites are never satiated, even in the astral realms beyond the physical plane. Very rarely can a person attain spiritual love, which is eternal, through physical love, which is transient. "Love begins in the flesh and ends in the spirit," affirmed St. Bernard. And Maulana Rumi, a Persian poet-mystic, has recorded, "Physical love is like a bridge, and a bridge is meant only to cross the river and not to live on. Those who stay on the bridge do not achieve any progress in their endeavor to meet the Lord."

Physical love, then, should never be considered as any more than a primary step towards that ultimate spiritual love. If love is solely devoted to the gratification of the senses, there can be little room left for the Supreme Lord in the thoughts of the devotee. Love for the world and its objects is an attachment which stirs the emotions, producing selfishness and other narrow qualities. Lecturers and writers (even if they are clothed in theological raiment) who in-

struct us to use the loving power of the Supreme Lord for our limited personal ends are leading us and themselves into ultimate pain and misery. Theirs is not the Path of the humble saints and mystic adepts. The mystic adepts teach us to eschew worldly attachments, using our material possessions wisely as trustees for the Supreme Lord, and directing our loving devotion to the Godman himself. To love with such an abundance of the heart is to know the sacrifice of the little self. In true love, the greater Self takes the place of the lesser, and the lover becomes a mouthpiece for God.

In the oriental scriptures, a mouthpiece of God is called a *Gurumukh*. By the very sight of such a Gurumukh, the devotee becomes transfixed with love and is bathed in loving remembrance of God. Bhai Gurdas has said, "It is only after the spirit faithfully and conscientiously accepts the Heavenly Word as Master that she becomes a Gurumukh, and knows that the Word and the Master are in fact one." The devotee thus establishes an eternal condition of love within himself, and his heart is joined to that of the mystic adept by a profound cord of love. Such lovers of the Supreme Lord inculcate continual remembrance of God within themselves by the practice of simran, the repetition of the charged holy names of God, and by the inner contemplation of the radiant form of the mystic adept. The very being of the mystic adept is infused with all the vibrant currents of love that flow outwards from the True Home of the soul. To love the mystic adept is to develop a wondrous love for God Himself.

The mystic adepts teach the Path of Love, because God and love are One, and the reflection of God is that love which infuses all creation. A mystic adept is love incarnate; he loves evil people as well as good people. It is in the high degree of his love that a mystic adept is distinguished from an ordinary human being, and this is the only distinction. The highest form of religious practice is the creation of spiritual love within the heart. When the living flames of love have been removed from religious movements and sects, these become empty shells and miserable shams. Lasting love can only be attained at the lotus feet of a mystic adept, a living Godman. The teachings of such a saint will not ensnare the aspirant in a web of rites and ceremonies. He teaches only the practical evocation of the power of love that dwells within the soul.

Spiritual love is awakened and vivified by devotion to the mystic adept and by conscious contact with the inner light and sound principle, which is the creative expression of God's love. This audible life stream is the food of the soul, and it kindles a fiery love within the heart of the disciple. Once these flames of love leap into life, the disciple becomes a lord of life itself. Free from egotism and outward attachments, he receives everything that he requires for his everyday lfe. His every need is supplied without any prerequisite of mental visualization or prayer for personal benefits. Nevertheless, although the mystic adept condemns worldly materialism, he does not counsel the devotee to harmful austerities and mortifications of the flesh. He instead shows that the only true austerity is love itself. Love bestows humility and obedience upon the disciple and enables him to focus his inner attention on the spiritual heights.

It is unnecessary for the devotee on the Path of Love to retire into the wilderness. God resides in every human heart, and He is indifferent to geographical location. Whether a disciple lives in a city or a hamlet, on the plains or the

mountains, or wherever, is of no concern to the Supreme Lord. The fulness of love for the mystic adept may blossom in any situation, and in its fiery intensity outer attachments are dissolved without the necessity for harsh denials of bodily necessities and comforts. Guru Arjan has said, "Repetitions, austerities, penances, comforts, arrogance, fame — all of these should be sacrificed at the altar of Love, if only for a second." But such sacrifice is natural and of little consequence to the devotee; for the love of the mystic adept is a luminous flame which consumes all external blandishments and temptations. A mystic adept is one who has fully sacrificed his own ego at the alter of love, and who has surrendered himself to that state of love which is higher than any religion. He is intoxicated by the nectar of love, and one glance from him can pass on this divine intoxication to the devotee.

A person whose heart is devoid of love can never understand the love of a mystic adept until his own life has been transformed by love. And a life without love is as nothing, as Kabir has confirmed: "A person in whose heart there is no love, and who does not have the Name of God on his tongue, is no better than a beast; and he dies without having received any of the benefits of his human birth. . . . Devotion without love is a sham. Ignorant people lose all benefits of the valuable human form, with which they have been endowed, by simply filling their stomachs like beasts." And Shamas-i-Tabrez echoed the same sentiments, "Love is attained only through great good fortune. Without it, life is fruitless. Only a few extremely fortunate persons are blessed with the gift of love. The part of life that is wasted without love for God should not be counted, for it is useless. If life is passed without love, one will be shamed before the altar of God."

It is love for the mystic adept that generates such a blissful awareness of the Supreme Lord, as well as such sweet sadness in the deep sense of any separation from him, as Maulana Rumi has affirmed: "That eye is fortunate which sheds pearls of tears in the remembrance of its Beloved. That heart is fortunate which is burning in separation from its Lord, because every spell of remorse is accompanied by a unique happiness. A person whose only aim is towards this end is the most fortunate one." "Whoever has loved has found God," said Tulsidas. "Nobody has succeeded in achieving this end without love. . . . A holy person, a thief, a robber — all try to remember God; but He cannot be pleased without the spark of love."

Love is the motivating power and spirit of the highest transports of the soul, and the praises of love have been sung in all the holy scriptures. Laotze wrote of love in his Tao Teh Ching or Simple Way; Buddha gave an exemplary view of selfless love in the Eightfold Noble Path; Jesus spoke of higher love in the Sermon on the Mount; Mohammed set forth precepts of love in the Holy Koran; Tulsidas evoked the highest spirit of love in his Ramayana; Zarathustra propounded a gospel of love in the Zend Avestas; Lord Krishna bestowed ideals of love in the Bhagavad Gita. All the great mystic adepts: Kabir, Nanak, Tulsi Sahib, Shamas-i-Tabrez, Swamiji, Jaimal Singh, Sawan Singh, and other incarnations of the Supreme Lord, were totally imbued with the divine fire of love. Love is the highest path leading to communion with the Lord. "A yogi, a celibate, an ascetic, a philosopher, none amongst them is able to realize God without love," said Kabir. And Shamas-i-Tabrez stated:

"If the road is long, you should fly on the wings of love. When you unfold the wings of love, you need not climb the long stairway."

If a human being remains absorbed in the outward pleasures of the world he can never develop love for the mystic adept and love for God. History is full of examples of those who have acted and posed in the guises and garbs of piety, but who have had no love within their hearts. Only by loving devotion to the mystic adept can the devotee develop love for the Supreme Lord in his heart; the way of the paid preacher, who prances and preens before his congregation, is a way of illusion, for true love cannot be engendered by rites and rituals, pomp and circumstance. Only he whose entire being — body, mind and soul — is immersed in the ocean of love may know the condition of love. Bulleh Shah, a Muslim mystic of the Punjab, has expounded upon this state of divine love: "I have loved my Beloved, and people taunt me. Nobody understands the condition of my heart, because I feel that I am in a strange atmosphere. Only he who has a longing for the indestructible Lord can comprehend Him. It is difficult to ascend the summit of Love. He alone knows who has done so. The fire of your love has consumed me in a moment, and this Love has made me announce to the world: 'Whoever is consumed by the fire of Love is the only one who can comprehend it. No one else knows.' "

The two souls of the mystic adept and the disciple fuse as one in fires of love; and in this way the divine consummation or union with the Beloved is attained. The mystic adept leads the disciple into the inner realms, where love is manifested as the supernal light and sound principle. Initially, the light is seen as bright transient flashes, but soon stars and moons are seen. Then the stars appear to explode into an expansion of radiance and the devotee beholds greater moons and suns. At a higher stage of awareness, the disciple is confronted by the luminous form of the mystic adept, who then escorts him to loftier realms of the astral and causal universes. The mystic adept reminds the disciple that he must not reveal the nature of his inner transports to others, because it is against the law of the Supreme Lord to do so, unless the mystic adept gives his permission for some specific reason. Through the grace of the mystic adept, the disciple's inner experiences increase in intensity from day to day. His love for the mystic adept becomes intensified and his yearning for union with the Supreme Lord becomes even stronger. His joy and happiness undergo a transmutation into a glorious bliss, for he now feels no separation from the mystic adept, even though he may be separated from the saint's physical form by many thousands of miles. The rapturous state of love is achieved only by those who have dissolved their petty egos, and who have merged themselves into the luminous being of the mystic adept. Such a fortunate soul may well echo the words of Kabir: "My mind has become a bird and has flown into the sky above. It found heaven empty because it is ever in the hearts of the Saints."

THE UNIVERSAL LANGUAGE

From a question and answer period held by Master Kirpal Singh Ji at Windsor Hall in Montreal, October 24, 1972, following a question about translation.

I AM SITTING in front of you, French and others—that makes no difference to me. Whether we are German, French, anybody, we are in man body, citizens of the earth, exiled from God, from Home. And we want to go back as soon as possible. So I am here; it is not France, it is only that you speak the French language, is it not? You belong to France and speak French language here. That should remind you that your home is in France, mind that. You are friends of God, you see. You have come, exiled from God, and that speech you should speak. And what is that speech? You know? LOVE. Love one another. If you speak that language, use that language, you will all go back to God, to your home, that is the Home of your Father. . . . I have given you an example: as you speak French, that reminds you of France, does it not? Your home is in France. So we are exiled from our Home here on earth.

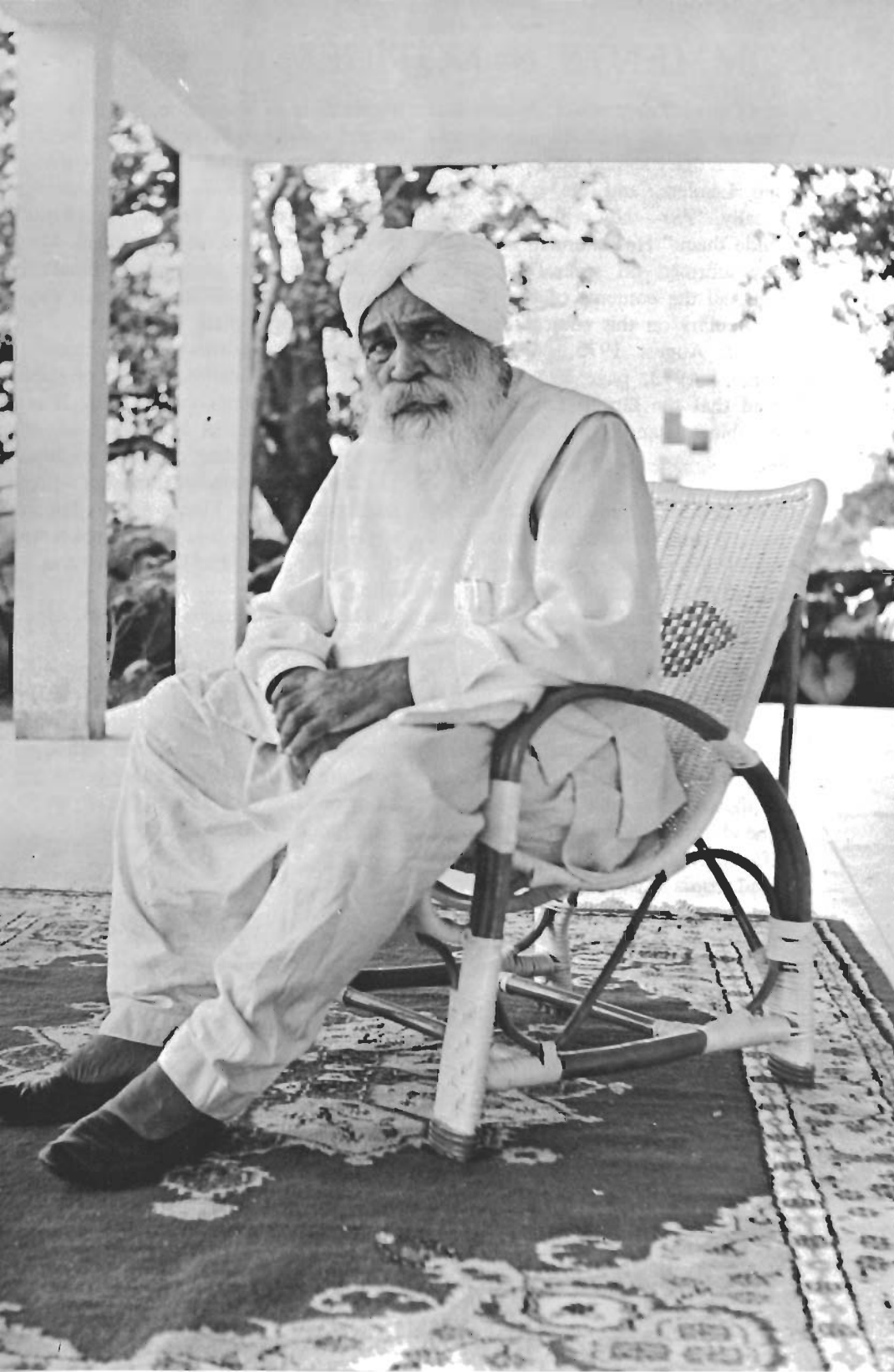
There is a language spoken in the Home of our Father; that language is love. Speak in love, take everything in love, weed out everything in love. That is the way back to God, and you will soon go back to your Home. This is the way back for everybody. The only thing we have to remember is that this is not our home, that's all. Further: that this man body is not given to us permanently, only temporarily. All who have taken up the man body have left it, whether professors, poor men, kings, even Saints—all have left. And we have to leave. This is a golden opportunity put to us by God to find our way back Home. Now we are in oblivion. We have forgotten our Home.

There should be somebody who can guide us back home. Pray God: "Oh God, send us some man who may take us back Home." The first point is to realize that we are imprisoned in the man body. To rise up above the physical body is the first step. Where world philosophies end, there true religion starts. Pray God: "Send us suchlike men who can take us out of this prisonhouse of the body and give us a start, with further ABC; who can be a guide both here and there, not leaving us until we reach Home."

I am glad you have love for your France, your French language. I beseech you to have love for your Home, the language of which is love. God is love. Love is innate in our soul, because we are of the same essence as that of God. And the way back to God is also through love, you follow me?

So speak in love, think of love, let all your affairs be saturated with love. You'll go back Home. You'll have a happy life here and hereafter. This is the message I have to give to you who are very fond of the French language, and also to those who are fond of other languages. Instead of that, use the language of your Home, and that is love.

Languages were made by man. Speak in any language you like, but speak of love. Hafiz says, "It is a matter of love. Speak in any language you know, but speak of love." No language is sacred, no language is not sacred. All are sacred in which you speak of love.



COMMENTS & NOTICES

VERY IMPORTANT POINT: Master was asked if the *spiritual experiences* part of the diary should be shown to the Group Leaders, and He replied emphatically, *"No*—they will not be able to guide them." He reiterated and completely affirmed on several occasions, though, all the contents of the two recent circulars on this subject (see SAT SANDESH, August 1973, page 1, and September 1973, page 29). He commented that the Group Leaders ought to be able to handle that work by this time.

* * *

Manav Kendra is functioning in a very impressive way already. The School (the *Manav Vidya Mandir*) now has 78 students, all drawn from the poorest of the poor in the Dehra Dun area—kids who would have no chance whatever otherwise. At Master's insistence, the teachers and students alike sit on the floor—to show their essential equality—and the entire School is run on the principle of Love; Master having stipulated specifically that there should be no fear.

The children are just beautiful—shining faces, bright eyes—they seem happy beyond words to be there. Whenever we would pass one of them, he or she would fold his hands and say with enormous enthusiasm, "Good morning, sir!" in English.

Miss Sati, the capable and dedicated Principal, told us that Master had visited the School on four occasions, and that the children had been taken to see Him a number of times. She said that some of the children often joined her in meditation by the pool, and while not initiated or even from initiated families, many of them had revealed that they were seeing Master's Form within.

The curriculum is standard: Hindi is the medium of instruction, but they also learn English, at Master's wish, by first learning meaningful phrases: *"God is love"; "As you think, so you become"; "Be good, do good, be one,"* etc. Later they will learn how to write them. Music plays a large part, as do practical things ranging from how to brush their teeth to how to plant vegetables.

All of the students take one meal a day at Manav Kendra, and 25 of them take all their meals there. There is no telling the impact of Master's Love on these kids (including one or two from Tibetan refugee families), most of whom are from illiterate homes and live in an abyss of ignorance and poverty unknown to us over here. He has given them a Life. . . .

The free hospital is also functioning, with 200 patients a day making use of its facilities. So far, it is taking only outpatients; eventually, it will be expanded sufficiently to include bed care as well. Needless to say, both school and hospital are totally without charge, and the effect of Manav Kendra on the life of the local poor is already immense.

R.P.

Notices

BOOKS AVAILABLE SOON

You will note that the Book List on the opposite page has been revised so that all the books are once again listed as available over here. This is because the Book Dept. at Sawan Ashram is not set up to handle a large number of individual orders from the West, and also because a very large number of books, sufficient to fill our needs, has been shipped already. However, they have not all arrived as yet, so please be patient and the current bottleneck should be relieved shortly.