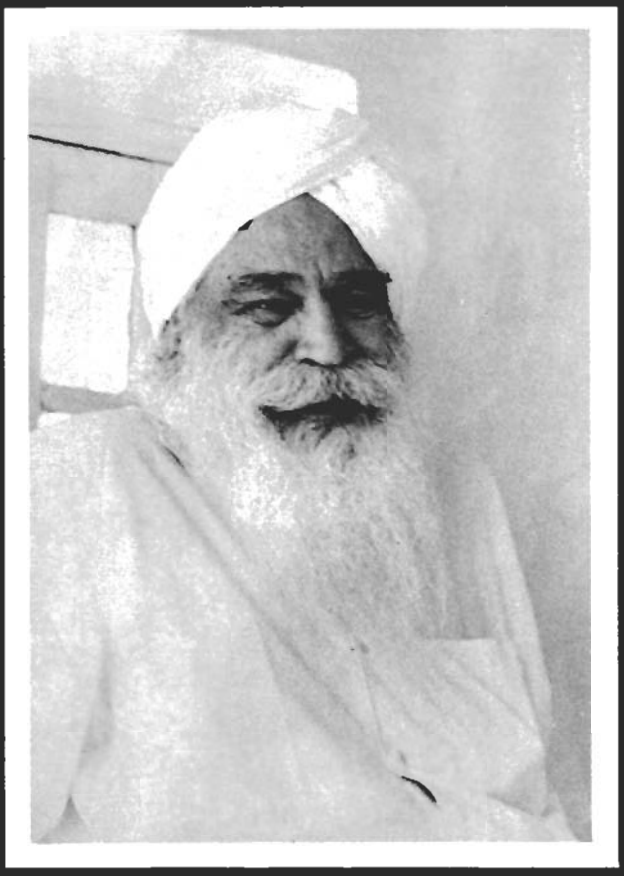
KIRPAL SINGH

1894 - 1974



These are selections by God . . . They know when to come and when they are going back. They won't let you down, mind that.

from the last darshan
August 17, 1974

Like the holy, the ever-flowing waters of the sacred Ganges,
Flow the sermons of the Guru.
In it bathe the congregations of the Sikhs.
The scriptures are explained and recited,
As if Brahma himself chanted the Vedas,
Over the Guru's head waves the royal umbrella.
From his lips Divine Name as nectar rains;
In the company of Guru Nanak,
Angad became the Guru,
Then after him Amardas;
And now Guru Ramdas has gone to the Lord;
O Harbans, his glory fills the whole world.
Who says the Guru is dead?

HARBANS
from the Guru Granth Sahib

PHOTO CREDITS The pictures appearing on the front and back covers and on pages 3, 12, 13, 15 and 17 were taken in the last few weeks of Master's life by Loi Fager, to whom we are very grateful. They are among the last intimate pictures of Master ever taken. The pictures on pages 7, 11, and the top of page 9 were taken by Victor Ternes; bottom picture on page 9 by Studio Asia.

Sat sandesh

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COMMENT

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

From *A Brief Life Sketch of Hazur*

QUESTION: *Master, why was Christ the only Master who died for the sins of the world?*

MASTER (*laughing*): *All Masters have died for the sins of the world.*

Glendale, Calif., 1972

IT IS A historical fact that the great majority of Masters have died violent or painful deaths, involving terrible suffering. Our Master was no exception. Like Christ, Buddha, Ramakrishna, Mansur, Guru Arjan, Baba Sawan Singh, He climaxed His magnificent service to mankind with a crucifixion; and if some of us feel that His service was the greatest in history, perhaps it follows that His suffering was the greatest too. Through it all, as the material included in this issue makes clear, He remained conscious and in control, despite whatever pain He was undergoing; even making sure that His attendants had a tea break on His last day! And, according to the initiated doctor who was with Him at the end, when the last bit of suffering was over, He heaved a long, peaceful sigh, deliberately closed His eyes, closed His mouth,* and calmly stepped out of His body—in full consciousness and peace. His work was done.

But ours is just beginning. These are difficult times, no doubt; the most difficult by far (speaking personally) that I have ever lived through. But it is of the absolute utmost importance to remember that if we have got the Naam within us, that's all that we require. Because it is perfectly true and has always been true that the real Master is within; and He's still there. He hasn't gone anyplace. The form of the Master that we called "Master," the man sitting in Delhi, that took trips, that used to talk with us and write letters to us,—well, that was only a very small part of the totality of Him. And He was there to give us help and strength and encouragement as long as we were babies. And now that *that* part of the Master has gone away, it's like He's forcing us not to be babies anymore. When Buddha left His disciples, what did He say? "Be ye lamps unto yourselves." That's what we have to do. The Light is there; He put it there. That's our lamp, and it's within us.

Some people are upset because the Master left no successor. For those of us who are not yet initiated, that's a difficult matter. But it is extremely important for the initiates to remember that we don't *need* a successor. *We have what we need.* If we get distracted in a search for another guru at this stage—"is he the Master?", "no, it's him," etc.—we can easily forget our real job. And if by chance we meet up with someone who is unworthy, then where is our devotion gone? It's not *necessary* for us to search, that's the point; what is necessary for us to do is to go within. That's our job now; nothing else. What we used to call "Master's work"—bringing people to the Path—isn't Master's work anymore.

(*Continued on page 32*)

* The usual pattern of a dying person is for the eyes and mouth to remain open until closed by an attendant.

THE LAST DAYS OF THE MASTER

Three Eye-Witness Accounts of
"The Evening of His Life"

The Last Darshan

Saturday evening, August 17, 1974, at Sawan Ashram, transcribed and prepared by the Department of Records.

MASTER HAD BECOME WEAKER and weaker over the last few weeks. The four-day celebrations for the 117th Birth Anniversary of Baba Sawan Singh which started on July 26 and which ended with Master giving Initiation to over 1,000 souls, was followed on August 1 with Master addressing the Parliament of India; all this demanded His full attention. The strain must have been tremendous.

Although the new dates when Western disciples could visit the Ashram had been announced in May, Master allowed nearly twenty to be with Him at the end. In spite of His illness He gave them His Blessed Darshan almost every evening, sometimes downstairs in the porch, sometimes in His bedroom. There were moments of such beauty, of such peace, they transcend the memory of His suffering. His humor at other moments was so subtle that any feeling of hopelessness that we might have felt never took hold. Yet there were moments also of terrible foreboding. On the evening of August 2, a disciple asked if she could see the Master privately after the darshan. He said, "Yes, as long as there is breath. . . ."

So much love and encouragement was flowing out. On August 6, He told us, "When you look at the Master with devotion, you are repaid in kind." Later He said, "The realm of the Saints is that of all-forgiveness." Then there was a spontaneous moment of lightness when Master suddenly leaned forward and thrust out His hand towards a German disciple who had expressed some doubts, "Touch me," He said, "I'm a man like you." The young man grabbed hold of the outstretched hand.

Master had suffered so much physically in recent years that we supposed this illness would, as in the past, lift from Him in time. Looking back we can now read the signs He was giving us that He would soon leave the earth-plane.

Master's last darshan talk was held on the roof-terrace just outside His bedroom on the evening of Saturday, Aug. 17. The weather was hot and oppressive. Master was on a white bed, sometimes sitting, sometimes lying, sometimes almost unable to speak. There were long pauses. There were moments of radiant beauty. At least one disciple saw a golden halo around the entire body of the Master—when He moved a little this light would remain where He had been, thus forming a golden figure beside Him; it appeared as if Master's Divine Spirit was already drawing away from His body—but of course nobody knew at this time how short a period was left; only four days.

Master started by asking us gently but persistently if we had any questions; He looked at everyone, but no one wished to speak. After a long silence He then said pointedly, "No questions anyone? No? Any doubts? If there are no questions, any doubts? Something lurking in the mind? No?" At this stage it now seems obvious that Master had some final words He wanted to say, and as He knew there were in fact some things lurking in our minds and needing to be resolved, He drew them out in the form of the following questions which enabled

Him to give out what remained to be said.

But on this occasion after a while and without waiting for a question, He made this statement, "These are selections by God. They send the fruit—certain people to administer certain things. They know when to come and when they are going back. They won't let you down, mind that."

Then after another long silence Master asked again if there were any questions. Someone who was not initiated and who was having Master's darshan for the first time, said he would bring some tomorrow, but Master replied, "If you have any questions to be brought tomorrow, why not bring them up today? Never put off till tomorrow what you can do today; procrastination is the thief of time . . . If you're not ready . . . that's another thing." The Master gave an understanding smile.

Some anxious moments followed; Master was gasping for breath. A young American then asked the first question, "Master, why don't you heal yourself? You are all-powerful." Master repeated, "Why don't you heal yourself . . . ?" Then a radiant smile appeared on His face and He asked so sweetly, "Anyone whom you love, if he gives you something, would you refuse it? Tell me. What does he hope for you? He should gladly accept it."

There was a long pause while the Master was coughing. At the end He started looking around again and asked for more questions. Eventually someone asked, "Is there any worldly desire that is correct?" Master said, "All thoughts coming up are due to two things: either reactions of the past—as you have sown —or outward necessities. As you sow so shall you reap. Things go round the Wheel of Life unless, and until, you become a conscious co-worker of the Divine Plan. It is He who takes work from everybody and we are all mere puppets in His hands. Only then can you escape the reaction of what you sow. You follow? So we have to consider manbody as the highest in all creation, a golden opportunity to go back Home. We should meanwhile weed out all unnecessary things and do what is to bring us near to God. That's all."

Then someone else asked, "How may we differentiate between necessary requirements of the body and so forth, and desires which should be weeded out?" Master said, "You have got one pair of boots, yes? Then you get another pair of boots too. That will last you a year or so. Those are required for your use; any number more, very simply, have to be hoarded up in your houses and make the atmosphere ugly. We simply add to our own desires: out of possession, we want to possess everything . . . Anyone else?"

An American lady who was leaving the following morning asked, "About desirelessness—should we not desire to go to Sach Khand? Or is that another trap?" And Master told her, "Whatever brings you closer, whatever goes to bring you closer to God, that should be developed. Whatever helps you to stand in the way of going back to God, avoid it! Simple living."

At this stage the same man who had said that he would bring his questions tomorrow said, "Master, I have read your writings very carefully, to the best of my ability, and I am a non-drinker, a non-smoker, and I am on the vegetarian diet. Do I qualify for initiation?" Master smiled, "Those are the minimum requirements . . ." This did not put him off; he said, "I would like to be initiated." Master went on, "The main thing is that you must be able to grasp the

theory in detail. Then when you are put on the Way, you will put your whole heart and soul into the practice; not half-heartedly or in a slipshod manner. Some dying man out of desire may get it—is put on the Way—but he has always been putting off till tomorrow what he could do today. This is wrong. So please continue onwards with your practice."

A disciple then said, "I just want to pray to you that I develop more love and faith in you." Master told him, "That love will sprout forth when you come in contact with Light and Sound Principle . . . or sweet remembrance of the Master."

Someone else made a sign to ask a question. Master said, "Yes, please?" and was asked, "What type of life is most conducive to spiritual progress?" Master explained, "Keeping the commandments one hundred per cent, and developing receptivity. Then you'll have one hundred per cent of the fruit."

Master then asked, "Anyone else?" The last question was put, "In some types of work I am not able to keep full remembrance of the Master. How can I remain permanently close to you and at the same time do my work?" The last reply was, "In the beginning, you see, whatever involves your memory or brains, will have to be done as one thing at a time. Later on when this habit is formed, that goes automatically. You see, just go jolly and you'll also be keeping the will of the Master. But that will develop in due course, not in one day.

"Go jolly."

Sunset

This account of Master's last few days was prepared by the Sat Sandesh staff.

ON AUGUST 20, 1974, the Master gave the last darshan in the physical form—a brief glance from His bed—and on August 21 at 6:55 p.m. He withdrew all consciousness from His body—never again to be enlivened by His holy presence. The Lord gave. The Lord has taken away. He has withdrawn that supreme grace—His presence among mankind in the human form. In doing this, His own will and pleasure, may He have mercy upon us all.

To a careful observer, it would seem that since the Master's illness in 1971 when He suffered the indignity of an operation upon His person, the already heavy burden He allowed to weigh upon Himself increased to an unimaginable extent. The nature of and reason for that burden may be pondered in our hearts and consciences. Of this we can be sure, that He would not have left this world had it been possible within natural laws to continue the work He had come to accomplish. Those of us who failed somewhere—is there anyone exempt?—should ensure that those failures be changed to successes, even as we learn through our tears the bitter lesson He has taught.

For many months past, the Master's routine had been one of work and suffering by day and further suffering all through the night—there had seemed to be no end to it. He was asked recently how long He would allow it to continue, and He said, "My suffering will cease in one month." The date of that question

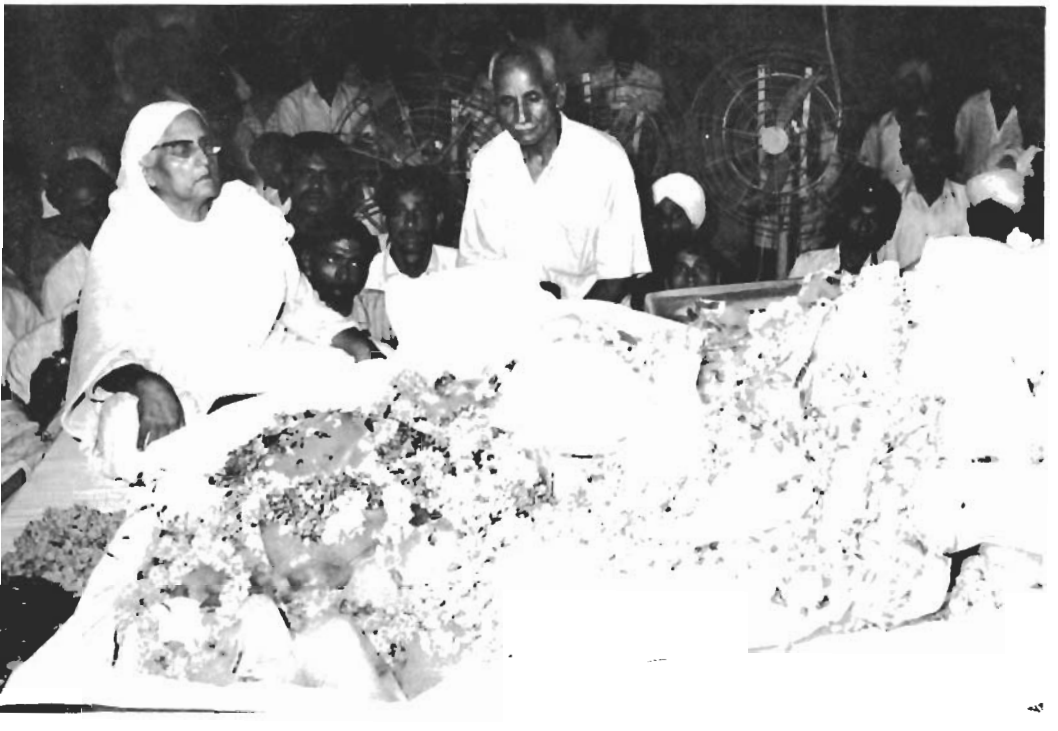
was July 20. It was perhaps one of the most direct indications of His intentions to leave, could the right import have been fully understood.

As the Master's condition grew worse, until it appeared that He was sinking rather than recovering, the doctors recommended extra oxygen, and some of the people attending the Master felt that this and further treatment should be administered from the hospital. With some difficulty they brought the Master's attention back to the worldly level to ask Him the permission to take Him to the hospital. In a very faint voice He stated that He did not wish to leave the Ashram, but on pressure He finally agreed. However, when all was prepared and the Master had labored to raise Himself into a sitting position He said, "I have no mind to go." Scorning the use of a stretcher, He sat in a chair and allowed it to be carried to the waiting car. As He was assisted into the car, tears could be seen in His eyes.

At the Wilingdon Public Hospital a wheel-chair was brought, managed by a hospital attendant. As the Master was wheeled across the courtyard toward the entrance, anxious watching eyes from some short distance observed the Master straighten His back to sit regally in the lowly contraption.

When God has decided something, what can man do? The Master reminded us many times—"Man proposes and God disposes." He soon made it very clear that He had already disposed of any human efforts to effect recovery. Regardless of all the striving of doctors and attendants, the Master chose to leave. It may be recalled that in June 1971 when the surgeon sought to reduce the Master to a state of unconsciousness by medical means for the purpose of performing the operation, all his attempts

Bibi Hardevi and Ram Saroop, Master's driver, watch over His body



The Last Hours

with grateful thanks to one of the doctors, who was there.

On the evening of the 20th, just after arrival at the Hospital, Master was suffering terribly, His blessed body tossing in the bed. Later He graciously allowed these symptoms to be lifted, and rested in perfect peace. The following morning Bibi Hardevi asked Him if He wanted water. He said, "This is not the time for water, this is the time for tea." Tea was at once prepared and offered to Him, but He said so sweetly, "No; this is for you people; you take your breakfast"—so at Master's contrivance, all the attendants, nurses, etc., enjoyed a tea break that morning—the last morning of Master's earth life.

* * *

Bibi Hardevi asked Master if Baba Sawan Singh had come; He replied, "When has He not been here?" Then Bibi asked who would take care of the Sangat after He left; He said, "I am leaving it in His hands."

* * *

During the last hours, Master remarked that He would be taking twice as much care of the Satsangis from now on.

* * *

Just before He left, His eyes moved back and forth across the room, as though in acknowledgment and greeting. Bibi again asked if Hazur had come, and Master replied, "Everyone has come!"

* * *

His last known words, in response to a question about His welfare: "Bhot achcha!" (very good!).

failed and the Master explained that it was not possible to force such condition upon Him, and He Himself withdrew from the body by His own will. Similarly, on August 21, 1974, at 6:55 p.m., no attempts by the doctors and others could prevent the course of the Master's will to leave the body for the final time. Masters come in their own time, and they leave when they choose to. Whether man hastens or prolongs their decisions may be a point for some deliberation.

The Master's precious, tired, and ever-beautiful physical form was brought back to a lamenting sangat at Sawan Ashram. It was prepared and laid high upon the dais for all to see and to pay their last respects. The chanting of hymns commenced, and continued, to keep the atmosphere reverent and to help the people control their wailing and sobbing. What an unforgettable sight, to witness the form of the Master, seen so often as the every essence of Life itself, lying there bereft of any sign of life or movement, as if in deep samadhi. Indeed an experience to shock the very depths of any sincere heart; to be engraved on the memory for the remainder of one's existence in this bleak and merciless world. It is yet difficult for some to grasp that His magnificent physical presence is no longer here. The residence in Sawan Ashram seems a

ABOVE: *The procession carrying Master's body leaves Sawan Ashram on the way to the cremation place.* BELOW: *Master's body is consigned to the flames.*

strange place—familiar and yet not the same. The rooms, the empty bed, tell their own story.

On the afternoon of August 22 the Master's physical form was taken on a final journey to the new Satsang ground in Pombari Road, about one mile from Sawan Ashram, and there cremated according to the customs of Indian religion. Thousands of mourning Satsangis followed the catafalque in walking procession, and were witness to the ceremonial rites.

There were a number of happenings worth recording during those last days. On the evening of the 19th for instance, a young Western couple due to return to Canada in a few hours, waited patiently in the Master's House, hoping for a chance to bid the Master farewell and gain His blessing. At midnight, after four hours of waiting, they were called and told that only a brief glance at the Master would be allowed, as He was very weak and unable to sit up and talk to anyone. They were very obedient and within a few seconds had left the Master's room, but an attendant happened to mention the name of the couple and the Master sat up and put on His turban. The couple were recalled to His presence, and to their joy He spoke with them and gave them parshad. These young people, Tina and David Kippen, and Edna Shinerock who accompanied them, were the last Westerners to be received by Him in private interview.

On one occasion, during an evening darshan, the Master said to the Western Satsangis, "Saints know when to come and when to leave, and they will never let you down." On another occasion someone asked why He did not heal Himself, and He said, "If someone you love gave you something, would you refuse it? What would you do? You would accept it gladly." We are all guilty of giving Him such presents, in our failure to keep His commandments.

During those last weeks, the Master continued to give the blessing of darshan to the visiting Westerners—usually in the evening, and lately on the roof of His house when He was too ill to descend to the ground floor. Various remarks are now remembered which gave direct indication of the event which appeared to come finally without any warning. He once said, "Just a few weeks now and this sickness will have left me." One evening, there was no darshan, and the next evening an American girl told the Master, "We felt let down all day because we did not have Your darshan yesterday." The Master replied, "Yes, that is true, but you should not rely solely upon the physical or outer Master, because the true Master is here" (tapping His forehead).

About three weeks before, the Master stopped the official tape recordings of the evening darshans, remarking, "I have said everything now. You have so many bundles of material, why don't you go through it, for I have not the time." Many people were told in various ways —in dreams, visions, even verbally, but it was hard for them to realize that the event was soon to take place. Another instance is that of the Master's old gardener who went crying to a nearby Satsangi and told him he had had a terrible vision in which he had seen the Master leaving the world. And just a week or two before the Master left, He again came to him and told him to return to his home and children—a home he had left thirty years previous.

The Master told His children countless times: *"Make the best use of your time, for time is running out. . . . I beg of you, I plead with you, to meditate.*

. . . no one before me and no one after me will plead with you and feel the compassion for you as I have done. . . ."

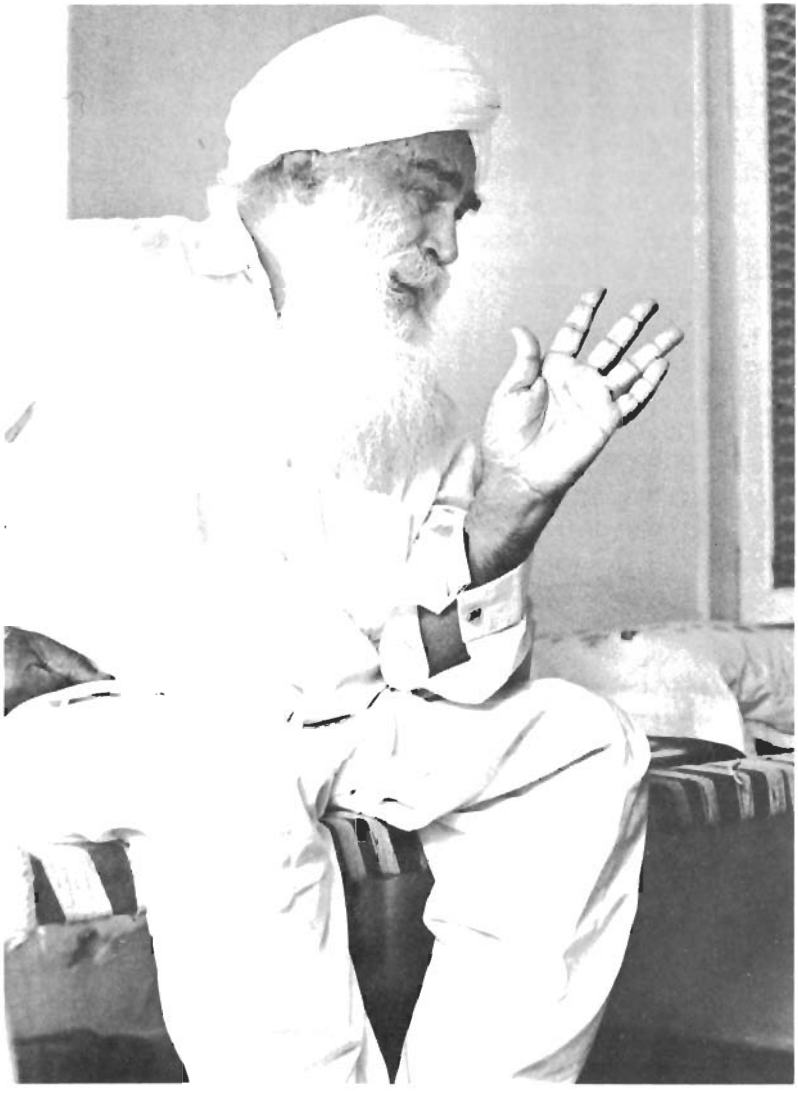
Those who have this great blessing of being the children of this magnificent spiritual benefactor, should remember always that His gift to us is complete. We have everything within us to take us to the heights from whence He came, and to whence He has returned. Each one of us has a responsibility of three duties. The first duty is to the Master and to that which He commanded us to do. The second duty is to ourselves, for the sake of our own progression. And the third is the duty to each other, that we may help each other to carry out faithfully the first two.

The means of achieving all this is one —remembrance of the Master, through which we may gain His grace. Without His grace we cannot succeed. We should guard this precious gift He has given with our very lives. If we lose it, it will be very difficult, if not impossible, to regain. We must all become one in strength, in love for each other, in the confidence of understanding that *He* has not left us but is even closer to us.

The Master used to warn the disciples of Baba Sawan Singh Ji—"When He looks down at you, will He be proud of you and claim you as His disciples? I do not think so!"

Whatever we have done, whatever failings we had while our Lord and Master was with us which gave Him great unhappiness and pain, may be considered now as past actions. Now is the opportunity to ensure that the Light He has awakened in each one of us becomes brighter and brighter, seeing which He may be proud of us, and with pleasure claim us as His children.

During the ceremony of reading the Granth Sahib through; at Sawan Ashram



Just Before the End

We are grateful to Catherine McCluney for this beautiful report.

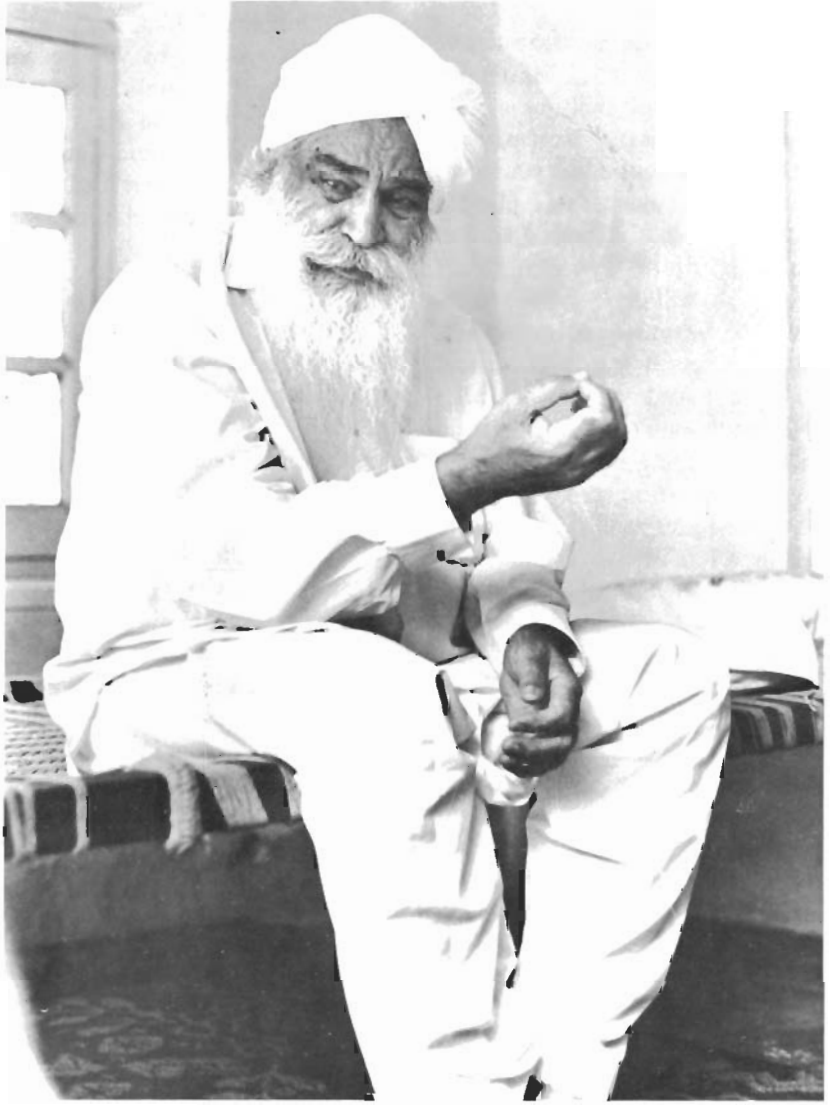
HAVING HAD the great good fortune to sit at Master's Holy Feet during the last few weeks of His life here on this plane, I'd like to share whatever these poor words can convey of the joy, the love He was bathed in in those days.

Arriving in late July, I was stunned by His radiant vitality, His buoyancy, His youthfulness. I have never seen Master look so overwhelmingly beautiful—so hearty, and young. I kept being struck with how young He looked. And at darshans every evening we would all be awe-struck with the incredible Beauty

of Him. The following notes hope to be a little of what He said verbally. His Eyes said so much more . . .

JULY 20: No one could say anything. Master said, "Well, if you're just going to sit there mute and dumb, you may as well stay in your rooms! Now I want each one of you to say something, maybe just a statement—I want to know the trend of your minds!" So He asked each of us in turn and we said, "I want to love you"; "I want to become one with you"—to which He asked, "Physically or spiritually?"—"Spiritually."—"Well, for that you must rise above the body, and the astral and causal bodies. You must be at that same level to become One with somebody. So rise into the Nameless, Formless state."

"I want to surrender everything to you, but I can't even keep the commandments." Master asked, *"How* can you surrender if you don't keep the commandments? You cannot! If you love



me, keep my commandments. Once my Master asked at a large Satsang gathering, 'Who can give me his mind?' One man stood up. 'Do you have control of your mind?' my Master asked.—'No.' —'Well then, how can you give it?'—So first make it your own. You follow what I am saying? If I say, 'Stand up!', stand up. 'Sit down!' sit down. (*looking so powerful*) 'Close your eyes and rise above' (*He demonstrated*)—do it! First obey the commandments; that is the first step. Do you agree with what I say—all of you? All right, then . . ."

One man said, "You say learning to concentrate takes time . . ." Master replied, "Rome was not built in a day. Time factor is necessary. You plant a tree for the fruit it bears, but you don't get the fruit all at once. You plant a seed, water it, protect it from cold and searing heat, is it not? You also give it manure . . . it will then grow into a sound tree and in time bear much fruit. If you don't protect it, give it water and manure, then? And once you have planted it, wait—don't be digging it up to see how it is doing every few days!"

There was a question about Guru Nanak, to which Master replied how Nanak had walked all over India and many other countries. Someone said, "You have traveled the length and breadth of the world too." Master laughed and said, "No, there is one thing I regret: I could not get a direct flight to Africa. You have to go through Rome." — "Well, we can charter a plane for you." —"If God will it, it may be. And the Malaysian peninsula, and—" "We want to know when You are coming so we can prepare in the West, too!" Again He laughed, "Well, it is all God's Will. I am in the evening of my life, but if He wants this work from me I will go. I am ready to go right now. . . . In World War II, I read a cable at office from one general: 'Barring all events, I am coming.' *Barring all events,*" Master chuckled; "I only say, God willing . . ."

JULY 22: Someone asked Master what was the greatest obstacle on the Path, and He replied, "The want of a *ruling passion.* You have a ruling passion for something, all your steps go in that direction." When asked how to develop that ruling passion for Him, He said, "Constant sweet remembrance. When you have love for someone, you are always thinking of him, how to please him. As you think, so you become. So constant sweet remembrance is what is wanted." And later on He volunteered, "The most heinous crime is to think you are the body. You are soul, conscious entity. You are the controller of the body."

JULY 26: The first day of the Celebration, the Sant Samagam, we were all sitting in front of the big dais meditating, waiting for Master to come out. Suddenly He came down in front and stood there, right in our midst. He laughed and said, "You're all going on OK?" and made a gesture to go strong. He gave us meditation instructions, looking at us so sweetly, almost longingly, asking us with His eyes to please come home. So after an hour or so it began to rain, and someone said the Westerners must all go inside. Well, my heart broke —I thought we would miss Satsang. And I really wanted to hide in the crowd and stay there, but I thought I would try to obey and if it was too bad I could always be disobedient then. So I reluctantly joined the line of Westerners marching off toward Mrs. Bimla's, and as we got nearer to the old Manav Kendra exhibition room there were sevadars lining the way! and it dawned on me that they

were taking us to Master! And there He was, King of Kings, on a huge low dais with maybe twenty holy men whom He'd invited from Kumbha Mela. It was so cosmic! He was so LOVELY! Even His beard was sparkling. . . . And though this was all in Hindi, as were most of the four days of the Celebration, Master sustained and fed us with His Indescribable Glance of Grace.

AUGUST 4: Someone said they had the desire to smoke cigarettes. Master said, "You are big and strong. Don't be subject to it. It is below your dignity.—How much do you smoke now?" "I don't smoke at all, Master, I just have the desire." "Oh, *desire*. That is only from *thoughts*. Don't think about it. You haven't made a firm decision, that is the problem. You are wishy-washy. Make up your mind; you are a fit man, I think. So thoughts are very potent, *very* potent I tell you. The whole atmosphere is colored by them."

AUGUST 5: Upstairs in Master's bedroom, the train roared by. Master had to stop in mid-sentence, it was so loud. Then He laughed and said, "People coming and going, coming and going."

Someone said he got angry with the flies, as they bothered him when he meditated. Master laughed and said, "Poor fellows . . . have you prepared some nest for them? Some place for them to go? They have no place, you see. When the honeybees disturb the house, people take a big lump of sugar outside and all the bees go there. So have pity on them—they are our younger brothers in the family of God." All the while laughing so sweetly.

Master told about an opium eater who was detailed to Him as an orderly when He was on the firing lines in 1921. He told the man to leave off, but the fellow said he could not. So Master made him promise to take opium only from Him, and every day Master would give the man his allowance of opium, gradually cutting it down by mixing it with something (He couldn't think of the English word for it). So once when Master was away, he would not take the opium from anybody. Even the doctors were pressing him to take for some medical reason, but he would not. "Where there's a will, there's a way," Master said. "So make up your minds to think only of God. Have no evil thought for anybody, and hear no evil about anybody. Believe only what you see with your own eyes and hear with your own ears. Cast out all evil thoughts, and all are friendly."

He told about the man who vowed to kill Him, that he came up to Him on a dark path several times, but he could do nothing. "Because I had no evil thought. Later I met him in town, and he confessed he had taken a vow to kill me. I invited him to my home and served him food, and he began to cry. 'I wanted to kill you, and still you are serving me like anything.' He was changed, you see."

Someone asked if it was all right to pray for good health. "Yes, but you must obey the laws of nature. It is no good praying and taking more poison. But the best prayer, I think, is 'O God, send us that which you think is in our best interest.' We wish for things, and when we get them we repent. . . . Once someone said to Lord Vishnu, 'You must be very busy creating and sustaining all the various heavens and hells.' 'Oh, no,' replied Lord Vishnu, 'People make their own heavens and hells—I have nothing to do.' So think good thoughts always and the Kingdom of Heaven will come on earth. Weed out—it is said that even God does not care to help the man who will not change himself. So God helps those who help themselves. And every minute spent in meditation will help you."

AUGUST 7: "Once back in . . . 1916 or 17, I was laid up with fever. They gave me leave for three months, then for six months, and then until death! Such high fever I had. They thought I had TB, you know. But I never died; I recovered fully. So while I was ill, I had no duty—I would lie there and enjoy." And He showed us how He looked when He rose above the body. One man said, "But Master, you weren't even initiated then!" And Master tilted His head to one side and laughed like a small child with a wonderful secret. "But I had background," He said softly.

AUGUST 8: Tonight we were again speechless at His Splendor, and He asked us, "Do you know the story of Akbar and Birbal?" and told us a very long and wonderful story, the gist of which was that one should remain quiet when he meets a foolish man.* "So that is why you are all quiet?" Master said so sweetly, so humbly. "Somebody

* For the complete story, see SAT SANDESH, October 1973, p. 18.

please say something so it will not be like that!" Still no one could say anything, and after joking with us a bit, Master began to talk about absorbing into the eyes of the Master.

* * *

When I left on August 9, Master was still so radiant, so jolly, so fresh. If He allowed His body to suffer at the end, it was by His own choice. He knows what's best, and He is always in complete control. Though He had been ill off and on, it was not Master but only His body that was ill. Sometimes He would come out for darshan looking a little tired, a little worn, and within minutes be glowing, wreathing us all in His indescribable buoyancy.

And I would often think to myself, why is Master giving us so much—why is He so very happy? It was really as if He couldn't contain His happiness, and it overflowed, infecting all of us.

And I thank God that we didn't know, for we'd have lived in such dread of the future we could never have enjoyed those precious moments. . . . What a perfect example Master gave us, of living only in the present!

So don't let us dwell on the pain or the sadness, but rather on the joy of His work completed on this plane, and the knowledge that He's closer to us now than ever before. May our every thought, word and deed be the fulfillment of His Work, by keeping His Commandments implicitly and growing into His Will and Pleasure. Then we too will leave this world joyfully, our work done, and go back into His Lap forever.

Where Do We Go From Here?

Russell Perkins

THE FOLLOWING release, dated September 3, 1974, has been issued by the joint Managing Committees of the Ruhani Satsang and Manav Kendra:

Dear Brother/Sister,

His Holiness Sant Kirpal Singh Ji Maharaj, our Holy Master and Founder Chairman of Manav Kendra and Ruhani Satsang, left for His Home Eternal on Wednesday, August 21, 1974, when the brilliant Sun of Spirituality set after giving Light and Life to the whole world for more than a quarter of a century. His Holiness did not entrust the spiritual work to any individual and consequently it became necessary to consider and decide as to how best the Mission of our Holy Master could be carried forward.

It was thought proper to ascertain the views and wishes of the devotees through the representatives of the various centres before arriving at a decision. The general consensus emitting out of the wishes and views of the representatives of the centres and also the members of the Managing Committees of the Ruhani Satsang and Manav Kendra paved the way for unanimity in decisions.

Respecting the general consensus, both the Managing Committees have elected Smt. Hardevi (Tai Ji), till recently the Vice-Chairman of both the bodies, as Chairman. It was also decided that the management of the property and its temporal matter and general administration be looked after by her as she has acquired vast and varied experience during the lifetime of our Holy Master, Whom she has been assisting ever since the founding of Kirpal Ruhani Satsang.

It is necessary that you may kindly note the foregoing position yourself and convey the same to all those who are connected with the Satsang. All communications and correspondence may kindly be addressed to Smt. Hardevi (Tai Ji) at Sawan Ashram in the capacity of Chairman. It is clarified that the news item appearing in newspapers regarding Succession is not correct and did not have the authority of the Managing Committees.

At a time when our Holy Master is not physically present amongst us it is incumbent upon each one of us to do our very best to further the Holy Mission for which our Master dedicated His earthly life. I am confident that with the grace and beneficence of our Holy Master we would not spare any effort which is otherwise necessary for the Holy Cause.

With kindest regards,

Yours in the Service of the Master,

(Signed:) M. M. CHOPRA
Secretary
Kirpal Ruhani Satsang Society
Manav Kendra

The statement that "His Holiness did not entrust the spiritual work to any individual" is based on the following facts: 1) The Master made absolutely no public statement of any kind, or any verifiable private statement, regarding a successor; 2) After He left, He appeared to advanced disciples in various parts of India and confirmed that there was no one at present to whom He had

entrusted the spiritual work, and that on no account should initiation be given. These disciples, many of them simple villagers, gathered at Sawan Ashram on the evening of September 1, and made known the Master's wishes to the Managing Committees in such a way that there was no possibility of error.

It does not follow that there will never be a successor. History shows that at the passing away of Guru Har Krishen, the eighth Guru of the Sikhs, there were 22 claimants to the Guruship, none of whom were fit; eventually, after a year or so, the ninth Guru, Teg Bahadur, was found (with inner help) meditating in a hut. Similarly, there was a period of 18 years between the death of Tulsi Sahib and the beginning of the public ministry of Swami Ji Maharaj; and a period of 12 years between the death of Swami Ji and the beginning of the public ministry of Baba Jaimal Singh. And our own Master did not initiate anyone for more than a year after the death of Baba Sawan Singh.

It seems clear though that if there is a Master in the world today, our Beloved One chose not to tell us about him; and if one is to emerge in the future, no one knows now who he is.

It is also clear that the temporal, administrative work (NOT the same thing as spiritual work) which in India is being handled by Bibi Hardevi, has in the West been entrusted to Reno Sirrine. This is clear not only by virtue of Master having named him an Executive Committee of One to handle administrative and organizational affairs back in 1972, but even more by the literally hundreds of occasions in the last few months of His life on which He shifted responsibility to Reno for almost every aspect of the work in the West. Master spoke specifically in this regard to the members of the Managing Committees, and Reno's responsibility for the West was fully accepted and recognized by them, and indeed by everyone who was at His feet at the end. This does not mean that Reno has any spiritual competence whatever, or is in any sense a guru or anything like a guru. Neither does it mean that he won't make mistakes. What it does mean is that Master has assigned him a job the enormity of which is beyond our comprehension, and that in carrying it out he needs the full cooperation and love of each one of us. When Master was in the body, He never gave responsibility without giving grace; there is no reason to think that has changed.

Many inner messages have been received by disciples from the Master, both in India and in the West, that we should stay together and work together as in the past. Since we cannot foresee the future and have no idea what Master has in store for us, that seems the best possible course; if we keep our hands firmly in His, treat each other with love, respect and humility, and work on our meditations, He will certainly in the fullness of time reveal to us the next step.

One last thought: When I was leaving India this last sad time, I went to Tai Ji (Bibi Hardevi) to say goodbye. Her message was to be sure to tell everybody that she was *not* a guru; she was simply heading the organization. Reno also expressed very strongly the same thoughts. Perhaps it is because they are aware of their own limitations and are honest enough to admit them that they have been put in positions of such responsibility.

THE MASTER'S TALK

Within This Mortal Form

WHEN A SOUL reaches the stage of a conscious co-worker in the Divine Plan, the burden of its karma of aeons past is lifted, by the soul gaining knowledge and realization that the Lord is the Doer always, and not the self. When I-hood, ego, and attachment vanish, so the balance of the karmic debts is written off. The soul, rising above the law of cause and effect, at once ceases to sow any new seeds in the fields of action.

A Guru has in his charge the means of bringing the souls back to God. Although only those accepted by the Lord Himself are eligible for this inner path to the Source, yet they must get the key of the door from the Guru, who not only opens the way but guides the soul through and on, the extent of the entire journey. The teaching of such Masters is one and the same, for they also have searched and traversed the inner path that lies within the mortal form, until they reached the ultimate realization—of themselves and of the Lord. *He alone knows the Highest, who has himself reached that height.*

The true Master's teaching is not of outer knowledge, which is the Apra Vidya category covering all practices having connection with body, mind, intellect or senses. Neither is the ultimate goal achieved in this category, for while good actions bring forth good fruit, yet they do not put a stop to coming and going in creation, under the law of cause and effect. Masters never interfere with outer teachings however, because they come to fulfill and not to destroy. Furthermore, man is a social being, and it is necessary for him to live in society, and so must necessarily form his customs, mode of living, etc. The Masters come to tell us simply to realize God.

When little girls are small, safe under their parents' protection, they play with dolls and other toys, thereby unwittingly acquainting themselves with a housewife's duties, in preparation for a future phase of life. Similarly, outer buildings of worship are made to help man's understanding, but God does not reside in man-made models; He resides in the temple of the human form, upon which the outer edifices are moulded. The Hindu temple is dome-shaped somewhat like the human head, while Christian churches have nose-shaped spires. The *mehrab* of the Muslim mosque is forehead-shaped, and in all these holy buildings the symbols of God's Light and Sound are displayed, but our own mehrab or forehead is the place where man can really hear the true Sound and actually see the Light of God. So it then becomes obvious that the human form is the true temple of the Lord. We respect the outer things that have been made with holy purpose, for people are trying to learn the truth through them, but if a person spends his whole life trying and does not succeed in realizing his aim, what is the use?

Outer temples, mosques, etc., are for those people whose eye as yet has not been opened, but for those who can see, the body is the temple of the Lord. *O ignorant man, that which you seek already resides within you; He is within, but you procrastinate to go within where He resides.* It is also said, *Everything is within this house, nothing is outside; Those who search without, they remain in delusion.* If one does not seek the thing in the direction in which it lies, how can one expect to find it? There is no harm in attending places of worship, but if no inroad has been made within yourself,then you are very far from God realization.

Tulsi Sahib very frankly says, *What great tragedy, attending the imitation mosque or temple; Misery's burden increases thereby for the dweller of the natural mosque.* A man enters a temple and rings the bell, but without a true Master he will remain outside the true temple wherein the true Light is burning and the Sound of God's Naam is resounding. *Whilst going on the Haj Kaaba I met the Lord who asked me sternly, "who told you I was there?"* Kabir describes how he was going on pilgrimage to Mecca, when God arrested his intentions, pointing out the futility of going so far when He is within Kabir's own self.

All holy places have been made in the remembrance of some Master or other, and we have every respect for them, but what of the instructions of those Masters who told that God is within us? In the Holy Koran it says, *I am that Hidden Treasure within you.* Why toss around outside in a bewildered state? *Body is the temple of God, and the jewel of knowledge is apparent within.* When you realize that One you are trying to remember, then you have succeeded. The first step is to increase our remembrance. *One bed is spread for Husband and wife; the Husband is ever awake, but wife sleeps on.* Both God and the soul reside in the same place, but the soul is sleeping in illusion and attachment. Deep in this forgetfulness it roams around outside in a dream-like state—if only it would withdraw its attention from all this, it would find the Beloved waiting there. It would discover that they have never really been separated, but whereever the attention goes, it absorbs that kind of knowledge. Naturally, if it goes farther and farther in an outward direction, all its knowledge will be the outer kind.

Our Hazur, Baba Sawan Singh Ji, used to give the example of a man sitting in a room. One may not expect him to be there, but on entering naturally one will encounter him. *The body is enlivened while the soul remains; When it leaves, body crumples to dust.* What is that which enlivens the body? We—the soul. But only as long as the soul remains in the body. It is an astonishing fact, however, that the body has so many doors or outlets, and yet the soul is unable to run out through any of them—that is due to some Power holding it there in the body, and that Power is the Lord. In the language of the Masters, it is called Naam. *O Nanak, Naam controls everything; With great good fortune is it attained.* There are millions of created worlds in existence, and with what perfect control in movement—not once do they clash with each other! When the Controlling Power withdraws, dissolution occurs. When that Power leaves the body, the soul must also leave. So God is within us. *The nine supernatural powers of Amrit are the Lord's Naam, which resides in this body.* He is the very Life Sustainer of us all. *Inexpressible, Inconceivable, is the infinite Naam; This beloved Naam is exceptionally sweet.*

Naam is not a subject which can be seen or studied outwardly. For this science, one must withdraw from outer things. Neither can it be expressed in words—one must rise above to understand even a little of its nature. When mind and senses are stilled, there is great love in the heart for the Lord, which is like a sweet nectar. All Masters tell us that all the glory and beauty lies within —why then bother to waste precious time on outer things? for only while in the human form can one realize God. It is man's hereditary right to do so, but how many claim that right?

One can say that soul is a model of the Lord, on a smaller scale of course. *Kabir says that this is God's entity.* The Masters tell us, *God speaks through a human form.* How can God speak to us without the human form? It is a very intriguing house we have been born into. A Persian Saint says, *You within are the very life of all worlds, all knowledge; The two worlds lie within you who are the mother of all books.* All the knowledge contained in all the holy scriptures came from within. How did this happen? Those enlightened souls who went within tapped the inner knowledge and brought it outside. It follows therefore that a similarly enlightened soul who traverses inside can teach us the same science. If a person desires to go on a pilgrimage, he should take along someone who has already done the same pilgrimage. What difference does his creed or nationality make, as long as he has the knowledge? If you start going within, you also will obtain that inspiration of knowledge. You will also hear the Voice which comes from far above the earthly existence. Just search in this wonderful house, wherein you are residing. Unfortunately we show it little respect.

The journey starts from above the senses, for where the world's philosophies end, there true religion starts. How many examples can be given? All the Masters tell us the same things, in slightly different modes of expression. The outer teachings are but elementary, and the true spirituality has merely a mention, and so people are very far from the truth. Unless the soul rises above the senses, even the meaning of the word spirituality cannot be grasped, so this is the level at which the Masters start the knowledge. They all tell us to search within the mortal form, which is itself the biggest Granth (scripture), a huge Bible, a

gigantic Vedas. *The Path was sought within, and then the Master's secret was found.* Only those who seek within will find the true path—filling our minds with the knowledge of entire libraries will hardly give an indication of the truth. Supposing a person reads all the medical books in existence, but he has no qualified doctor as tutor, how will he get a complete knowledge of the subject? The theoretical side is alright, but what about the practical side: the anatomy, surgery, pathology, etc., and the clinical work of the physician, all of which require practical tuition. Practice is very necessary, as well as the study of books. *Holy scriptures are the Guru's shop, which point the way to get across; But without a Satguru one cannot understand —until He comes in human form.*

Man's best teacher is man. A personality who is the very form of Truth, in the human form, who has gone within himself and has experienced Truth himself, is the only competent Master to give the true meaning of all the scriptures. Those people who want to bind the knowledge of the holy books to the level of the intellect will go into error. In the New Testament it indicates how God did not give the inner secret to the worldly-wise, but rather to the innocents—those like children—the pure in heart, who are free from biased thoughts and beliefs. The intellectuals did not get it. What I want to impress upon you is that this knowledge is a practical thing. We are very grateful to all the religious orders, which have kept the holy scriptures and records in safekeeping all through the years—especially the Holy Koran and the Guru Granth Sahib, which are even today still intact in their original forms with nothing changed. Other scriptures, through the decades, have been subjected to changes in the original texts.

The very meaning of the word religion gives direct information: *re* means back, and *ligio*—to bind; to bind the soul back to God. This is a task which can only be done above the consciousness of the body.

The Masters teach this science, and they give true interpretation of the scriptures. Those who have *not* seen the Truth go on saying, "This is it, that is it,"—what is the outcome of all this intellectual wrestling? As one Persian Saint can reply for us: *O seekers of God, you have lost Him in the folds of the mind.* The ABC of spirituality starts above the body. The macrocosm is within the microcosm of the body. There are worlds within worlds. *Whatever is in Brahmand is in the physical; Whosoever seeks, will find it.* The astral plane is far more vast than the physical plane, and the causal or Brahmand, even greater. As Maulana Rumi plainly says, *How can a single particle of sand compare itself with the entire desert?* The very thought of such approach to the subject baffles the intellect. There are planets in their orbits, which can be seen with the naked eye, but only every five thousand or so years! How old then is creation? How many creations are there? What to speak of the astral and causal planes!

To understand that man is something great, is the first lesson. It is said that a single word from the Lord brought the whole of creation into being—and man's soul is the entity of that Lord. You are a ray of the great Sun. If you become a single-focused attention, you have great power-potential. Could you not then make one small town? *Everything is in this body.* When you meet the Guru, you will see with your own eyes that everything is within.

Within each man, the Lamp burns incessantly. Kabir says, *This Lamp burns*

perpetually without wick or oil. Paltu Sahib says, *There is an inverted well in the gaggan* (seat of soul), *wherein a lamp is alight with neither wick nor oil.* That inverted well is in the seat of the soul. *A Voice emits from the flame of this Lamp; Through gaining samadhi one can hear it.* Only those who go into samadhi can hear it, and it can be heard on the first day.

The Light within and the continuous Sound rejoins you to the True One. That is the means of returning to our True Home. It is mentioned also in the Upanishads—that the sun of Maha Brahmand is within, and the Sound is vibrating there, the secret teaching of which was given to the son of Devki, Lord Krishna, by Ingris Rishi. Truth is one, and the true teaching has been in existence for countless ages. The Light does exist within, but it must be manifested to be seen. Unfortunately we are too lost in the outer environments to have the incentive to withdraw and seek that Light. *Within the one whose ten senses are in control, that Light becomes effulgent.* If you withdraw from outer consciousness, you will find the Light already there—within. *If you shut the doors of the temple of the body, you will see the Light of Heaven.* Christ said, *If thine eye be single, thy whole body shall be full of Light.*

All mankind is one—this is the very basic teaching of the Masters. All men come with the same God-given privileges, and are born in the same manner. The outer and inner construction of the physical form is the same in everyone. So physically we are the same, and spiritually all souls are entities of the one Lord. We are all brothers and sisters in God, and are all worshippers of the one Omnipotence—call Him by any of the various names. *Hundreds of lovers, but the Beloved is one for all.* All the religions may be different, but their work is the same. So the very first thing the Masters do is teach mankind the oneness, the unity in all men; the unity already exists, but we have forgotten it.

Regardless of a man's religion, whether he be a Hindu, Sikh, Christian or other, to experience the Light of God within makes him a true worshipper of the Lord. If the symbols of Light and Sound are found in the places of worship of all the religions, what actual difference can there be? They were all made with the same purpose—remembrance of God—to achieve the realization of God. However, a man may spend all his life attending these models, but to no avail unless he enter the original of those models—the God-made temple of his own physical form.

I will take a hymn of Guru Amardas, which explains this very subject: that you must search within the physical form, if you want to realize the Lord.

This mortal form is very beautiful,
When the Beloved resides therein.

Another Master puts it this way: *In each form is my Beloved, there is no place without Him; But overawed am I by that Form wherein He is manifested.* He is a true Master, within whom the Light is effulgent—through such a Master our scattered attention can be concentrated and controlled. One becomes the one who sees, and is then able to say with authority "this form is very beautiful." The form in which the Lord manifests, in which the Light is effulgent is more beautiful than the rest. This hymn was written by Guru Amardas, after his own experience. Applications of cosmetics, etc., does not make the physical form beautiful, but the thought of God and union with Him shows in a person's countenance, and that person transforms

into something very beautiful.

Many years ago, about forty or fifty years back, I read a book in which it related of a girl who was so ugly of feature that none wished to marry her. She despaired finally, and left her home town, taking up residence in a small village and spending all her time in the remembrance of the Lord. Some years passed by in this wise. Remember, whatever our thoughts, so will our face and form change. One can very easily estimate the type of a man's daily occupation from his outer facial appearance. So, after a few years, a certain man stated his desire to marry the girl, who was astounded, saying, "But I am the one who has ever been rejected." He told her that she was indeed very beautiful, and to look into the mirror if she could not believe his words. This is a simple story illustrating the fact that one's entire features can change according to the thoughts one indulges—the eyes, the forehead, even gestures. Whatever a man's thought, so he becomes.

The form that is drenched in the Lord's remembrance is truly beautiful, and even those who come into contact with that form, and are connected to it, will be changed by the radiation which issues forth from it. As I have mentioned, as a person thinks, so he becomes, and also each person has his own radiation, his own smell. Spiritual people have radiation of blue and golden light. Those who are drenched in love for God are called Masters. Those who have open eyes can see that radiation. Our Hazur used to say that a person's character can be seen as clearly as the contents in a glass jar, and one can easily tell whether they are pickle or jam! There is also a smell or fragrance.

Once, Hazur was walking home from his office when he noticed the perfume of a delightful fragrance. He looked around but could see no person nearby, and so continued walking, but after some small distance he came upon a fakir sitting by the wayside, and there was a distinct radiation around him. So you see, people who really meditate can experience the inner fragrances, and can also see the manifestations from within. Again, from his own experience, Guru Amardas stated once, *From being low we become pure, brothers, by coming to the Lord's feet; The sinking stone was drawn out from poisonous out-going faculties; all praise to Him.* This tells how Masters were also at the sense level once, but through God's grace they reached the pure stage. He also mentioned that a man can smell like burning rags, but even that can change to a sweet fragrance.

If you want to see your own aura, stand with your back to the sun and look at the shadow of your shoulders which falls, and according to your type of life so that type of rays will issue forth at that place. Those with the yogic eye can see this very clearly, just as Hazur could see if a man were more like pickles or jam. One who has constant remembrance of God and has contact with Him within, experiences a change in his bloodstream which incurs a change throughout the system, including the features, countenance, etc. People who are receptive can be aware of and have the benefit of such radiation.

The gift of the Masters is free. If you visit a perfumerie, even without buying any of the perfume, you will at least get the fragrance free. If you keep a single flower in a room, the room will become fragrant with the scent of it. Our Hazur once visited my village, and afterwards I locked up the room he had used, and whosoever entered that room at any time

could hear the Sound vibrating there. That place now lies in the territory of Pakistan. Masters have very powerful radiation. They are the mobile God on earth, and the company of such personalities is called Satsang.

Connection with the True Beloved is a permanent matrimony, so treasure the Guru's word.

Once one is connected to the Lord, *One will never die, there is no sorrow.* How does one find the Husband who will never die? Who are the fortunate ones who get the connection? *Travel ye the four corners, but the perpetual marriage with Him is not attained without the Satguru.* We were given this mortal form for the special purpose of that spiritual marriage, and you can consider it a great misfortune if it does not occur in your lifetime. *In the human body, it is thy turn to meet God—all other work is useless; Keep the company of the Master, and meditate only upon the Naam.* No matter what you attain in the world, it is of no avail toward this work. Is there any helping factor? The Masters say, *Keep the company of the Satguru.* He is the manifested Lord, and can withdraw your scattered attention, concentrate it, and rejoin it to the Greater Attention. *Join me back to God—anyone!* This is done through the Master's Word—the Word that only the Master can give. God is Wordless, but when He expressed Himself, His Power came forth—and that is called Word, also Naam, Shabd, etc. The Master *is* the Word—made flesh. *He manifests in the Guru and distributes the Shabd.* He connects the people to the God-in-Expression Power, which has the two phases of Light and Sound, the very Power which is imitated in places of worship, through the various symbols. By practice of this word, the soul gains the everlasting marriage.

The physical form is very beautiful, but not from the application of toilet requisites. If the body is not washed with soap for three or four days and dressed with perfume, etc., it starts smelling. Where does the smell come from? It comes from the person's thoughts. The Masters do not use perfume, but a fragrance issues forth from their person. Such golden opportunity is at hand, because we have the man-body, but what are we doing with that opportunity? Brothers, even the gods and goddesses are anxious to be born into the mortal form. It is no ordinary thing. When the human form was made, God put His own breath of life into it—His very own essence. Then He ordered the angels to bow before it. It is exhalted enough, therefore, to be fully respected.

Devotion to the Lord brings a radiance which burns out all ego.

This is what devotion or Bhakti to God can do. However, there are two types of devotion. One is at the level of mind and senses, and the other is got from the Guru. The latter is called gurumukh bhakti. *With gurumukh bhakti the Sound springs forth without effort* —i.e., when the Guru gives devotion, you will start hearing the Sound. *The Sound comes from above, and that is my Guru Dev.* True devotion is done through the Guru, but what tells you that you have been given that devotion? What criterion is there to judge by? *All creation—do gurumukh bhakti; When love develops, the Light manifests within.* Furthermore, through true devotion, the ego vanishes, because one sees that the Lord is the Doer. Bhakti done through the mind and senses involves good actions which de-

serve reward, but births and deaths continue, due to one's doership being present. *The Shabd burns out ego and attachment, and the Gurumukh gets the Everlasting Light.* The one who becomes a gurumukh finds that all ego and attachment disappear.

All praise to the Perfect Master's Word;
From Him one gets the true union.

By getting connected to a Perfect Master, one will eventually merge with the Ultimate Lord. There are words, there are the Master's words, and there is the Word of the Master—you have to understand the difference between all three. We are reading the Master's words—the words which have been spoken by a Master, and which have become scripture. Those words tell us of another Word, the Word which actually becomes apparent—by the grace of God, through the Guru. One meets the Master and, *The Hidden Word is made manifest.* If you get connected to that Word, it will take you to the Wordless state. This is the only way back to God. And, *The Guru's Word is in all.* That Word is innate in all men—not the Master's words which were uttered by Masters, perhaps five hundred or two thousand years ago. That Word of the Master has been vibrating through all four yugas or ages. *The Word vibrates in the four yugas, making the Truth ever audible.* Also, *The Guru's Word can be heard in Chokunti.* Even as far as Chokunti, one can hear the Music of the Spheres. I have just told you that, *The Light within and the Continuous Sound rejoins you to the True One.* You can also call it *Kalam-i-Kadim* or *Voice of God* or *Nad* or *Anhad Shabd* or *Music of the Spheres* or *Light and Sound Principle.* Whatever you call it does not alter the fact that it is the one way back to Absolute God.

The Sound that vibrates *is* the Guru, and the Guru is the Sound. All these different words refer to the same thing—the Hidden Sound. *The Hidden Naam is made manifest.* Also, *Word is the Guru, Guru is the Word; In that Word is the Nectar of Immortality.* It has the power to give everlasting life. *When the disciple desires, the Guru will appear,* and when He appears the Word is given—Word which has been vibrating since the world began, and which will stop only at the end of the world. It can also be called Gita, for Gita means song. I went once to a place where the people requested that I give a discourse on the Gita, and so I told them that when the world began, this Song began, and that will finish only when the world finishes. It is a Song which is taught only by those who have an inner knowledge.

In this mortal form, everything exists;
*Khand, Mandal, Patala.**

The Life Giver, who sustains the whole world, resides in this form of the human body which is really a very wonderful abode. The whole macrocosm lies in the microcosm of the physical form—even God Himself is there. Go within and you will meet Him, and you will come to realize how great Khand and Brahmand are. And the key to all this is with the Guru who can give you an experience of that which is written in the scriptures.

The Gurumukh treasures the Naam, which makes this mortal form ever beautiful.

Whoever becomes a gurumukh has a true regard for the value of Naam, and by being in constant tune with it has a

*The astral, the physical, and the lower physical worlds.

perpetual supply of its food for the soul. This benefit reflects in the body also, which becomes tranquil, serene. That food of Naam is the very bread and water of life. The Lord is Ever-existent, All-wisdom, Perfect Bliss, and when the soul realizes this, it also expresses its nature of all wisdom and joy. All the various kinds of unhappiness disappear by themselves, and even outer aspects of personality and character change for the gurumukh. A gurumukh is he who comes to the Guru's feet, accepts his teaching, and practices it. He lives up to that teaching to such an extent that he becomes the mouthpiece of the Guru. *Father and Son are drenched in the same color.* He is an "air-conditioned" being, affected by neither unhappiness nor happiness. *The man who is unaffected by outer misery or happiness, gold and clay are alike to him.* This is the criterion of a gurumukh, who never suffers from the ups and downs of life but is always in perfect equipoise; birth and death, riches and poverty, have no significance for him. So many things happen around him, but he remains singularly aloof and unaffected by them. He is the very embodiment of bliss—his life reflects that bliss.

In this mortal form, God resides;
But that invisible Lord cannot be seen.

So if you want to realize Him—*He knows the Highest, who is himself at that height.* Rise above the senses, and you will see where the Lord resides.

Ignorant manmukh unravels it not,
but searches only outwardly.

Those who have not been connected to Naam, even if they have met a Guru, have no awe for the true Master's greatness and always talk through their mind. They are called manmukh. Manmukh also has God in him, and has all the potential of the gurumukh, but yet he remains a manmukh.

A Persian Saint relates, that God once said "I am so big, that all the highest peaks and lowest valleys cannot contain Me. The entire earth, sky and sea are not fit to receive Me, I am so great; but strange enough in the heart of a devotee do I dwell, and if you would like to realize Me, then go to Him." So it is that, *With the Guru's blessing, you see that God's temple is within you,* but the manmukh will merely protest that the bag of filth we call a body cannot possibly be God's temple. Brothers, even in the finest palaces you will find toilets and garbage receptacles. This mortal form *is* God's temple, and not a bag of filth, and furthermore you have only got this form through God's grace. He resides within, and so do we, and the tragedy is that we do not talk to Him. It is a golden opportunity, and the Guru has the key to it. If you do not meet the Master and use that opportunity, then the hidden wealth remains hidden.

By serving the Satguru one achieves
perpetual happiness;
The Satguru reveals the Invisible.

True service to the Satguru gains his grace, and nothing can attack the devotee, who is saved from the onslaught of the body, mind and senses. The Satguru opens the eye through which the Lord can be seen. *Adrasht* (Invisible), *Agochar* (Incomprehensible), *Alakh* (Inconceivable), *Apara* (Infinite); *Thus does the Gurumukh see with his Eye.* The Lord is not seen with the eyes of the flesh, but rather with the Shiv Netra, the Third Eye, the Single Eye. That inner eye, which each human being pos-

sesses, can be opened on the first day of inner practice—by a true Master.

Within this mortal form is a treasure of jewels;
It is a treasure-house of pure devotion.

The invaluable treasure of divinity lies within the mortal being. It is a treasure-house of devotion. Go within and see for yourself that all glory and beauty lies within. We choose to remain fascinated by outer attractions, but the key of this human house has been given to the Guru, by the One who made it, and none can enter the house without the Lord's sanction—neither can any gain possession of that key.

The realized person gives the way up. Yogis have spent lives hundreds of years long just to learn how to rise above the physical form, and the true seeker can get that gift on the first day. A little experience on the very first day—what a wonderful concession!

In this mortal form are the nine worlds, with towns, markets, shops;
In this form you get the nine supernatural powers, through the Guru's Shabd and Thought.

When the devotee starts practicing the Shabd he will be able to see the inner worlds—Astral, Causal, etc. The Lord Himself will manifest within. When He manifests, then the true union or marriage takes place. Great is man, great is the mortal form, but man remains in ignorance unless the secrets are opened up by the Master.

Within this mortal form the scales are weighing the goods—the Lord Himself is the Weigher;
Mind is a precious jewel there, of great value.

The Lord can evaluate everything in us —he sees each and every thought or action. A great power lies within also, and we call that the mind. Something like fire, mind is a good servant—but a bad master. When fire is under control everything is alright, but if the fire gains control—then? Mind therefore can be great —*O mind, you are the form of Light—recognize yourself*. Mind is of the essence of the Negative Power, but the Negative Power is also of the God Power. The Masters advise us to befriend the mind, and to make the best use of it. Swami Ji Maharaj says that if one befriends his mind, it will do all one's work. Mind is not necessarily the bad medium that some people think—it has invaluable use. However, one must take into consideration that its nature is of habit. If one does the same thing twice, six, twenty times, mind gets the habit of doing that and continues helplessly. So we should take advantage of its habitual nature, by making a daily habit of devotion to the Lord, by enjoying the daily company of the Master. Having developed that habit, you will find that by missing even a single day of that practice, you will feel there is something wrong—a vacant feeling that something is missing.

There is no price on Naam;
it is given by the Guru.

It is a gift of Nature, given freely to all—just as other gifts of Nature—like air, water, sun, etc. All these priceless things are given free—if a certain value could be placed on them, they would no longer be free, and only the rich would buy

them.

The true benefit of Naam comes only to the gurumukh, and the gurumukh must first become a gurusikh (disciple of the Guru). The Guru comes to the world to give away this gift freely to whomsoever seeks it, but the tragedy is that there is no one to take it. The whole night long, while this great blessing is being distributed, all eyes are so sleep-laden that no human being is aware how or to whom that gift is given.

If you would be a Gurumukh,
search within this mortal form;
All others will remain in forget-
fulness.

When this is God's temple, why remain in forgetfulness? Especially when the means are available. *When God manifests in any form, then the union occurs.* This union, I have to repeat, is dependent upon: *Travel the four corners, but that perpetual marriage with God is not attained without the Satguru.* When the Satguru gives a little capital of that inner knowledge, with which to start, it is then increasable daily. The Masters give us hope—they say there is hope for everyone. Guru Amardas said, *From low, we became pure, by coming to the Satguru's feet.* You can also do that. Every Saint has his past, and every sinner a future. No matter what may be your faith or belief, search out the hidden Truth from within your own mortal form.

If, for example, a thief knows there is a great deal of treasure hidden under the floor of a certain abandoned house, do you think that when night comes he will be able to refrain from entering that house when all is quiet, to dig the treasure out? He will not rest or sleep until he has dug every bit of it up. All the scriptures then tell us that the spiritual treasure lies deep within us—have you ever even thought about digging it out? No—because you have no time for that. Search within this form—this advice especially applies to those who would become gurumukhs, for this is the essence of the Guru's teaching.

To whomsoever He gives, receives
that Gift;
What will cunningness avail the
others?

It is the Lord's blessing entirely. He gives according to His will and pleasure. This gift cannot be got by being clever, cunning, etc. Naam is received through His merciful grace alone. And upon whom does He shower His mercy? Upon the heart which yearns for Him. Oxygen helps the fire in its action, and similarly Naam is available according to the demand. There is bread for the hungry and water for the thirsty. The Lord, existing in each being, sees which child is really yearning for Him, and His mercy would not allow that child to remain unhappy for long—He makes the arrangement for the meeting with the Master. It is God Himself who does all this, otherwise how can one whose eye is not open seek for himself? However, there should be no trickery in the seeker's heart, no cunning words to try and hide the facts. If, up to now, you have found nothing, openly admit it. Do selfless service and be humble.

Within that mortal form, fear and
awe develop with the Guru's
blessing.

When the seeker has met the Guru and has received the inner contact, the Guru takes his place within and is ever-present there—he never leaves the child. From then on, through this relationship, the love and faith of the disciple pulls him toward his Master, but he goes with both

awe and fear—out of respect and out of apprehension that he may have displeased the Master in some way. This is a condition which develops only with the Master's grace. When the disciple sees and therefore knows that the Master is within him, watching his every word and action, he will be too afraid of displeasing his Guru and will shun all erring actions. This type of condition in the disciple leads to oneness with the Guru.

In this mortal form are Brahma, Vishnu, Mahesh, through whom the world is maintained.

These three powers control creation, preservation and destruction respectively. The combined strength of the three maintains the whole of creation, and all three powers dwell in the human form. Brahma governs the sensual nerve center which controls birth; Vishnu governs the navel nerve center, controlling preservation; Lord Shiva governs the storehouse of the vital force, at the heart center. You may excuse me, but the fact is that when the soul leaves the body at the time of death, the Brahma center is finished first, secondly the Vishnu center, and lastly the Shiva center; but the man is yet alive—he has left three centers only. Do you understand this? The Lord Himself is the greater control, and these three powers have been made by Him, are a part of His great design. *One sees, and yet does not see; Great is this design.* It is really astounding to some people when they learn that these three powers work in the body and serve it, and yet they themselves are greater, and this is proven by the fact that the soul is still there after those powers have finished. All the different powers and their working, and the functions of the various gods and goddesses, can only be fully understood when the soul goes within and sees the design of creation at the source.

The True One created this play of transmigration.

The whole of creation is the play of the Lord, and the world questions why. This question was put to Hazur, whose reply was this: "First, reach the One who has made all creation, and then ask Him." All Masters usually point out "It is His Will." One Master explains, *The Magician put on a show, and the whole world came to see it.* People ask, why did He do it? Why do people have children? That is His will also. After the birth, the child is governed by laws already in existence—and the Lord Himself accompanies the child into the body and into the world. He has never left a child alone. He is Ever-existent, and He is the Controlling Power in the mortal form. He is our Life-sustainer, sustaining this great concession of the human life, and has given all gods and goddesses to serve it. *All others in creation are to serve, but your birth is the highest.* You are like a lord among all creation, and everything has been designed for the service of man. If man were developed he would see he is a micro-god and no small thing. But we must remember that the law of cause and effect was also designed into creation—*As ye sow, so shall ye reap.*

The Perfect Master Himself revealed, and freed us, with the True Naam.

All inner knowledge is revealed by the Master, who also gives us the connection with the Lord, without which there is no true freedom.

That is the form which serves the Satguru, which is adorned by the True One Himself.

The form which has the right to claim the name of human being is the form which has become a server to the Satguru. God made the human form, and adorned it Himself, by taking up residence therein, but that form only begins to know a little of its greatness by serving the Satguru. God does not reside in temples made with stones. When I once made this remark in England, a certain Reverend Stubbs stood up and said, "You have thrown an atom bomb on all our churchianity in all religions." I explained then the truth in my statement, and how the human body is the true temple of God, which He has Himself made, and wherein He Himself has taken up residence.

To worship in an outer edifice is a helping factor, whereby we can learn about the true temple, but there is a dearth of realized souls, so we simply draw a line and worship to that point only, within the frame of outer teachings. Since paid preaching started, the real Truth in each religion has become a forgotten thing.

Without Naam there is no protection against onslaughts from the Lord of Death.

If the Lord is not contacted within, Naam (which is pervading) is not manifested within, then the soul, being the doer, stands subject to the laws of cause and effect and birth and death. The Lord of Death, however, runs away from the sound of Naam vibrating. Through Naam, the coming and going in creation stops. The Master drags the soul up and out of the realm and jurisdiction of Dharam Rai (Lord of Death).

O Nanak, he realizes the true exhaltation, on whom God showers His mercy.

The full benefit of this human birth, this mortal form, is derived by following the teachings of the Master. All scriptures are within you—search them out. The realized soul is the means of that search, and always remember, *Everything is in this house, nothing is outside; Those who seek without, go deeper into forgetfulness.*

COMMENT

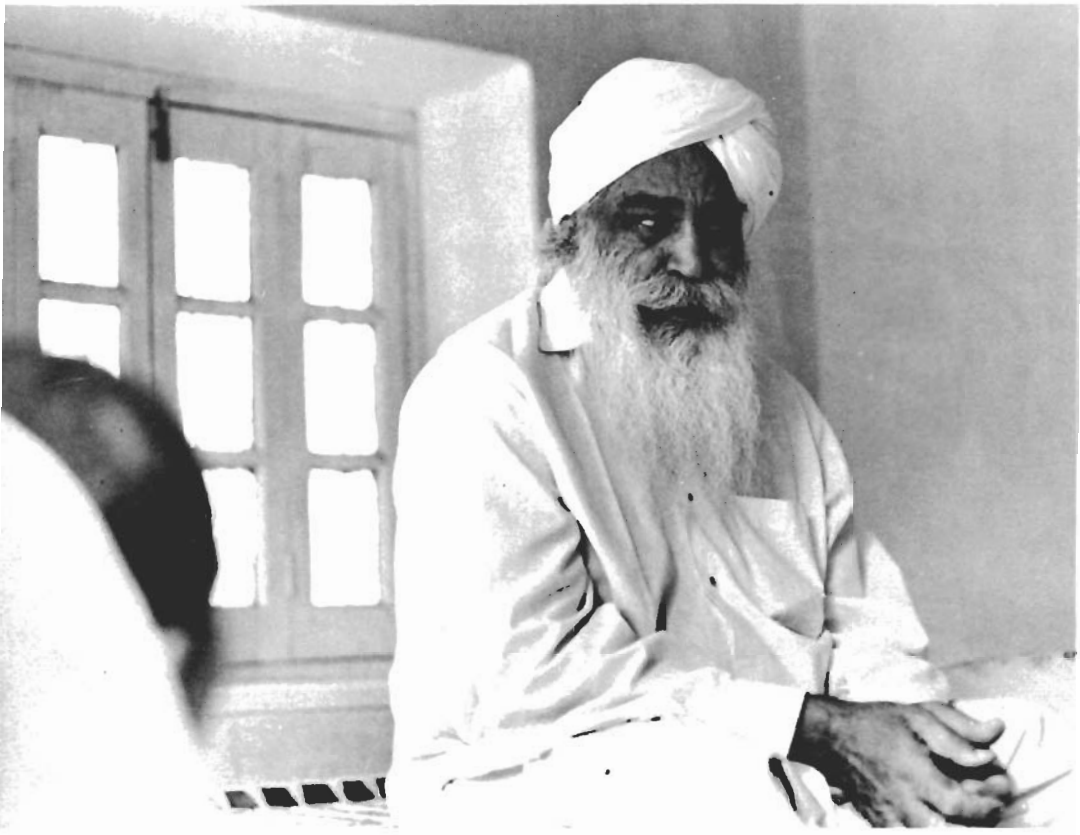
(Continued from page 2)

Master's work is putting in time and going inside and developing.

On one occasion Master was asked, "How will we know your successor?" And He said, "Look here: When your friend comes with a different coat on, won't you recognize him?" I don't think there will be any confusion if we keep that criterion in mind. And if anyone does claim something, and we look into his eyes and they're not Master's—then what has he to do with us? Why should we waste our time and energy with someone who is claiming more than his due? Better by far that we put our attention into developing that Blessed Seed that He planted within us.

Our dear Master gave Naam to more than a hundred thousand persons—if each one of those hundred thousand developed even to the level of the astral plane, would that not have a tremendous impact on the world? An impact unprecedented in all history? And give the final dimension of meaning to Master's life? He has given us what we need; it is up to us to use it.

Russell Perkins



Master, why don't you heal yourself? You are all-powerful.

Anyone whom you love, if he gives you something, would you refuse it? Tell me... He should gladly accept it.

from the last darshan
August 17, 1974