Sat Sandesh

the message of the Masters

November 1973

THOUGH OUR MOUTHS were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended firmament; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one thousandth or one ten thousandth part of the bounties which thou hast bestowed upon our fathers and upon us.

THE HEBREW MORNING SERVICE

FRONT COVER *The Master with the Most Rev. G. N. Chidatsu Fuji of Tokyo, President of the Japan Budh Dharma. More pictures on page 16.*

BACK COVER *The Master with Reno Sirrine in Anaheim, California, November 1972.*

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November 1973 volume six number eleven

FROM THE MASTER

Five Dacoits are Looting While Man Slumbers 2
The Master's Talk

Give Thanks to God 22
The Thanksgiving talk, 1972

OTHER FEATURES

A Buddhist Leader Visits Sawan Ashram 16
a pictorial report

Some Notes on the Diary Form 19 *Robert Leverant*

Poems:

Never let your Cup be empty 21 *Jane Humphrey Miller*

The Twilight of His Love 27 *Judy Shannon*

Comments & Notices 32

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THE MASTER'S TALK

Five Dacoits are Looting While Man Slumbers

Joy abounds among the righteous,
but fellowship of evil breeds
misery.
Kabir says go and get the company
of some Saint;
Keep the company of Him who has
controlled His mind,
Without measure will He give the
wealth of Naam.

O Kabir, He may have but a crust
to eat,
Shun the company of the worldly
who may give you milk and
honey;
I ask not for powers miraculous,
Kabir says give me the Master's
darshan daily.

THIS IS A short hymn of Kabir, the first line of which is stressing the importance of Satsang. Satsang means the company of the Truth, the place where truth is differentiated from untruth—where the wheat is separated from the chaff, where discrimination reigns supreme, where that eye of discrimination is awakened.

If a certain person's company is praised, it means that he is wise; he is one who knows the difference between that which is true and that which is un-

true. In such company, one can also learn such power of differentiation and develop awareness. Such a personality is the very image of the Truth. He is the Satguru, whose soul, after gaining emancipation from the mind and senses, experiences itself and gains connection with the Ultimate Truth, becoming the very form of that Truth. He is then only termed a Satguru. Guru Arjan Sahib said on this subject, *He who knows the Sat Purush* (Ultimate Lord) *has the name of Satguru.* He is one with the True Lord. In such company alone, can the soul achieve salvation. Who sees the Lord praises Him. He whose mind's eye is open to see the Lord, he only praises the Lord. If a soul has not realized the Ultimate Lord, it means he is still at the mind and sense level, just like others who are asleep within and are the image of the world without; how can a sleeping soul give a connection with the Lord to anyone else?

What happens when one meets a Satguru?

By meeting the Satguru, one's own inner eye sees;
Within the house (body), *the Truth is found.*

One will see the Truth for oneself. *Nanak's Emperor is apparent.* He sees of course, but his disciples also come to see. *The Gurumukh sees with His eye.* The disciple can also see—by becoming a Gurumukh. What is a Gurumukh? *He who has constant awareness of the Guru.* Therefore one should start by sitting with full awareness in the company of the realized soul.

By meeting the Satguru, the gift of initiation is received;
Through which inner knowledge is attained.

Whomsoever looks intently into the Satguru's eyes gains life, for life comes from Life, with which he is overflowing, because his soul is fully developed—he has complete control over his whole being.

Intellectual knowledge uplifts only the intellect. If you keep the company of those people who are involved in outer enjoyments which are experienced through the senses, then your senses will get heightened. On the other hand, in the company of one whose soul is strong, your soul will be uplifted, and you will start seeing for yourself.

When you have seen, then sing;
Such song will bear fruit.

Sing the Lord's praises after seeing something of His attributes. That will give an intoxication, and will help your progress further. Anyone can chant from the books, or repeat something from hearsay—this is not truly praising the Lord. To see, and to bear witness to what you have seen, is something very different. The very tongue of such a person will be charged with Nectar, and the words uttered by that tongue will immerse one's heart in the depth of tranquility. *Satguru is He, meeting whom the mind becomes still.* Pray for the company of such a soul.

In the Saint's company, the Lord is seen within;
Then how sweet is His Name.

It is not a loose promise to be fulfilled after death. He says you will see the Lord in the Saint's company—you will taste the sweetness of the inner Nectar —the Naam of the Lord. *Drink that intoxicant of Naam.* The Satguru is also called Sadhu. *The Lord issues forth from the Sadhu's tongue.* We get many wonderful things in his company. *In the Sadhu's company, the countenance becomes radiant; the dirt is washed away.*

Many thousands of words have been written on the greatness of the Satguru, and the wondrous things that happen to us in his company, the precious gifts we receive. From his very presence there is a magnificent charging emitting, surrounding him and permeating the whole area. *That overflowing love is colored with intoxicant; the true yearning is created in the Sadh's company.* Masters are the overflowing cups of the Lord's intoxicating color—overflowing vessels of love. Just by enjoying his company the yearning for God is born within one's being.

This human birth we accept so casually comes only with great good fortune. Why? *You have got the human form—it is thy turn to meet God.* In the human form alone can God be realized—*No other action will be of avail.* The soul cannot reach God through any type of actions; these only cause one's attention to become more dispersed. One can make the best use of all one's faculties, but what will really help us to realize the Lord? *In the Sadh's company, only contact the Naam.* And, *Those who repeated Naam got salvation; O Nanak, their faces radiated with glory.* Those who meditated upon Naam succeeded in that purpose for which they were born into the human body. Their faces radiate in the Lord's House. Through their company many others also gain emancipation. *Gurumukh frees millions by giving a spark of Naam.*

What is that which is called Naam? There are two kinds of Naam. First, God is Nameless and Formless and Soundless, but when the Absolute God became from One to many, He came into expression, and that God-into-Expression Power is called Naam. It sustains the whole of creation. It has been given many different names by the advanced souls, to help mankind understand. Some called Him *Ram* because He is vibrating everywhere (from the Sanskrit root *ramma* meaning perpetual vibration). Some called Him *Wahguru,* and there are many other names, all of which we respect no doubt. *I rejoice in all Thy Names.* But, what is that Naam or Name which is *the* Naam?—*That Naam, repeating which you will cross the ocean of life.* If every religion declares that it has such a Name, then how can one know which is the true Naam? As a guiding criterion, we should remember that, while words are all right, it is only a *contact* with that true Naam that can give the sought-for salvation. That is the Power which the words describe—the Naam which links you to the Named. One must get the connection with *that* Naam. This is why meditation upon Naam is very necessary, for although one can gain a little peace from other practices, yet after a while the mind will start its racing again. One Muslim Saint puts it this way: that we are repeating mere names, when we should catch hold of the Named Himself, with Whom all names are but empty words of description. How can a person have peace by repeating some words in a parrot-fashion? If one repeats the word "Ice, ice, ice" can one thereby experience its coolness? Repeating the word "water" will not quench the thirst. How indeed can the spiritual thirst be quenched by the repetition of words or by repeating the various names of the Lord?

Where then is the Naam which is Naam Power, which is God in expression? *The Water of Life, giver of the nine pleasures of Amrit, is the Lord's Naam; it resides in this body.* Naam is the giver of all kinds of happiness, and it resides in this human form, and so it is not a subject of outer manifestation—it requires inversion. Naam is intoxicat-

ingly sweet and beautiful, and can be experienced above the senses only. And what indication is there that one has gained experience of Naam? *When in contact with Naam, the Light vying with millions of suns is manifested.* You will experience the radiation of that Light. All you brothers, in whatever religion you are, do you experience the Light within your own body? If you do, then know you have got something. If not, you are merely repeating words and have no connection with Naam.

The Lord's Naam is the Music of the Spheres. There is music in the Naam—the Sound which vibrates from above. If you hear the Sound of the Lord within and see the Lord's Light, then know that you have got connection with Naam. It is experienced only above the senses. *In the company of the Sadhu, you receive the imperceptible gift.* It is all in the hands of the Master, who will simply present this gift to the true seeker. Do you see how valuable is the company of a Satguru?

What is the difference between the Master and other men? Physically he seems the same as others, just like doctors and patients: but the doctor has studied anatomy, and similarly those people are specialized who have got self-knowledge and God-knowledge. However, they always say that they are men just like other human beings. Guru Nanak said, *In this form of man, Nanak is my name.* But, whom will they address as Nanak? that is the point. Sometimes Masters do give an indication of what they are in addition to man. *God's word, which comes from above, is given out as knowledge.* The Guru is the mouthpiece of God. As the flow comes from God, so the Guru expresses it out. This is the principal difference. So seek the company of the realized souls who are the very form of Truth, the mouthpiece of Truth; they are developed souls, although they seem to be just like us.

The whole world is sleeping—rich, poor, intellectual, illiterate, alike. Why? Because they have no awareness of themselves. Each man's soul is at the mercy of the mind, which is itself at the mercy of the senses, which in turn are dragged around by the sense-enjoyments. We have become identified with the body and the world—we have forgotten ourselves. Those who pursue the intellect lose themselves even more than the others, for although the illiterate are lost in the senses, yet through intellect one can get more deeply involved, in the senses and the intellect both. We do work through the intellect, and it can help us to understand the true state of affairs, which is that the soul is a conscious entity, and our greatest aim as human beings is to realize God. The soul must rejoin the Lord.

God is in every form. He is the sustaining Power in all life. Due to this, our soul stays with the body, but when He removes His sustenance, the body is finished and returns to its various elements. Furthermore, if He withdraws His power from creation, then dissolution or grand dissolution occurs, in different degrees. There is nothing nearer to us than this Power of God, which is the very soul of our soul. *Our soul has become jiva* (soul in creation) *through connection with the mind, and so the sense-enjoyments drag it around.* It has forgotten itself in this depth of indulgence.

Together, the Beloved and the soul;
The soul sleeps, but the Beloved is
in full awareness.

The influence of the senses and the outer attractions keeps the soul asleep to the Truth, while the God-husband is con-

stantly awake, waiting for the soul to open her eyes. In this pitiful situation, how can we awake? How can one sleeping person awaken another? Only in the Satsang can one sit in the company of an awakened soul, and one awakened soul can surely awaken thousands who are sleeping. An awakened soul does not mean a lecturer or reader of books, those who have knowledge at the sense level only, for he who has developed his intellect is also asleep.

The world is sleeping, at the level of the mind. Mind is most powerful at the physical level, where it takes our attention further and further into physical expression. Mind has stages also—physical, astral, causal—it operates in all three. It is not something simple; many great sages have left this world crying, because of the mind. So first we must learn to control the physical mind, by withdrawing it from outer senses. You will find in some eastern books the story of Habil and Cabil, and it is the story of the lower mind (Habil) killing the higher mind. Mind is a very strange phenomenon, and if it is controlled it will show the happenings of the three worlds. Remove yourself from outer distractions, and you will awaken unto your true self.

Has it never occurred to you that you must leave this world one day? Even in the presence of death, or accompanying the body to the cremation ground, do you never stop to think that you will also be in this position some day? We do agree that we have to go when reminded about it, but we then promptly forget the matter. It is a very sad condition we are in. Guru Arjan Sahib says, *Arise, awake, O traveler—why this delay?* Beloved soul, why are you sleeping? The sun of human birth has risen, and this is the time to awaken.

If this opportunity slips from your fingers, it will never come so soon again;
This invaluable birth will be wasted.

Similarly the Upanishads say, *Awake, arise, and stop not until the Goal is reached.* It is like a sleeping sickness, and if you go to the root cause, you will understand what is happening, and then you will know how imperative it is to gain release from all this illusion and forgetfulness.

Listen now to a hymn of Guru Arjan Sahib, in which he tells us more on this subject. You may ask, "If we are sleeping, then how are we able to talk?" But do we not talk in our sleep? You have not got the awareness, but you have the intellect, so try and understand. We are the soul, the indweller of the body, and we often say, "this is my body. I am the soul" etc. As I have taken off my coat and placed it here, can you remove your body? Can you rise above it, and analyze yourself from mind and matter, separating yourself from the body? You would then see clearly who and what you are. Now listen to the hymn, which tells us how we went to sleep and how we can awaken.

Inner eye sleeps, while one covetously envies the possessions of others;
Inner ear sleeps, yet one eagerly hears all slander and scandal.

The Master's message is for embodied souls caught in the web of mind and senses, unable to release themselves. Masters make no distinction between religions and sects, their message is for the whole human race. O soul, since you took birth into the world you have developed the habit of seeing things, and so your outer eye is open, but the eye which is used to see within became more securely closed. Although awake from without, you are asleep within, and by

"O soul, since you took birth into the world you have developed the habit of seeing things, and so your outer eye is open, but the eye which is used to see within became more securely closed. . . . Whatever you see is registered in you. This constant intake of impressions closes the inner vision more and more as the years go by. Furthermore, the impressions we absorb from outside are reproduced into our thoughts and dreams, and in this way a superficial life is built up. . . ."

greedily envying the goods of others, your inner eye has gone deeper and deeper into this slumber. Our outer awakenedness is busy coveting the wealth, property, bodies of others, and this creates impressions which are taken in and absorbed into one's being through the eyes. Remember, 83% of all impressions we absorb, enter into man through the eyes. Whatever you see is registered in you. This constant intake of impressions closes the inner vision more and more as the years go by. Furthermore, the impressions we absorb from outside are reproduced into our thoughts and dreams, and in this way a superficial life is built up. Up to now, you have never had the opportunity to dip inside yourself.

The ears are perpetually listening to the scandalizing and slandering of other people's characters. Their virtues are underrated and their faults exaggerated. If something is worth repeating, it should also be one hundred per cent accurate, otherwise it amounts to slander. Test this fact for yourself; just sit quietly and listen to any conversations going on around you, and you will find they consist of gossip, criticism and scandal principally. Fourteen per cent of all impressions comes through the ears. Eighty-three and fourteen amount to 97 per cent of all impressions through two senses alone—awake or asleep. All this attention going out, all these impressions coming in, and never a single glance inwardly toward one's real Self, which is in deep heavy slumber, unaware of all this.

Inner taste sleeps, through greedy outer enjoyments;
Mind slumbers on in the wonders of illusion.

This is our daily life: this thing is very sweet, that thing is very beautiful. Strong in man are these senses of sight, hearing and taste. He is always busy seeing, hearing, eating and drinking; tasting something attractive today and wanting more and more of it tomorrow. During my tour of 1955, I was invited to meet a Father Divine in the U.S.A., and at the dinner there, more than sixty different dishes were served, both sweet and savory. Just think of sixty different things to be tasted! There is a limit to what the taste can distinguish. What is seen, heard and eaten is all reproduced and recorded within one's being, and this is how our superficial lives are made. *Illusion started with this body.* You can see how this physical form has encouraged this forgetfulness we exist in. We are embodied souls, but we have become only the body, and we can see only at the sense level. Now is this not superficial?

Mind is also asleep in this illusion. It has also become the form of the outer attractions, when awake and asleep both. What an accurate picture Guru Arjan Sahib is sketching! The Masters are constantly trying to draw man's attention to the true state of affairs. One

Muslim Fakir points out that one should close the eyes and ears to shut out these impressions, and also close the lips; this renders the tongue out of action and it is then also impossible to eat anything. Whatever the method, we must stop these three kinds of impressions coming inside from without, and then we should invert within. The Fakir adds that if the Truth does not then awaken in you, you are free to ridicule the method. It is a very definite statement, and a fair offer.

Only the awakened soul can help one to invert these rebellious senses and withdraw from the outer attractions. At present one sees outwardly only, but then with his blessing of inner vision, you will see within and the path will be opened for you. At present one hears only outer sounds, but one will hear the inner music, the Sound of the Truth. At present you enjoy outer actions, but by inversion you will start to enjoy the delectable inner Nectar of Naam. *When that Nectar comes, this taste is no longer enjoyed.* And who makes all this possible? *When the Satguru is met, inversion starts.* If you die while living, you will solve the riddle.

He who is awake in the house of the body
Can receive that inherent Perfect Gift.

If you awaken while living in this physical house, the Lord's Gift is yours. He is already within, but one must withdraw the attention from outside. *What is there to realizing the Lord? Just uproot it from here and plant it there.* It is a simple matter of where the attention is focused.

Break away from family and acquaintances;
Then our Saviour will come.

If you receive the Perfect Gift, you also will become perfect, as God is perfect. Just start withdrawing from outer attractions. But if the lecturers and scriptural authorities are sitting on the outer perimeter, at the sense-level, then who will help us awaken?

Our near and dear are intoxicated with their own enjoyments;
Having no knowledge of their True Home.

Our friends, relations, etc., are embodied souls like us, intoxicated by the outer enjoyments and having no awareness of themselves, dragged by sight, hearing, taste and touch, suffering from one sickness or another. Remember that enslavement to a single sense alone can bring death, imprisonment, or slavery for life. Take the moth, for example, which burns itself to death because of the ruling sense of sight. Through its strong sense of taste, the fish gets caught on the fisherman's hook. A certain insect has a very strong sense of smell and is attracted to the scents of flowers; it loses its life when it enters that flower which closes like a clam. The sense of hearing is overpowering in the deer, and in serpents. The deer is attracted by the beating of drums, and he is so fascinated that he is helpless to move, and is captured. The snake, a fearsome creature, is enchanted by the sound of the bina, is captured and spends its life in a snake charmer's basket. The sense of touch is dominating in the elephant, and through trickery they attract the male to the female, and thereby capture him, starve him for days to weaken his strength that he may be controlled, and from then on he is a slave to man. If for the prevalence of a single sense these creatures lose their freedom or their lives, then what hope for man, who has five? It seems an impossible situation. *With so*

many enjoyments in this body, how can Naam reside therein?

Everywhere people are in the same condition—brothers, sisters, husbands, children, parents, friends. There is a sleeping state and a drunken state, and whereas a sleeping person can be awakened, what about him who is in the drunken condition? You can shout at him, but he is without consciousness and will not respond. These are hard facts; it is a very accurate picture of mankind. Even the few who try to find the cure in the scriptures are helpless, for one cannot awaken the consciousness by reading a book.

Five dacoits have entered these sleepy dwellings;
And have looted the vacant house.

Everyone is sleeping and the dacoits are looting wildly. Who are these five dacoits? They are anger, lust, greed, attachment, and ego. They are looting the people who are sleeping in a drugged state. Like this, man loses his most valuable possessions, and tragically does not realize this is happening because he is so engrossed in the enjoyments that whatever knowledge of right he had is pushed aside. A little awareness of the predicament he is in comes only when he has lost everything he possessed. The house is unprotected, the thieves can get in, for the owner is in a deep sleep. You *are* the owner of your physical house, are you not? Know it or not, you are in a drunken state, and although you have been awakened innumerable times yet you merely say, "Yes, yes, I am awake," but this is only from outside, and you promptly go to sleep again. You have never awakened from within. There is no answering reply from your true self. If the point does not go home, the whole thing is superficial.

Father, Mother, cannot protect you;
Nor can friends and relations.

These people may suffer for or with you, but they cannot help you, for they too are asleep, and are helplessly being looted like you. All are helpless sufferers at the hands of the five dacoits, and this includes the read and unread, the rich and the famous alike.

Riches and knowledge will not give self-protection.

It is not a condition that can be improved with money or with intellectual knowledge. Do not the intellectuals fall also? The thieves cannot be controlled by the intellect, nor can they be bribed. Swami Ji Maharaj has also given a very lucid explanation on the subject, so we will take a little of his hymn now and then return afterwards to Guru Arjan Sahib.

How can the sleeping mind be awakened, brothers?
Tell me, what steps must I take?

If we have understood that we are now asleep, that the mind is sleeping within us, then what steps have we taken to ensure that we awaken? Even one hun-

"You are the owner of your physical house, are you not? Know it or not, you are in a drunken state, and although you have been awakened innumerable times yet you merely say 'Yes, yes, I am awake,' but this is only from outside, and you promptly go to sleep again. You have never awakened from within. There is no answering reply from your true self. If the point does not go home, the whole thing is superficial."

dred wise men will have the same wisdom, and Swami Ji is explaining the same thing as Guru Arjan Sahib. Those who are awakened see everything in crystal clarity, and know what safeguards to take. He explains how to awaken, and also why we have not awakened to date through the various practices we have been doing.

One went on pilgrimage, even kept fast;
Became filled with bookish knowledge.

What is the meaning of pilgrimage? Places of pilgrimage are kept up because some soul at some time received his awakening there. Kabir Sahib once asked God to remove a great doubt that he had in his heart, and that doubt was whether the place of pilgrimage is better than the Lord's servant, the Lord's servant being the Guru. Of course, the Lord's servant is the greater, for the holy place is founded because of him. If an awakened soul sat in ten different places, then all ten became holy, so he is the great one. The place where Guru Nanak Sahib was born, the village of Talvandi, is now a holy place, and has been renamed Nankana Sahib. Guru Nanak once sat under a particular Reta tree, and that tree is now known as Reta Sahib. If you taste its fruit even today, you will find it very sweet and not bitter as the fruit of the Reta normally is. The whole world's holy places have been made because of some enlightened soul. Millions of souls have been born in different places, and millions have died, but who remembers the coming and going of all these? And yet a single awakened soul can put a small place on the map. Hazrat Mohammed Sahib was born in Mecca. Millions of others have been born there before and since, and yet only he is remembered. Jerusalem is a holy city to the Christians because Christ was there. What about all the others before and after him? The original purpose of going to a holy place was to sit at the feet of the awakened soul there, and to learn his teaching.

Leave your troublesome, busy home life for a little while and go to sit at the feet of some enlightened soul. You cannot awaken by merely taking a dip in some holy river. This is not the fault of the places of pilgrimage; they are what we have made them, places of enjoyment, holiday resorts, attractions to sightseers. Take Hardwar, for instance. This is a place where the great Rishis and Munis stayed, Guru Nanak Sahib also, and Guru Amar Das who for many years visited Hardwar every year. What is the place like today? Some years ago I saw that two cinemas had been built there, and since then many more. In the evening especially you can see nothing but eating, drinking and people at large seeking amusement. There is nothing else. This is not the true purpose of making a holy place of pilgrimage. And what can a dip in a holy river do for you?

If the mind is dirty, everything is dirty;
By washing the body, mind cannot be cleansed.
This world is an illusion of forgetfulness;
Only a few can find the Truth.

So how can the mind be purified?

O my mind, repeat only the Naam;
The Satguru has given me this wealth.

Through the Naam one can become pure. One is highly fortunate if one meets anyone who is a true lover of Naam, for purity starts when one is joined to it. Kabir very bluntly says:

A fish from a rivulet came floating down the Ganges;
It washed itself in every way, but its smell remained.

By washing one's body, one cannot wash away the dirt from the mind. Guru Nanak in his Jap Ji Sahib says:

When the hands, feet and body are besmeared, they are washed clean with water;
When the clothes get dirty, they are cleansed with soap;
When the mind gets defiled with sin, it can be purified only by communion with Naam.

No one can get salvation merely by visiting some holy place, until the purpose of the visit is fulfilled. Our Master used to say that those in the East go on pilgrimage to the West, and those in the West go East; the people of the North go South, and vice versa; they are all like a weaver's shuttle going back and forth. Yet they do not find what they are seeking. I once met a sadhu who told me he had walked from Amarnath to Rameshwar fourteen times. These two places are almost the northernmost and southernmost points of India respectively. Well, I asked him what was the condition of his mind, and he said, "Oh, the mind is the same." Actually the mind is more inclined to disperse even farther by such journeys, for it dwells on the different places and scenes and happenings, etc., here, there and everywhere, in the form of thousands of impressions which have entered the mind and go on revolving round and round. If one stayed in one place only there would be fewer impressions.

Swami Ji says that thousands have gone on pilgrimage and thousands have performed practices of various kinds, but in the end they lost. The purpose of fasting is that the body should not be overloaded with food and should rest sometimes. Have you ever given your stomach a holiday? People go on pushing food down, every hour, every half-hour—this renders the digestive system ineffective and the result is one disease or another. The true purpose of fasting is to gain good health. To overload the stomach before a day's fast, and then reload it again after the fast is finished, accomplishes nothing but more moans and groans. If there is a little space in the stomach, and it is not completely filled up with food, then that space can be filled with the Light of God. There are many different kinds of fasting. For instance, one can fast on fruit and milk alone; but what happens? They start eating and drinking it by the kilos.

Food was made for man's needs—eat in moderation, and you will be successful. Only the food that is digested will give strength. We are ambitious for more consciousness, but overeating makes us lazy—we sleep longer. Some people are under the impression that they were just born to eat. You will remember, in the Puranas it tells of Food going to Lord Vishnu with the complaint that the people were eating him mercilessly, and what should he do about it? Lord Vishnu said that if anyone eats Food more than necessary, then Food should eat them! You can see this very result around you: the majority of people are sick, the cause of which is principally an excess of food in the system, and irregular eating habits. One should take a little less than is necessary at each meal; that will give a buoyancy and aid one's efforts in becoming more awake. Furthermore, the health will improve, and one will be able to tackle a larger share of work. However, even if one goes to the extreme outer practice of

fasting, what is the result? Swami Ji tells us:

By remaining hungry, the hunger has not gone;
You have failed in your purpose.

People have kept fast upon fast, and have not achieved anything really worthwhile, because the consciousness does not awaken thereby. This is due to these outer practices being performed at the sense level. If some higher purpose or result was achieved thereby—if one thereby gained an inner contact with Naam for instance, or the company of the Satguru—then fasting, or pilgrimage, austerities, etc., would have some value. Fasting for fasting's sake alone is spiritually worthless. This applies also to reading the scriptures, which merely increases intellectual knowledge. Tulsi Sahib says, *Four, eighteen, nine, were read; Reading all this, yet the point was lost; Without contact of Surat with Shabd, one is like the chandool bird.* The four Vedas, the eighteen Puranas, the nine Shastras—these are the ancient Hindu scriptures. But what is the use of absorbing the whole world's scriptures if they have no value in the light of one's purpose or goal? He says that one becomes like the chandool bird, which goes on imitating all the sounds it hears. No one ever got salvation through reading—understand this carefully. The Upanishads tell us that the senses, the mind and the intellect all should be stilled, and only then will the soul perceive. Reasoning is a help—for understanding—and reasoning is a bar also. The Vedas say, *The ignorant will go to dark regions at death; Those drenched in knowledge will go to darker regions.* To still the intellect is most important, for that very intellect is at sense level, and the mind is already asleep because of its connections with the senses. None of these outer practices can awaken the sleeping mind.

Repetition, austerities, restrictions, and many more—
The ignorant even kept silence.

The tongue goes on repeating God's Name, but the mind is running around all over the place. What is achieved like this? To rise above the senses means that the body becomes dead—including the tongue. Some people go to the extreme of not speaking—even for years—in the belief that this will give them some spiritual advancement. Similarly, having a silent tongue does not still the mind's endless chattering. What is more, such an individual must fill his daily needs, and so he resorts to making signs and writing notes. How can spiritual awakening take place in this way? He who truly keeps silence is he who silences his mind. *Mind has not been shaved, so why shave the head?* All these practices come under Apra Vidya—study of scriptures, teaching the scriptures, fasting, giving alms, etc.—they are all under the rule of the senses. And the soul, connected to the mind as it is, is sleeping within.

Resorted to many means;
Even then the mind did not awaken.

A learned pundit once went to Hazur, and on hearing Hazur's Satsang talk was inspired with a keen yearning for initiation. Hazur gave him initiation, and when he was leaving I was standing nearby, and he said, "Maharaj, according to whatever instructions you have given, I will achieve everything in three months' time, and I will then return here to you." Hazur said, "That will be marvelous." But it was nine months before the pundit returned to Hazur, and again I was present as he sat before our Mas-

ter. He said, "Maharaj, before you initiated me I used to do my worship and prayer for six or eight hours at one time, and my mind would never wander, and now it will not remain still for even two minutes." He was very distressed, and could not understand the difference. This happens because with outer worship the mind is getting food—it is occupied, just as it is when reading or writing—but for spiritual experience the mind must be stilled and remain inactive.

Taking a simple example, if a man owns a number of horses, and they are securely locked up in the stables, he sleeps without a care knowing that his horses are safe. However, if any night he has doubt as to whether the stable door is securely fastened, he cannot rest in peace. And then, if by chance the horses do get out and run away, he will do everything in his power to recapture them and bring them back. So the Negative Power does not interfere with the souls while they remain docilely in his domain, in which a web of sense-enjoyments is spread to trap them and bind them, and from which there is no escape. Good actions therein bring rewards, and bad actions take the soul to the lower regions. The poor soul is bound to an ever-revolving wheel of existence in the various expressions of creation, and therefore the Negative Power is not the least worried. However, when the soul meets the Master, it is taught to rise above the senses, and the pathway of escape is opened up—through the grace and greatness of the Satguru who is the pole of the Positive Power. When he sees that a soul is threatening to leave his kingdom, the Negative Power becomes concerned and endeavors to keep the soul in his clutches.

Salvation then is achieved only through Para Vidya, which means the soul's knowledge of the Oversoul; and that is to free one's self from mind and senses, to have knowledge of self and knowledge of God. We must become infinite, for, *One as high as the High One will know Him.* As high as the Lord Himself—infinite, inconceivable, ineffable.

Indian mythology tells us that Lord Shiva is sitting in meditation, and Parvati, his wife, keeps feeding him intoxicants. In this way, the soul is being intoxicated by the mind. When this intoxicant wears off the soul wants to awaken, but before it gets the chance, the mind again feeds it more intoxicant. The world's population is suffering from this drunkenness, and only those who are awake can see this condition clearly.

After a long search I found the Satguru
Who gave this scientific method.

At last the true seeker finds that personality who is one with the Truth, who gives the means of the soul's awakening.

Keep the company of the Master and serve Him;
Sacrifice body and mind unto Him.

What does it mean to serve a Master? It means that with respect, yearning and devotion one should keep his commands. Guru Amardas says, *Greatly fortunate is he who serves the Satguru, For the Sound of God's Naam is awakened within.* He has mentioned nothing of those who touch his feet and show great respect to his physical form alone. Those who do not place the Master's words on the altar, accepting them as God's commands, will not succeed. *We know how to talk, but do not know how to do.*

There is a cure to the condition: keep a spiritual diary, just as if you were in school doing your lessons. With the aid of this diary you can search out your faults and failings and note down

"There is a cure for our failures, but if you do not take the cure, then what is the cure for that omission? There is no cure for not doing anything. Sometimes you fight like dogs—when people see such behavior, will they not wonder what kind of teaching you are receiving? This brings disrepute upon the name of the Satsang. . . . The pain in my heart is speaking when I ask you of any means whereby you will follow the commands."

your weaknesses. Slowly, gradually, these weaknesses will be weeded out. Along with this there is meditation. How much time do you put in? And through meditation, what progress have you made? In this way, you will yourself know where you stand, with spiritual advancement and with ethical life alike. Without keeping a diary, interest and concern for these two important factors cannot be upheld. Following disinterest, meditation ceases altogether.

What else do I ask you to do? Only to keep your life pure and good, and to weed out the weaknesses. Then, food of the soul is your meditation, so meditate regularly. Do not feed the body until you have fed the soul.

Furthermore—to attend Satsang is like having a protective hedge around your meditation; it also increases the incentive to meditate. Attend the Satsang, even if your time is limited. Cancel some other appointment in order to do so, if necessary, for the benefits of Satsang are invaluable. All I ask you to do again and again is to be pure and chaste and keep your diary. Do you know of any means by which you *will* obey the Master's instructions?

There is a cure for our failures, but if you do not take the cure, then what is the cure for that omission? There is no cure for not doing anything. Sometimes you fight like dogs—when people see such behavior, will they not wonder what kind of teaching you are receiving? This brings disrepute upon the name of the Satsang. *A bad dog brings curses upon his Master.* The pain in my heart is speaking when I ask you of any means whereby you will follow the commands. Having tried all means, in defeat I can only say that you should try for yourself, and see how that invaluable gift will increase. If after doing what I ask you do not gain progress, then you may come and complain. Start from today. Where there is a will, there is a way. You *can* find the time if you really want to. You have got the greatest of good fortune to be linked with a personality who is the form of the Truth.

King Janak was one soul who got something from Ashtavakra, in those days, but each and every one of you has had experience from the very first day. If you don't continue it, how do you expect to progress? Attend the Satsang and have the advantage of a protective hedge around your meditation. I once asked Hazur Maharaj, "What are your orders regarding Satsang?" He told me, "If you are very sick in your bed, but you can move, then attend Satsang." Just note that he did not say that if you have the strength to walk, then attend Satsang. From this single instance, one can see how important it is.

Master removes the veil from the eye;
He gives the inner darshan; O friends,
that Satguru is most attractive to me.

The cause of not following the instructions is just laziness and concern for bodily comfort. Remember that this is the path of inner intoxication, so why worry about the body's comfort? Do not drift away on the waves of the mind: do the work which you have to do.

When the lion wants to quench his thirst, he goes straight to the river. Become lion-like—you are soul, the entity of the Lord. Make the keen aspiration you had in the beginning into a reality. Leave the consideration of bodily comforts and the demands of the mind for the sake of that aim. Instead of obeying the mind, place the Master's commands on the altar of the Lord. *If ye love me, keep my commandments.* Would you not wish to obey the one you love? A true lover is more afraid of disapproval than he has consideration for body and mind. Go all out for your goal. *Listen to the Satguru's Sound—by rising above.* Put all your attention, in full consciousness, upon that inner place, upon the Naam. The intoxications of the senses will start wearing off, and you will awaken to a new life.

Through striving and striving, the mind has now awakened,
And the world has become transient.

When one rises above the senses, one can see that the body is but a piece of clay. You yourself are detached from it; and the world is an insipid thing. In this way, the question is answered and the problem solved, for the soul can see that her Lord is God, and all outer things are unreal. Masters do not tell us to leave our homes and flee to the jungles, for we have got the duties of the body and mind and their responsibilities, but the soul must be rejoined to its Lord, and this is the greatest and most important task in this human life. The only true helping factors in this work are the company of the Satguru and the contact with the Naam.

Attention got help from the mind
And both reached their homes.

Separated and freed from the pull of the senses, the mind begins to taste the sweetness of the inner Nectar. *When that Nectar comes, this becomes distasteful.* From then on it is willing to cooperate with the soul, and the soul is able to fly. Death of the physical mind makes the work easier, for it is the physical mind which is deeply involved in the worldly actions and keeps dragging the soul back. Until there is something to hold the attention, it is most difficult to go within, and this is why the Master gives the contact with Naam on the very first day. *Join me back to the Lord —anyone!* That contact must then be increased daily.

Without the Shabd, the mind will never awaken;
Though numerous different practices be performed.

This hymn of Swami Ji's is very long—I have just taken a few verses, as it covers the same subject as Guru Arjan's hymn, and it shows how all the Masters say the same things. Now, Guru Arjan was telling us how the awakened soul can give us help and protection:

Riches and knowledge will not give self protection;
The enemies are controlled only in the Master's company.

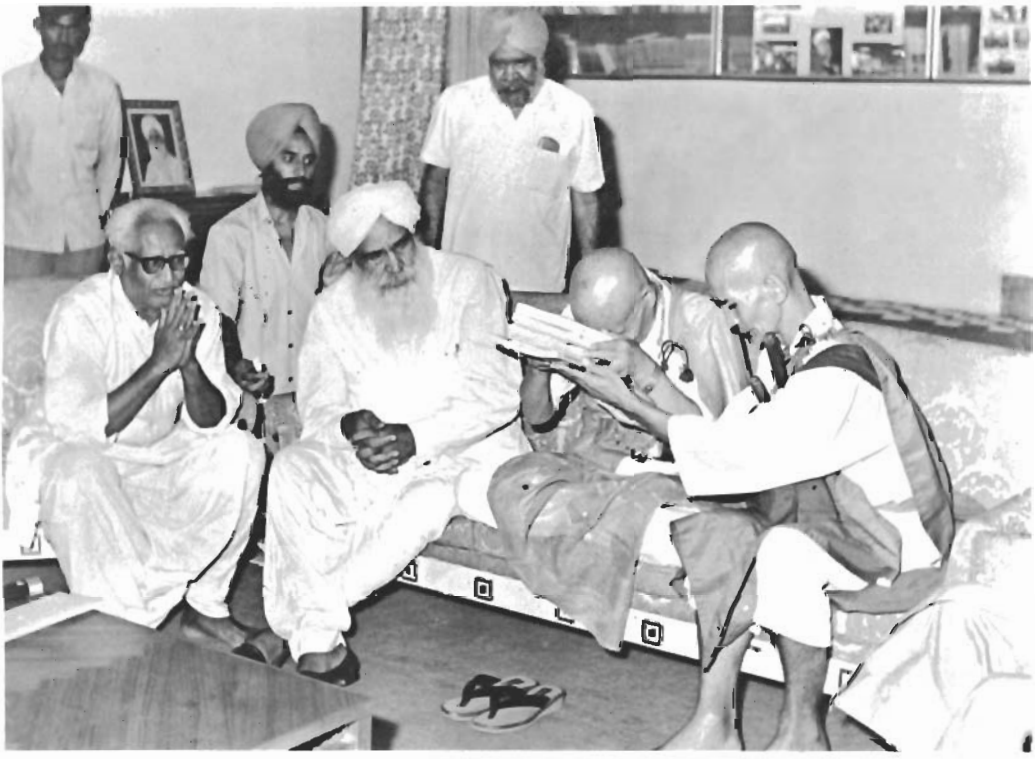
Seek the company of the Guru, if you wish to control anger, lust, greed, attachment and ego. There is no other way, no matter how much knowledge you have or deep thinking you do—these five will remain. The bigger the person gets, the more is he consumed in the fire, and the only saving factor is the Master's company. You wish to enter a house, but the owner's five big dogs are guarding it, and start barking as soon as you approach. The true guard-

(*Continued on page 28*)

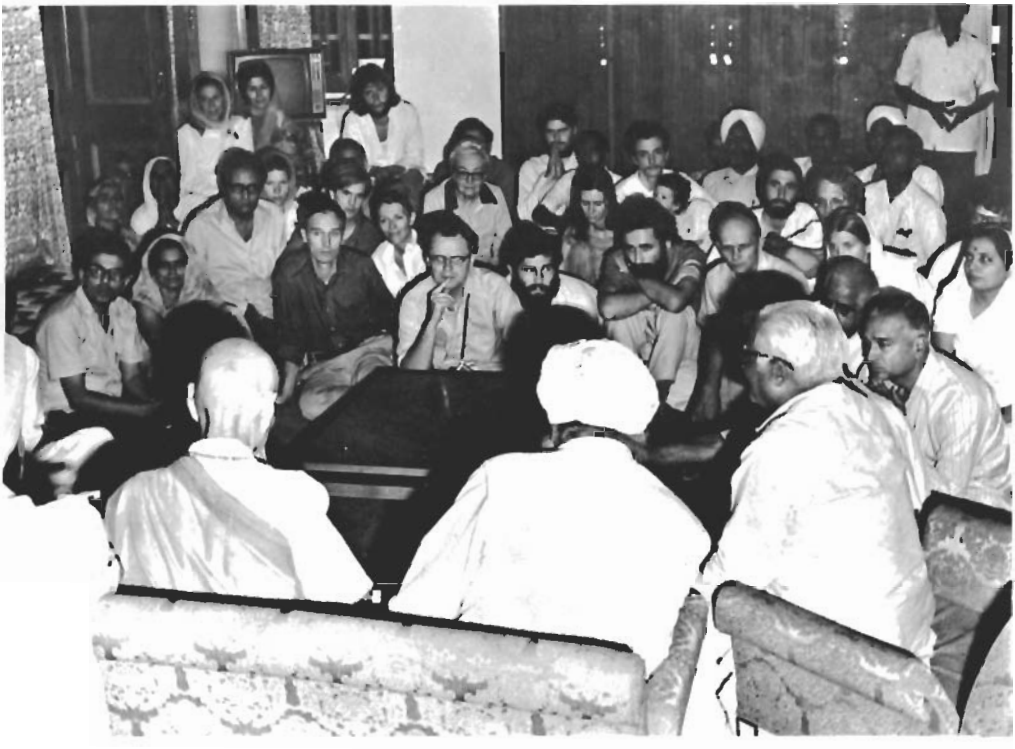
A BUDDHIST LEADER VISITS SAWAN ASHRAM

ON SUNDAY AFTERNOON, October 7, 1973, the Master Kirpal Singh and his disciples at Sawan Ashram welcomed with great honor the Most Rev. G. N. Chidatsu Fuji of Tokyo, President of the Japan Budh Dharma. The venerable bhikshu, accompanied by an entourage of his disciples beating on drums, arrived at the Ashram at 4 p.m. and was greeted and garlanded by the Master. They spoke together through interpreters for over an hour in the Master's reception room, discussing among other things the forthcoming Unity of Man Conference to be held in February. Then the monks led all present in a Buddhist prayer, following which Rev. Mr. Chidatsu gave a short discourse in Japanese, which was translated into Hindi by the interpreter. Following the conference, a delicious meal was served the honored guests in the dining room.

ABOVE: *The Buddhist leader was in hearty agreement with everything the Master told him about the work of the Ruhani Satsang and Manav Kendra.* BELOW: *With great humility, he touches the Master's books to his forehead before accepting them.*



ABOVE: *The monks, at the Master's request, led everyone in prayer according to the Buddhist rite.* BELOW: *The Western disciples, and other Ashramites and visitors, were overjoyed to be present.*



Some Notes on the Diary Form

Robert Leverant

THESE ARE SOME notes on the diary form. They were written in preparation for a discussion of the form with new initiates. The diary form was designed by a conscious entity, who in life was an accountant, to help others reach His level. In other words: the diary form is an aid to help us live in accordance with the Divine Plan until we become conscious co-workers of the Divine Plan.

It operates on two useful qualities of the mind: hindsight and foresight. How often we wish that we had another chance or say, "If only I had known." The diary form gives us this opportunity. By sincerely filling out the form, we see in the present (foresight) that the past is continually recreating itself, giving us an opportunity to change (hindsight).

The wonder of it is that most of us really don't want to change, and yet, by filling out the form and meditating, we do.

This takes to task another beneficial quality of a trained mind: *analysis,* a word whose connotation means to separate, to sort out. Many of us have done experiments in chemistry classes where we analyzed or differentiated a substance, sometimes an unknown one. We did this by accurately and creatively following an established procedure, and making notes of the same on a form or in a journal.

The form we are to use for our experiment is one which enables us to analyze or separate a very subtle substance, the Soul, from two grosser substances—the mind and the body. As we proceed, two qualities or characteristics of the Soul emerge: light and sound.

The Soul is called the (True) Self, and the form is called a Diary for Self-Introspection. The word "introspection" tells us that the laboratory for our experiments is ourselves, our own minds.

The words *experiment, analysis,* etc., are scientific or normative words. They are value free, and this is the spirit of the form, our inquiry, and our practice which is called the Divine *Science* of the Soul.

Like any science, our study rests upon some hypotheses; ours are two: that there is a God, and that He can be seen by one and all.

The form, which helps us validate these hypotheses, has for its column heading "observe" and "failures." The word "observe" suggests that we watch with an open or objective or detached mind. Just note. That's all.

Nowhere does it say that we should feel guilty or get discouraged, or take credit when we don't fail, or any other such attitude which, out of masochism or pride or whatever, we can use with our own propensities to deter us from our goal of Self-knowledge.

The form then is to show us who we are, for who we are is where we are at any given moment in time. Master: "It is not what a man is doing, but what he is thinking." So we note the failures, or where in our experiment we did not use our foresight gained from the previous day.

After awhile, the voice which notes at night begins to speak in the day when the same situation comes up. This voice some call Conscience. The more we

listen to it, the stronger it becomes. It too is a value free voice. It does not point with a reproachful finger or in hot and emotionally charged words, which is a clue to knowing when it is speaking and not our egos. In mystical literature this voice is called "The Witness" or "The Watcher." It watches and takes in our whole melodrama, noting everything. It is a valuable friend whose acquaintance we make by filling in the form accurately and regularly.

The trait headings on the form deal with the five attachments, or the points where the Soul is identified with or lost in the body and mind. Below these there is a heading to note failures in selfless service, and below this a heading to note the time put in for meditation. It is natural for these two to be together as they are linked, are different sides of the same coin, so to speak.

Master has written at length on the five attachments. In time we may see that marking off one, leads us to see its connectedness with another trait. Why is this? They all stem from one common cause: the falling of our attention from Simran or sweet remembrance. Thus, each is simply a different road away from love. What may be helpful to remember is that these traits are called *virtues* in Christian literature. The root of the word "virtue" is *vir,* which is Latin for man.

This insight gives us another aspect of the form: man-making, which is how Master describes His work with us. He says finding God is very easy, becoming a man very difficult.

Master's task is made more difficult by the times, in that today there is a breakdown in the system of education. The Indians say there are three relationships to be revered in life: our parents who brought us into the world and reared us; our teachers who made us from animals into men; and the Saints who take us from the man state into Godhood.

Through the form, Master is making us into men, or fulfilling the task that in other times was done by teachers. As we fill it out and progress, we can see He is also doing the work of rearing us. All this He has to do before He can do His real work, His God-appointed or commissioned task, of guiding us on the inner planes back Home.

Who is this form—which is called a "diary" denoting that it is filled out daily and at night—for? For us or for Him? I would say it is for us. Its purpose is to make us responsible for ourselves, so we can stand on our own two legs, not His. We become responsible by becoming conscious and accepting of *who we are.* Until we see we have an option, we are unable to turn the other cheek or do something differently than before. To do this, it is essential to continually take stock, to self-analyze, which are prerequisites for self-surrender.

There is enough written on the necessity of our being one, so that our thoughts and words and acts all agree. And on the form there are separate headings for thought, word, and deed under each trait to be observed.

The attitude of mind with which we fill out the form is very important. I find that the physical state of my diary form reflects my attitude—if it is sloppy, inconsistent, disorderly, bent every which way, etc. In other words, the physical appearance shows everything.

If we take the form as being something done solely for the Master, something to be sent to India every four months, we do two things which I would say are very harmful to our growth. One is that we forget that Master is not India—that He is here right now, and that this is not a correspondence course

which, ipso facto, would end at His passing on. Receptivity is the key.

The second danger is that we become technicians or form-filler-outers, and no more. This is a very creative study involving experimentation which is a practice of inspiration upon a lawful base. Such trial and error work is joyful. If we forget this, if we allow ourselves to be mere technicians, life becomes dull, less interesting, and our practice becomes rigid, full of oughts and shoulds and have-tos and Master says.

We lose our common sense, inner requiredness, and get out of touch with the spirit of the teachings, the purport of the form which is to help us to stay alive and growing in the living present, the here and now, "going jolly."

Master advises us to work on one trait at a time, calling them weeds to be weeded out and not watered. So we are all gardeners. The difference between His method and that of modern psychology is profound. Modern psychology teaches us how to express these traits. Master teaches us how to uproot them. Both agree repressing these traits is harmful.

There is a story which some of you may know. If you do, think about how it applies to yourselves, that is, how with in your own means and personality, you can overcome your own limitations.

There was a woman who could not read or write. Because of this she did not fill out the forms. She was neither seeing anything nor hearing anything. She went to Master quite despondent. He asked her, "Are you filling out the forms?" The woman was really caught in a mental bind. How could she do this? She began to cry. Someone said to Master, "She can't read or write." Master said, "Fill out the forms." To all appearances or from the level of individual mind, if Master understood He was asking the impossible and was being very cruel.

From the tour some of you may have realized Master's answers are on two levels: One, to the mind where it sometimes makes no sense at all, thereby short-circuiting the mind, and the other, a higher understanding pertinent to the asker.

The woman went home. And for the first time, she took the form seriously, as something holy, which it is, for the form makes us whole or one, and she became creative. It is said that night she took the form and lit candles around it, and reflected on her day, and then she prayed. The next morning in her meditation she saw Master's Radiant Form inside.

One word of caution from my own experience: when the form goes, everything goes. Like all practices belief is first, and when we do not believe, the world we believed in vanishes. And the section at the side of the form—*What do you see inside? What do you hear? What difficulties do you have in meditation? How far are you withdrawn from the body?*—become meaningless. And each day we put off filling in the form makes our journey longer and longer, makes going back Home harder and harder.

Never let your Cup be empty.
If the Petals of Bliss
fall not today,
fill it with the excess
of yesterday's Bounty.

JANE HUMPHREY MILLER

GIVE THANKS TO GOD

A talk given by the Master at the Disneyland Hotel, Anaheim, California, Thanksgiving Day, 1972

THIS IS THANKSGIVING DAY for all—each one of us personally should stand up and thank Him, you see. Not only this moment, but throughout the day, every day, every moment of life. He has given us the man body; that is the greatest reason for Thanksigiving Day, because there are hundreds of other bodies in which we can do nothing. Man body is the golden opportunity which has been afforded us in which we can go back Home. Is it not the greatest Thanksgiving Day?

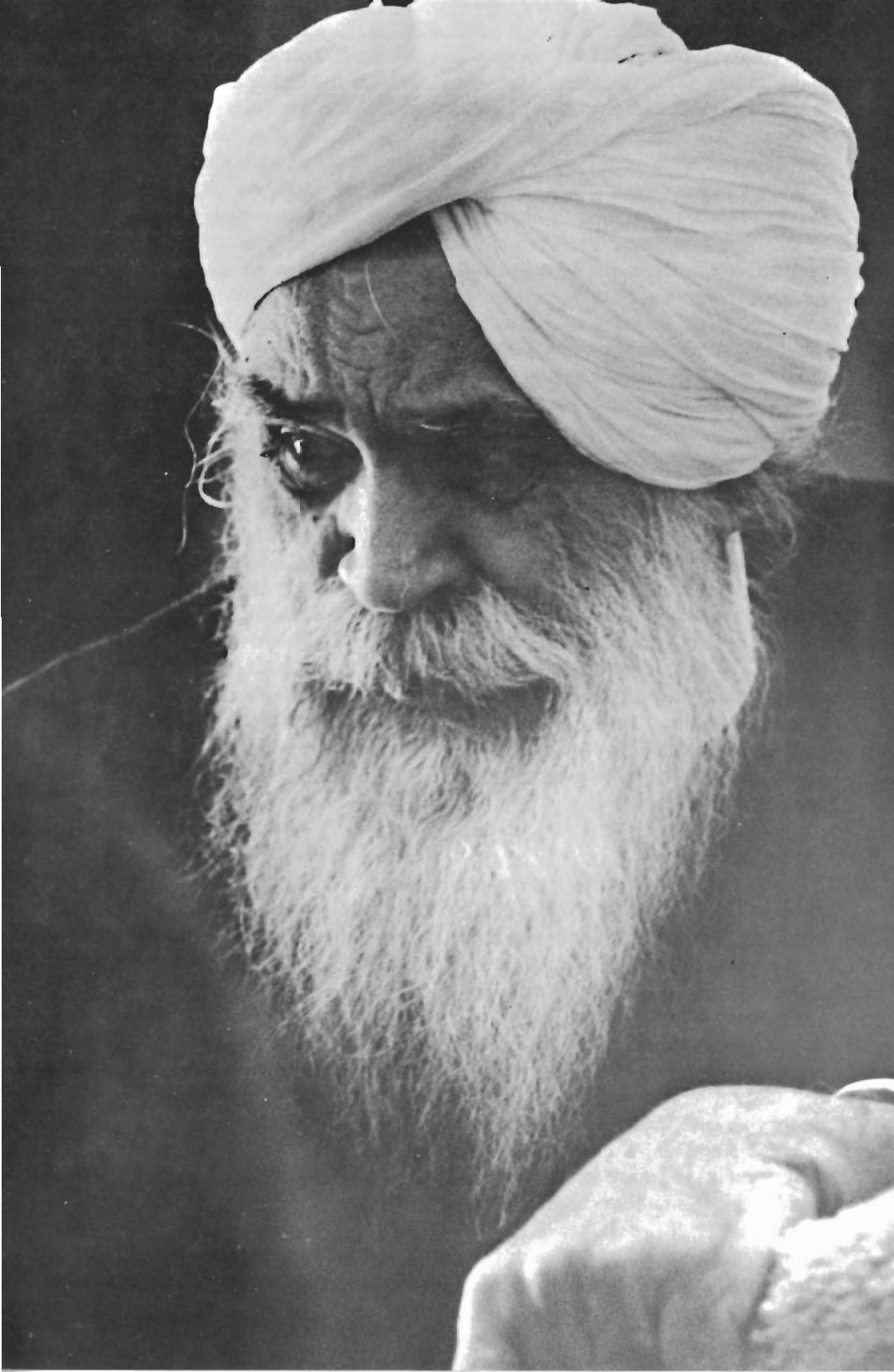
Guru Arjan says that we should be giving thanks every moment of life: When you eat, thank God! When you have got a home to live in, thank God—compare with others who are on the roadsides. If you are rich, thank God—just compare with others who cannot afford to have a morsel of food. When you are hungry, thank God. When you have got good things to think of throughout your future life or about God, thank God—there are many others who do not believe in Him.

So how Thanksgiving Day started, that is the history before us; but that's not the only thing, you see. Be thankful every moment. Kabir says, *Every breath we take, we should thank Him.* Every breath of life is worth three planes of the whole universe—the macrocosm. So we must give thanks, you see.

Once the earth was asked (in a parable way, you see), "You have got mountains, you have got rivers, you have got trees, you have got animals, you have got men—so many burdens on you. How can you bear it?" And the earth replied, "That is no burden to me." They asked him, "What is it that is burdensome to you?" He said,"Well, when any man who is ungrateful walks on me, I cannot bear the burden."

We should be thankful to God for everything we have been given and at every moment, not only on this day. That is just an historical event. It is good that they had some land to live on, and had their crops. You know, every day crops are going on. Have they stopped? They are more magnificent than before. So we should be more thankful. And the greatest thing for which we should be thankful is that He has given us the man body, in which we can go back Home.

So for every work we do, for anything we live in, drink, associate with, we should thank God, we should be always thanking Him. Man can be thankful when? When he is conscious of a Higher Power working. Are you conscious? Then your thanks should go to Him. Otherwise you should give thanks to Him that you have been put on the Way, you have got something to start with, some Power to look after you, to finish off your give and take and wind up all your karmas by bringing you into contact with the God into Expression Power. There are many things to thank Him for—not just the crops at the time they found land. Have more thanks now—there are hundreds of crops growing,



fruit trees growing, other things—so many things. . . . We should be more thankful from day to day. So here somebody has left something for me . . .

[*Master reads a note.*]

What can you people give to me? Give thanks to God, not to me. If I have come to you, it is His Grace. Praise should go to Him. If you think you have got a little good from me, that is through the Grace of God. And if you still want to give me some thanks—not forgetting God—then I think that thanks can be acceptable if you simply live up to the commandments. That is all. That is the *most* thanksgiving. Then it is you who are benefiting—by living up to the commandments. Christ said, *If ye love me, keep my commandments.* Have a chaste life; have a good moral way of living. Love all. No schism—where your heart feels something, your mouth speaks something else, your brain thinks something else—that is no thanksgiving.

We should be thankful for the rest of whatever days are fixed for us. That is Thanksgiving Day. We should thank God for everything. Now you have been put on the way; how will you give more thanks? By living up to it, or by leaving off?

So it is very kind of you [*referring to the note*]; but all these thanks go to Him. On my 75th birthday, there was a Diamond Jubilee; men of all religions of India and also men from outside India were there, and they spoke very highly, of course. When a man is in a lecture room, he gives tall talks; you may be due all that or may not be due all that. So they all gave lectures, high comments. When I stood up, I told them, "Well, dear friends, you have been hearing all these talks from these different friends of mine. Truly speaking, I am not worthy of all that they have said; I have been passing on all these things to my Master." You see, it was His Grace. So it is all the Grace of God or the Master through whom you got this Way.

So from this day onward, be grateful for *everything*. You have got something —maybe not one hundred per cent. Maybe one per cent you have got it; but what do you do? For one thing which we have not got, we forget to be thankful for all the other things which we have—is it not? Go and ask anybody —"Oh, this thing I have not got." But what about the others which we have? The sheep which bleats, the more morsels go out of its mouth. Be thankful for what you have got. And expect more. When you are not thankful for what you have got, for one thing only you are ungrateful to God, always complaining —"God has not given me this thing, God has not given me that thing"—does it include Thanksgiving Day? Tell me.

So whatever we get as a reaction of our past, be thankful. The greatest thing for which to be thankful is that you have got the man body. And further, the greatest day of thanksgiving is that day when you are put on the way back to God. That is His Grace.

So we wish, "Peace be unto all the world over—here, there and everywhere." From this day onward, I think you will try to put in more time to go back Home; the sooner you reach there, the better—is it not? Before it gets dark —when you will be able to do nothing. Christ also said, *I must work the works of him that sent me, while it is day; the night cometh, when no man can work.* Night comes when? When you leave the body. It is day time when you are alive —is it not?

So we should learn to be thankful to God for everything. Sometimes unwanted things do come up. But they are the reactions of our own doings, you see. We should be thankful we are paying off

these things. So I wish I may also be—and you, each one of you—thankful to God for everything we have got. When something is wanting, everybody becomes irked. Nobody is all grateful. He says, "This thing is not given." He never thinks of giving thanks to God for what he has got already. If he has got ten things, and one thing he has not got, all he can say is "I have not got this thing."

This is Thanksgiving Day. The greatest lesson you have learned is to be thankful for what you get. It is the best we can hope for. He is our Father. He makes the arrangements to wind up all our actions—*to wind up all our actions.* Should we not be grateful—that we are paying off all debts in this earthly life and going back Home?

So this is what I want to say to each one of you. Anyone else want to come up to say thanks? Thanks come from the heart, not from the mouth, mind that. When the heart is thankful, then the same things come up through the mouth. The mouth should only give what is in your heart. He sees our hearts, not the outward expression. So from this day onward we should learn this lesson of gratefulness, thankfulness—if we have not been doing it in the past, then now we must change, is it not?

[*At this point, the Master gave a meditation sitting to all present. Afterward, He continued with His talk:*]

So this is Thanksgiving Day. Thank God that you have got the man body. This is the golden opportunity that has been given to us, because in the man body *alone* can we know God. God is all Light—all Consciousness. We are drops of the Ocean of All Consciousness. We are all Children of Light. So in the man body we have to come in contact with All Consciousness. We have to become *more* conscious—like Him. If we have got the man body, that is the greatest blessing we can have; but further, the greatest blessing—you might say double or superlative blessing—is that you have been put on the Way. So you should know yourself and come in contact with All Consciousness so that you might become more conscious and go back to your true Home.

If we don't contact our souls with God, Who is All Consciousness, if we just contact with the material things of the world, then naturally our consciousness will be lessened. If our consciousness is lessened, we will go to the level of bodies in which consciousness is comparatively less than man's.

So he who has got the man body and does not come in contact with All Consciousness, well, that is playing with suicide, Masters say. It is suicide when you become less conscious. You are to become more conscious by coming in contact with God. The Masters say, *Well, what is it? If we do not come in contact with God, we forget Him; even coming in contact with something else is to forget Him altogether.* Well, it is a practical death, in the terminology of the Saints. Guru Nanak says, *Who is alive, O Nanak? He who is conscious of God, who sees God face to face as we see each other. And those who do not see, they are dead.*

So we should be thankful that we have got the man body, which is the highest blessing. And further, we have been put on the Way. We must now do what? Keep the commandments. Remain as much as you can, as long as you can, with that All Consciousness so that your consciousness may become more and more like God. If you have not known God—if you have not found Him within your man body, which is the true temple of God—then all your actions: reading, eating, drinking, enjoying outside things, adorning your bodies, this and that—

all that is just like men adorning dead bodies.

So they say, when you have got the man body, you see, the highest aim is to know God. There are two purposes of the man body: one is to wind up all actions and reactions and to pay off all debts coming from the past; and the further purpose is to know God—to love God. Love resides in every heart; we should love everybody. If we do not do that, then the Masters say that those who are animals, birds, reptiles, they are better than us, who have the man body in which we have not done anything. How can you have all this blessing? Only through coming in contact with a Saint or Godman, Word made flesh. When you come to him, he gives you a contact with the God into Expression Power; those who do not see, they begin to see. God is Light; God is Sound Principle. You see?

So the Masters say, you have got the man body: you must stand on your own legs, pay off all debts to those who are connected with you by the flowing pen of God, and also be of help to others. Otherwise, if you are doing any practices, any performances, any rituals, any customs, that is meant for preparation of the ground. And He for Whom you make all these preparations, if He does not turn up—then what is your fate? So all these things are the elementary steps, you might say; the preparatory steps. Try to understand things: God is Light; we light a candle. God is Music of the Spheres; we ring a bell. These are the *symbols* of God—not seeing God. These are good actions, of course; they will give you good results because they are performed in the Name of God. But this doership is not gone. If the ego is there, *whatever you sow, so shall you reap.* Good thoughts will bring you good results; bad thoughts will bring you bad results. And what is good and bad in the terminology of the Saints? Whatever actions bring you closer to God, they are good actions. Whatever actions take you away from God, they are bad actions. That is the definition given by the Saints. Sometimes you find that in one religion something is good and in another religion the same thing is not good. To sit in Sikh temples bareheaded is a sign of disrespect. But to sit bareheaded in churches is a sign of respect. So this definition is given by the Masters: whatever brings you closer to God, those are good actions; whatever takes you away from God, whether "good" or "bad," is a bad action.

So in the man body we have had it. We work day and night, just like a man who is held up in conscription: he works from morning till night with nothing to be had in the evening. This is just what you do. So meet some Master and hear from him what great fortune you have. You have got the man body; still greater fortune awaits us if we come in contact with God in man or man in God. He gives you a contact with the God already within you. Your attention is now simply identified with the outside world so much so that we have forgotten. Unless you are withdrawn from outside and come to your own self, know your self, how can you know God? The first step is to know your self, the demonstration of which is given by a Master when you meet him. It comes only through the Saints.

So suchlike opportunity is afforded to us by God; we do not know. He whose eyes are closed, how can he know the man with eyes? So when the God within you sees that you are yearning for God, you cannot live without Him, then He makes some arrangement to bring you in contact with *somewhere* where He is manifest. He comes to you;

you do not know Him, Who He is. But He affords us this opportunity: when we hear the talks, naturally we are dragged, attracted, and put on the Way.

So today is Thanksgiving Day. Give thanks to God. Ungratefulness is the most heinous crime that can ever be committed. Give thanks for what you have got. Generally, we simply say that this thing has not been given to us, and we don't give thanks for the other things. So from today onward, if we learn this lesson—to be thankful to God for everything He has given us—it will be, I think, acceptable to God. If you have got three, four or five children and they are all fighting—"I have not got this," "I have not got that" (but all the other things they have got)—and one child is there, who says, "Father, thank you. You have given me these things," whom do you think the Father would like? He does not want anything returned, but at least He wants that we should be thankful for what we get. We should not be ungrateful. So this is, I think, a great virtue which, if you adopt from today onward, you will advance like anything.

The Twilight of His Love Melting into Our Heart
Descending like a winged white horse
Surging deep within our soul
The secret of the ages is revealed
The shadows are erased
We are His

A moment stilled with Naam
resounding throughout eternity
He blends His very essence with
every heart beat of our soul
And we come to the sacred Light
and we become one

The Silence showers with Grace
Pools of Nectar saturate the essence of creation
Dying to the old time and space
We are We Are

To be as a swan gliding towards the Light
Let us Trust His vision
To thirst no more
and to feel His radiant Love

To touch the earth once more
and to say Yes
There is only love
Seeing His beloved eyes in every face
Listening to His words everywhere
For He is all that is

From a dream we have come
But to a truth we go
To love and love and love

JUDY SHANNON

THE MASTER'S TALK

(*Continued from page 15*)

dog will not even accept food as a bribe. All dogs are famous for their faithfulness; in the Gurbani it states that one should become faithful like a dog. Now, how can you control these fierce dogs? You cannot; you can only shout for their owner who will himself call the dogs back so that you may enter and meet him. So it is that in the company of the Master the barking dogs—these five enemies—will one by one run away by themselves. *At the death of the five boys, only the Lord's love remains.* They recognize that such company is no place for them.

God is already within you. He is Light—and the perpetual flow from the Beyond is going on. Connected to Him, the sins of the mind are gradually washed away. If you want to be a doctor, keep the company of a doctor. If you want to know the science of the soul, keep the company of one who has mastered it—call him by any name you like. *Keep the Guru overhead, and live in His commands.* Keep his word—above all else. He will never leave you until he has taken you to your True Home. Guru is not just a physical body, although we have respect for that body in which that God Power is manifested. He is that Power — call it God Power, Christ Power, Guru Power—and he is there to help you experience that manifestation within yourself. If but his single glance falls upon a person, that person is saved. Be obedient, that is all; do not ignore what he tells you. *Kabir says, such a server has no fear in all three regions.* If one was aware of His presence constantly, would one be likely to sin?

I remember, Hazur once sent me an order. Sometimes it happens that if an individual is heading straight for his target, others create propaganda against him. Due to this type of propaganda, Hazur ordered that I should attend only the Satsang at Ravi Road Lahore, and should not visit anyone. I said, "All right, whatever are His orders." I got a lot of rest during those days—something like a servant who normally cleans twenty rooms being told to clean only one and leave the rest. I had more spare time, so I wrote the book *Gurmat Siddhant,* a big book of over 2000 pages. I strictly curbed all visiting; in fact, a relative's son died and I did not attend them at their house, but went only to the cremation. There was another case, of a Satsangi dying, and he sent a message for me to go to him for the Guru's sake before he died. I had a strong desire to go, and the pain of sympathy was so great that I cried; but I had to send the message that I sincerely wished that he have full protection and all my good wishes were with him, but that I was helpless for I could not disobey the Master's orders. He died, and when Hazur came to Lahore, his widow complained that her husband had died in torment because of his desire to see me, and my refusal. Hazur turned to me and said, "Kirpal Singh, in this type of condition, you should go." From then on, when people summoned me to sickbeds, I

would attend, and they would die. It became very difficult, but his orders were to go only wherever the person was dying.

Never ignore the Guru's commands. If you obey, you will have nothing to fear—here or in the Beyond. Hazur told us that if a person gets initiation and has to go into the hands of the Lord of Death, he should politely turn from both such initiation and its guru. Just giving some words—that is not Naam. The words given by the Satguru have a powerful charging; that is your protection. Guru is he who brings Light into the darkness, and he remains with you forever. Hazur would say that if a five-year old child is present, can you commit any sin before him? When you truly realize His constant presence, you will do no wrong. Also, be truthful before Him, not just when people are present in a hypocritical way; remember He is sitting within you, so hold the awe of Him in your heart and you will do nothing bad in His presence.

A disciple of Baba Jaimal Singh once told me that when Baba Ji gave initiation, he would tell the initiate, "Now I am residing within you, so do nothing to put me to shame." Masters use many different ways to help the children keep their commandments. This is the time for you to understand these things and live up to them. If you do not feel so inclined, then you will continue to lament, birth after birth. Only if you are fortunate enough to get the human birth again will you have another chance of doing this spiritual work. Those who have got the Naam—not only do they have the good fortune of the human life, but the inner path has been opened up for them. Work hard for your progress.

Have mercy and give me the Water of Life;
Bless me with the dust of the Master's feet.

O Lord, I am like a beggar, yearning for a drop of that Nectar, wanting only the Master's company. Bless me with a small particle of that priceless gift Give me His company. How rare are such people—where can I find Him?

After the great Mahabharata battle between the Kauravs and the Pandavs —it is a very long story—they held a yug* (the *Ashav Med Yug*) and at the completion stage no Sound of God had been heard. They approached Lord Krishna and told him, "Our yug is a failure; what shall we do?" Lord Krishna said, "It is because no realized soul has been in attendance there." They protested and said, "But we have invited all the Sadhus and Mahatmas—how can that be?" He said, "No, you may have all the Sadhus and Mahatmas, but no realized soul is there." Finally he advised them to approach a certain Sukrat Ji, and told them where to find him. When they explained their desire to Sukrat Ji, he said, "Yes, I will attend your yug, but not until the fruit of 101 Ashav Med Yugs is given to me." They were astounded, and cried, "But how can we give you that when even our single yug has been a failure?" But he was adamant, and so they went home. When they told their wife, Draupadi, she said, "All right, let me go." She was a queen, and a very wise soul, but she forsook her carriage and went on foot all the way to Sukrat Ji, with sincere humility. She told him that she had come to give him the fruit of 101 Ashav Med Yugs, saying, "Maharaj, in the Shastras it is written that if you go to a realized soul

*A gathering of many holy men to perform various rituals until the Voice of God is heard.

in all humility, then each step you take gains the fruit of one Ashav Med Yug, so great is the value of this blessing. So you can take the fruit of 101 Ashav Med Yugs from my journey to you, and give me what is left over." He was so pleased with Draupadi, that he agreed to go, and the yug became successful. So you can see how rare and invaluable is the presence of the realized soul.

In the days of King Janak, there was only one soul to give him the connection—Ashtavakra. In the days of the Kauravs and the Pandavs, only Sukrat Ji could make the Sound audible. To go to such a Master and to have his darshan gives much more blessing than the fruit of 101 Ashav Med Yugs. If you can find more than one such soul, then the more fortunate are you. He is a man like us, but he is an expert in the science of the soul. God is All Wisdom; wherever He manifests, that pole becomes His mouthpiece. That mouthpiece is called the Satguru. This name is not given merely for wearing a certain type or color of clothing; Satguru is he who has the highest degree in God.

There is a story of a King who held a bazaar, in which many beautiful and valuable things were displayed. He proclaimed to his people that each subject could select one gift from the bazaar for themselves, and that the bazaar would last from sunrise to sunset. Hundreds of people came and went away with their selected gifts. When it was almost sunset-time, a young girl entered and wandered around the bazaar. She seemed a very simple girl, but inwardly she was very wise. Praising everything as she went around, she thought if the bazaar was so beautiful, then what must the creator of it be like? Meanwhile people advised her to select some gift before the bazaar closed. She walked to the very end of the bazaar, where the King was seated on a dais. When he saw her approaching, the King rejoiced in his heart that at least one person was interested in him. *Gifts are loved, but the Giver is forgotten; the poor mind does not realize its error.* Outwardly the King showed anger, saying, "Mad girl, why do you come here? Go and choose something and take it home." Without any hesitation she placed her hand on the King's head and said, "Now tell me, O King, to whom do you belong?" He said, "Now I am yours." She asked him, "And whose is this bazaar?" The King declared it to be his, but she said, "But now, to whom also does it belong?" and he had to admit that everything in the bazaar belonged to her too, since she had chosen him.

We see everything in life with a superficial sense of value. If you give yourself up to Him, then God becomes yours, and so does all His creation. *If you become mine, then the whole world will be mine.* True Masters are very rare, and the world has started ridiculing the words "Sadhu" and "Gurudom" because so many are acting and posing, and their teachings reach the sense-level only. They have themselves never risen above the senses, and they cannot take anyone above. When people learn this, they have no option but to turn to the scriptures, which feed the intellect only. Have mercy on us! Without the Master we cannot reach the Lord—it has never been possible, nor never will be.

A Muslim Fakir tells us that God Himself said that He is so great He cannot be absorbed — from the lowest depths to the highest peaks, in all the skies or all the earth, and even under

the earth, the whole of creation is not capable of containing Him, so great is He—and yet He can dwell in the heart of His true devotee. If anyone desires Him, they should seek Him there.

That true devotee is a living pole—a human being in whom God is apparent. He is also in others but is hidden. *From the lowest, I became pure, brother.* And how did the realized soul become pure? *Since I got the knowledge of the Guru's teaching.* God is not far above in the skies, nor sleeping in the holy scriptures; He is already within you. Those holy books are records of how the realized souls found God, reading which a yearning or incentive to meet God is created in the seeker. But Naam is within man—the radiance of God's Light and the beauty of His Sound, the Music of the Spheres. Just differentiate between the outer Naam and the inner Naam, and then get the connection. Those who live only for enjoyments cannot walk on this Holy Path, for one must cut away from all such expressions. Ethical life is a stepping stone to Spirituality. If you awaken, no dacoit will be able to enter your house, for if even a single person is awake in a house the thieves will think twice about breaking in. Thieves like to find a house full of deeply sleeping people—some even administer chloroform to ensure that the people remain in deep sleep so that they can work at leisure.

In the Satguru's company one gets the perfect gift,

And awakens, O Nanak, to the color of Par Brahm.

The Master's company protects you from losing that precious gift he gives, and through his mercy you will awaken to the extent of enjoying the intoxication of Par Brahm. That intoxication is already within you. *The intoxication of Naam, O Nanak, inebriates day and night.* It is perpetually vibrating everywhere — radiance, intoxication, and bliss.

*He awakens, whose Lord is Kirpal;**

With His Gift, one gets the entire wealth.

Whomsoever He awakens, will awake. The Merciful Lord Himself awakens the soul. *If He showers His mercy, the Satguru is met.* And when the Satguru is met, *He connects you with God's Naam.* Naam is above the senses, it is in your own house (body). This gift you can take with you when you leave this world, for it has the Satguru's protection. Our attention is ever going into dispersion—sometimes on financial affairs, or on children, or property, etc. When one dies, where does one go? One goes wherever one's attention is centered. In this way we again and again return to the worldly life, because that is where our attention is—where our attention has been fastened. Since the day our soul separated from the Lord, it has never returned to Him up to now.

If one were to try to describe what Spirituality is in a single word, one could say "Naam"—or "Satguru." Get connected to either, and your whole spiritual future is established. Maulana Rumi says, *Know that to be near the realized soul is to be near God.* That is where God is manifested, and that perfect being will make the connection for you. Those who *are* connected should take the rare opportunity to

*The Merciful One.

make the best use of it. *Those with good karmas from aeons past get connected to the Lord's Naam.* The soul that has an accumulation of good karmas, which constitute the mercy received from God for many past ages, gains the special mercy of the Naam, which gives all happiness, all peace. How does one know one is connected to Naam? *In that house (body), the Unstruck Sound is vibrating.* The indication of the presence of the Perfect Master in the student is the music of the Sound or the radiance of the Light —whichever is manifesting at the time.

This has been Guru Arjan's hymn. Merely listening to the words will not give you emancipation from this world —you must live up to what you have understood. If you have not obeyed in the past, then start from today: do your meditation; do not take any food until you have sat for a while. If you are not getting much experience within, then look to your diary, and you will find the reason or cause lying in your everyday life. Do not use harsh words to others—keep a sweet tongue in your head; that will solve many problems of life. You may remember that with a single bitter word the great Mahabharata battle was started. The Kauravas were visiting the Pandavs in the palace of Draupadi, the Pandavs' wife. The floor there was so beautifully made that it reflected the light and gave an impression of a shallow pool. When the Kauravs picked up their long clothes to step through what they thought was a pool, Draupadi very mischievously called out, "Blind son of a blind father!" mocking the blindness of the Kauravs' father, King Dhritarashtra. The whole of India's civilization was destroyed in that great war, and you find similar things happening today on a smaller scale. So live up to the Master's teachings, and make your life peaceful, and you will have success in every way.

COMMENTS & NOTICES

THE FOLLOWING PEOPLE have received letters from the Master, which are undeliverable due to wrong addresses:

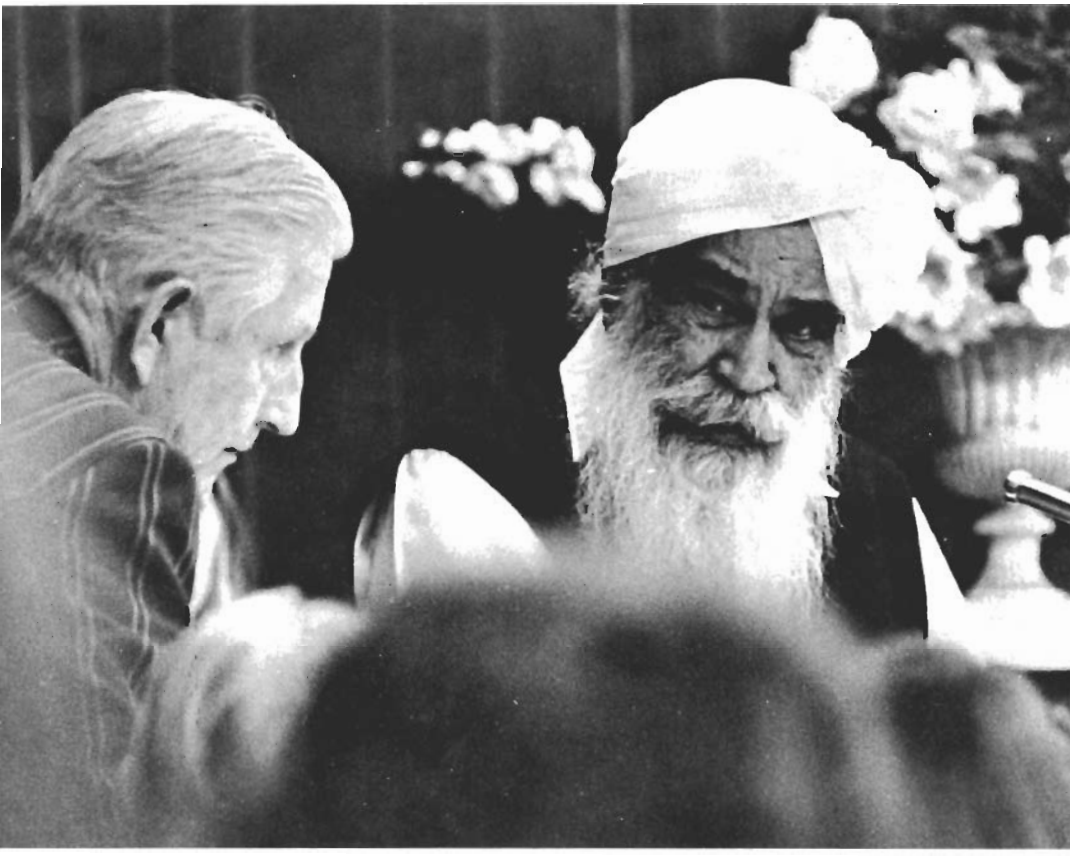
MARK BABBITT, Culver City, Calif.; STEPHANIE GARY, Artesia, Calif.; WILLIAM GORDON, Salt Lake City, Utah; WILLIAM P. HOLLIS, Fort Lauderdale, Fla.; CHARLES PARKER, Denver, Colo.

If anyone knows the correct address of any of the above, please send it to Mr. Reno H. Sirrine, P.O. Box 3037, Anaheim, Calif. 92803, and he will mail them their letters immediately.

* * *

Many of our readers may not know that we have available reprints of many of the pictures that have appeared in SAT SANDESH over the years, at 10c or 25c apiece, depending on the size. (These of course are printing press reprints—not photographic studio reprints.) They are printed on glossy card stock and are suitable for framing. If you would like to order some, just let us know by year, month, and page number, what picture you would like, and we will send it on. If the picture you want happens to be one which we have not printed, we will notify you accordingly. If we get enough requests for any picture, we will add it to the list that we print.

We also have reprints of the color pictures used on the covers of the latest editions of *Naam or Word* and *The Crown of Life,* showing Master at Sant Bani Ashram in Oct. 1963 at 25c each.



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KIRPAL SINGH
Thanksgiving, 1972