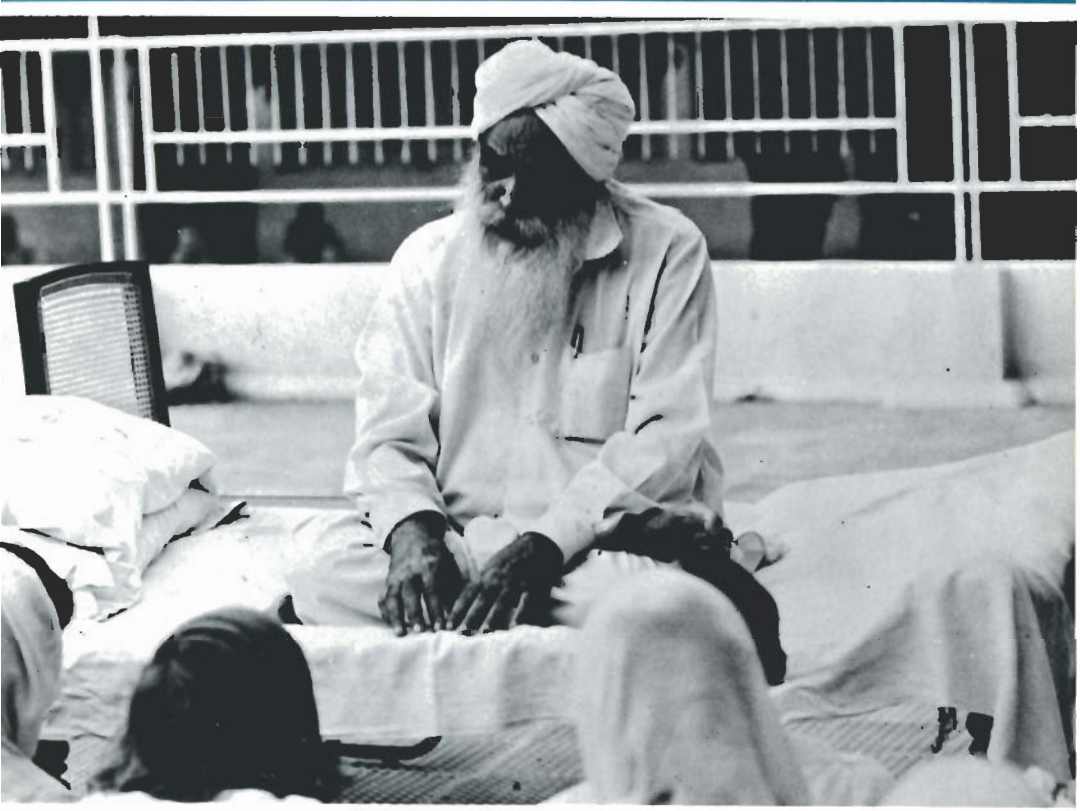

Sat Sandesh

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essage of the Masters

April 1975

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"Eyes Well Up, Heart Aches . . ."

a selection from the book *Gurudev: The Lord of Compassion* by Rusel Jaque

THE *April 2nd Bhandara to the memory of the Great Master Sawan Singh Ji Maharaj began with evening Satsang on April 1st. With the Blessed One serenely seated on the dais, the Pathi sang a bhajan in the poignantly sweet and sorrowing refrain of a bereaved lover's voice. This perfect tribute had come from the heart-heated pen of the Master addressed to his Master!*

"Sometimes, eyes well up, heart aches, whenever I recall Master! Should I die or keep alive? The heart weeps, eyes well up. I got this when I loved You! Sleep flies away. Come home or call me to Yourself. Miseries have come upon me. The world is dark without You.

"I yearn for Satguru's form. The thirst of eyes cannot be quenched without seeing You. I would like to sacrifice myself to behold Your form. Your countenance is like sweet music. Many days have passed since I saw You. Blessed is the place where You are!

"The thirst of eyes cannot be quenched except I see You. Earlier when you left me for a moment, that period was just as if I were in hell. What to do now when You have left for a longer period? When Master meets me, how fortunate am I, to get the God absolute in my home. I would like to serve Him all the time and become His humblest servant!"

THE MASTER: To meet some Master in our lifetime is a great blessing. You might ask: "Why are you so sad?" The reply can

be had from a person who has loved. People sacrifice their lives for love. To sacrifice one's life is to have it forever. In worldly love, history says, people have sacrificed their lives. What can we say then about the person who has loved God with his soul?

When I wrote *Gurmat Sidhant* and when I came to write the chapter on "LONELINESS" (absence from the Master), I felt very sad. When we love a human being we feel grieved on separation. But when we love a man who is connected with God, the intensity of His love is much greater. Someone may question: "When the Master initiates His pupil, He sits inside the pupil's soul and remains always with him. So why this sort of feeling of sadness?" The reply is that inside we get one sort of enjoyment and when we see Him in the body, we get two enjoyments! To live after the Master's death is the greatest misfortune.

One person's Master died. He went to His Master's grave and prayed: "It is misfortune to live now!" So saying, he lay on the grave and died.

If the pupil has a silken dress and his Master is not with him he should set the dress on fire. And if one has to go without any dress, even, but he possesses the company of his Master, he has everything. To live in a cottage with the Master is better than living alone in finely decorated buildings.

When tears well up in the eyes, while remembering one's Master, all his sins are washed away. Christ said: "As long as a branch continues connected with a tree it brings forth fruit. And when it is cut off, it brings no fruit. I am the vine and you are the branches. Go on connected with me, if you wish to bring forth any fruit."

The pupil who does everything with the permission of his Master need have no fear. We must think that the Master is with us. We do not commit a sin when we are seen by a child only five years old. If we consider our Master always with us, we shall not commit any mistake. It is a great blessing to have a living Master. But we do not care when He is living!

Two kinds of Masters come to this world: (1) Those who come to punish sinners, save good people and establish the

world. (2) Those who come to connect the souls of people with God. They come to decrease the world.

God lives with all persons, but He is not manifest everywhere. Blessed is the body where He manifests Himself. He becomes the mouthpiece of God. He gives salvation to millions of people with a mere kindness of His.

The question is: "How to find such a person?" You should have a great yearning for the Master and you are sure to find Him. Oxygen comes where fire lights. I would like to explain the difference between two types of Masters. Let us consider the analogy of a policeman and a civil officer. When a man wishes to quit his country, the policeman prevents him. But when a civil officer issues him a passport, he is free to go. Godman is the mouthpiece of God. Godmen speak what God wishes to be spoken by them.

Someone put a question to Christ: "You always talk about your Father. How good, if you will sometime show Him to us." Christ replied: "Alas! so long you have lived with me and you do not know that my Father lives with me. There is no difference between me and my Father. Leave all and follow me!"

What a blessing it is if we see such persons among us. Though they look like human beings, yet they are not mere human beings. They are something else also. They come to connect the sad souls with the God wherefrom they have come down.

Let us call the Master a human being for the present. Whereever the pupil goes, He is always with him. He is the very life of all creation. There are three stages of the Master. First, like a man, he meets all, sympathizes with all, sometimes feels sorry with our sadness. Second stage is when the Master appears inside when our soul walks on higher levels of spirituality. He has the competency to pull His pupils' souls up. He never dies. Third stage is when He merges in God and helps all His pupils to merge in God–the Absolute.

Now we are admiring the second and third stages of the Master. He is love incarnate. He is greater than everyone. None

is as great as He is in this world. Not even in this world or even in heaven, none is greater than Him. Once a person asked my Master: "How should we address You?" He replied: "Call me brother, father or teacher. But, rise above body consciousness and see what I am there!"

Great is man. When the body of man was made, gods were asked to bow down before it. We have forgotten our greatness. We have become devils. If we become man (human being) we remain no less than God. We have to become human beings. Guru Arjan said: "God has come down to this earth in the form of my Master!"

Compare yourself with perfect man. One who has seen the Master, he has seen God Himself. Just as one who has seen an electric bulb has seen the power house. Master loves all—even sinners. People used to come to my Master and say: "We have committed sin." He would say: "Don't worry now, sin no more!"

Once some people brought a girl to Christ and said: "She is corrupt and she should be punished!" Christ replied: "Alright, let her stand, and anyone of you who is not corrupt is allowed to stone her." None cast a stone.

Our real Father is the Master. Worldly fathers have connections of only give and take with us. If you wish to see God, see the Master. If you wish to listen to God, listen to the Master. God lives in Him. Whosoever sees Him gets tempted!

A pupil of Kabir Sahib rose on higher levels and saw that Kabir was God. He asked: "Respected Master, why did you not tell me earlier that You were God?" Kabir replied: "That way you might not have believed!" Once while Dr. Johnson and I were with my Master, He said: "When we come to this world, we bring our staff along with us. When our duty at one place is finished, we are sent to some other place." Such Masters are sent by God Himself. They are not elected by human beings. Eyes weep because the Master has left us! Once I asked my Master: "Kindly kill me before you leave this world!" He said: "No, you will have to work afterwards!"

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THE MASTER'S TALK

The Ocean of Intoxication

THERE IS A religion above *all* religions, that is one for all; that is *Truth.* It was given out by all Masters, whenever they came. We have forgotten it, that is all.

I go everywhere. People of all religions invite me; they love me, and I love them. Perhaps their love is reciprocal or my love is reciprocal, I don't know. But they do love me, and I love them. When I go to them, I see I am at home, because they also stand for the very same Truth. But while standing for this Truth, they have gotten into formations—watertight compartments. Sometimes, in the zealousness of being in that watertight compartment, they unfortunately establish divisions. But I take them from the viewpoint of the religion that is above all religions. The word "religion" purely means: *re* means "back"; and *ligio,* "to bind": "to bind back our souls to God." This religion is above all other religions, which are meant to lead us to this very high religion. We are already one; but unfortunately we have forgotten this. Masters see all of life only from its level as a man, or as a soul, or as the higher Truth. This duality has been shaken off, by the grace of my Master. I love all.

We are worshipers of Truth; we are to bring out the very Truth that has al-

This talk was given by the Master on January 19, 1964, *in Mr. Khanna's house in Washington, D.C.—the evening of the same day as the talk published in last month's issue.*

ready been given. The pity is that people have forgotten it, that is all. When I go to them, they claim me as their own. And first, *I* claim them as my own. That is how it is.

There is no dearth of outer forms of religions, but all these outer forms of religions are meant for that *higher* religion, which is one, or Truth. We should always have that ideal before us. There can be no duality, no strife, no concussion. The pity is that we do take up the way—apparently we try to follow that higher religion, but for want of practical progress, we do not have it at home in our hearts.

The present day is an age of the practical life. People do not believe unless there is something practical. So we must have all our Truth in a practical way, and it will appeal to all. This Truth will prevail. Times are changing. This is the only thing that can appeal to everybody. This is the only ground on which *all* of us can sit together.

So I wish each one of you to be practical. Do not try to reform others. Reform your own self. When you are reformed, all the world will be reformed. If anybody hates you, love him. After a while he will come around. If any man lowers himself, it affects *him* the most. If anyone has done anything wrong to you, and you also stoop to harm him, you do more harm to yourself first. This is what my Master once wrote to me: "Many kinds of people come to the Satsangs: some come only to criticize; others come out of devotion." He said, "If a bad man does not leave off his bad habits, why should a good man leave off his good habits?" It is not good if a man thinks that way, that is, returning in kind whatever he receives. If you sense any evil, return it with love. That is all you have to do. That will give *you* peace first, and then others. When you hate anybody, perhaps not outwardly, but at heart, it reacts in the heart of the other. So, we should have air-conditioned hearts, into which no hate should penetrate. That is all I can say.

Once, it so happened in the life of Buddha, that some man came to him and began calling him names very angrily. He remained until it grew dark, and when he was going to leave, Lord Buddha told him, "Look here, friend. Hear me first. I ask you one question. If anybody brings a present to give somebody, and he does not accept it, with whom does it remain?" "Of course, with the one who has brought it." "So, dear friend, the present that you have brought I do not accept."

That will change your life first; that is the criterion. You might say, "A tit for a tat is all right." But it should not be done that way, for if anybody does it, he goes down. When you return love, in the other way, that is God's grace on you, and God is more pleased—the God in the Master, too. It is a very simple thing. For one slight shortcoming, we go on spoiling our own life. I do not mean to say that those who show hatred are doing good: no, they are also not doing good. They are harming their own selves, first. Where fire burns, the earth around it is heated first, then the heat spreads further. You should have pity on your own self, to save your own self.

To find God is not difficult, I tell you. To make a man is difficult. God Himself is searching for a man. He does not find a man. If, when two beasts fight, they lock horns, what is the difference between a man and an animal? Man is the highest in all creation. He is God in man. Even if you don't take up the spiritual

way and you live up to these things, I tell you honestly, you will find peace. You will have transvisions; you can portend things. To be spiritual is not this, but it is a very good ground on which spirituality can dawn. Spirituality is just knowing oneself and being cognizant of God all the time.

I am telling you no new things. These same old, old things are given in our scriptures, but we don't try to follow or understand them. Even if we have understood them, we don't put them into practice. If you begin to love, you will find a change in your own self, even after a few months. The very same things that appeared to be very bad in the past will now appear to be good. A man who has changed in this way speaks in the heart, he speaks by radiation; his eyes speak; because thoughts are more potent than words. Silence speaks more than words, because thoughts are potent. Thoughts radiate. They radiate only the kind of quality which is within you: they are charged by that quality. You will find the atmosphere will be charged like anything. There is no foe, mind that. Our own mind is the foe. Even the very atmosphere will begin to resound. This is what Christ meant when He said to shut yourself in a closet. Shutting yourself in a closet means that in your thought you will be wholly and solely with Him. If more than one sit together in that way, how great a radiation there will be! Satsangs are meant for that. Satsangs are of the Master, not of individuals. They help by radiation.

And more than love is devotion. Devotion is more than love. Love burns the lover, and devotion burns the one he is devoted to. The other takes all the burden. So, faith in the Master is a great blessing. It goes to sprout forth spirituality from within us. With it, man can work wonders.

Mind that, Master does not make slaves of you. He makes friends of you. He has respect for the God in you. He treats all alike, high and low. We are men, and God has made all men equally, with the same privileges. This is a very common-sense matter; and it requires no intellectual efforts. Live up to it, and you will find it to be true. The man who does it is paid then and there, because it gives him peace of heart. That is why Christ said, "Love your enemies."

Some people went to Christ and asked, "What should we do with our enemies?" He said, "Your law says, 'a tooth for a tooth and an eye for an eye.' That formula was on account of people's hardheartedness. I give you, 'Love your enemies.' " That was a higher religion, do you see?

This is why I said, "There is a religion higher than all religions, and that is Truth, that is Love, that is Life, that is Light." And those who follow the Masters do not walk in darkness. They walk in Light: not the light of the son of man, but the Light shining through him. We are worshipers of that Light.

I wish, if I could go deep down into your hearts, I could convince you and give you an impetus to start that way: the sooner, the better. When you get strength you have simply become receptive. "Let you abide in Him." That is the only way. You abide in Him only when you remember Him. Whatever you remember out of sweetness, reacts. That reaction draws you to abide in Him, and you receive that Godhead through receptivity. That is why it is said, spirituality cannot be taught, but caught. The more devotion and the more surrender we give, the more spiritual we can become. Even the

worst of men can do this. The pity is that we do not surrender and we are not devoted. While saying we have love for somebody, we are not devoted. We have other devotions somewhere else. What kind of devotion is that?

Our Master Sawan Singh used to say of those who had talked evil of Him: "I am very glad; in their zealousness, they remember me!" Once He went to a village in which there was much controversy. When He went there, the people received Him with stones; and when Satsang was being given, they threw stones. He turned to them and said, "I thank you. You have given me a very good reception. Thanks for the reception." Now, with these words, they were changed.

So you love. In the beginning some people do not have love for want of right understanding. You must be true to your own self and to the God within you, that's all. Have love for all. Many problems will be solved.

What is good, do at once; what is evil, delay. Make it a point. Leave it to some higher power. During this tour, I met with people from the Tyrol. Some Italians in the Tyrolean area had control over the people there. They were revolting, and they had bombs and other weapons. I met the governor. We had a one-hour talk. He said, "I do not know what to do. I don't follow what is to be done." I told him, "Delay. Light will shine." And what happened? We are now in correspondence. War did not break out.

It can work wonders within our own selves. What does it cost any man? How much does it cost? Mind that, I have love for all. Even if you fight, I have love for both sides. I tell you honestly, I have love for those who are awakened, who have the right understanding; and I love the others for pity's sake. I want to raise them up.

With Masters' sayings, their very brevity is the soul of truth. Masters never give long yarns. They say in a few words and those words are pregnant with meaning. They never dwell on them. "Love and all things shall be added unto you": only a few words. How can all things be added unto you? Try it and see. Practice it and you will find out. People do not realize the truth of it. Take one thing: take love, for instance; take truthfulness. If you do, you will be changed. And the highest practice, I would say, is coming in contact with the God-in-action power, *Naam*, or *Shabda*: then all virtues find their abode in you. They come of themselves: some by self-introspection, and others by coming in contact with the God-into-expression power. Naturally, they will come to you.

(Bibi Hardevi [Taiji] is introduced to sing a prayer.)

THE MASTER: This is a prayer to the Master to give us one bag of wine—of God-intoxication.

(Much laughter; then Taiji sings the prayer—a hymn composed by the Master in his days of discipleship. The song is in Hindi, and is heartbreakingly beautiful. When it is over the Master comments as follows.)

THE MASTER: God is an ocean of all intoxication. And those who are the mouthpiece of God are also rolling waves of intoxication. This is a prayer. For that intoxication, we come to the Masters, those who are the mouthpiece of God, those whose soul drinks deep of the intoxication of God, those who radiate and who overflow with that intoxication. We pray to the Master, "O Master, give us one bag of that intoxica-

tion. Will you, like a tavern man, who gives to everybody, also kindly give us one bag of such intoxication, by drinking which we forget everything. And to that, You may add the intoxication of those who are overflowing with intoxication." And he prays, "O Master, I have been searching for it in all temples, everywhere; yet, I did not find it. But when I came to You, You gave me one drop. With one drop from You, I got intoxication."

There are two well-known stories in India. One is about Farhad, who was a lover of a princess, Shirin. He wanted to marry her. He was madly in love with her, and he was saying here, there and everywhere, "I will marry her." That looked very awkward to the king. He wondered what to do about it and consulted with his minister. His minister advised him to order Farhad to build a canal down from the Himalayas: "Let him do it; he will die in the effort."

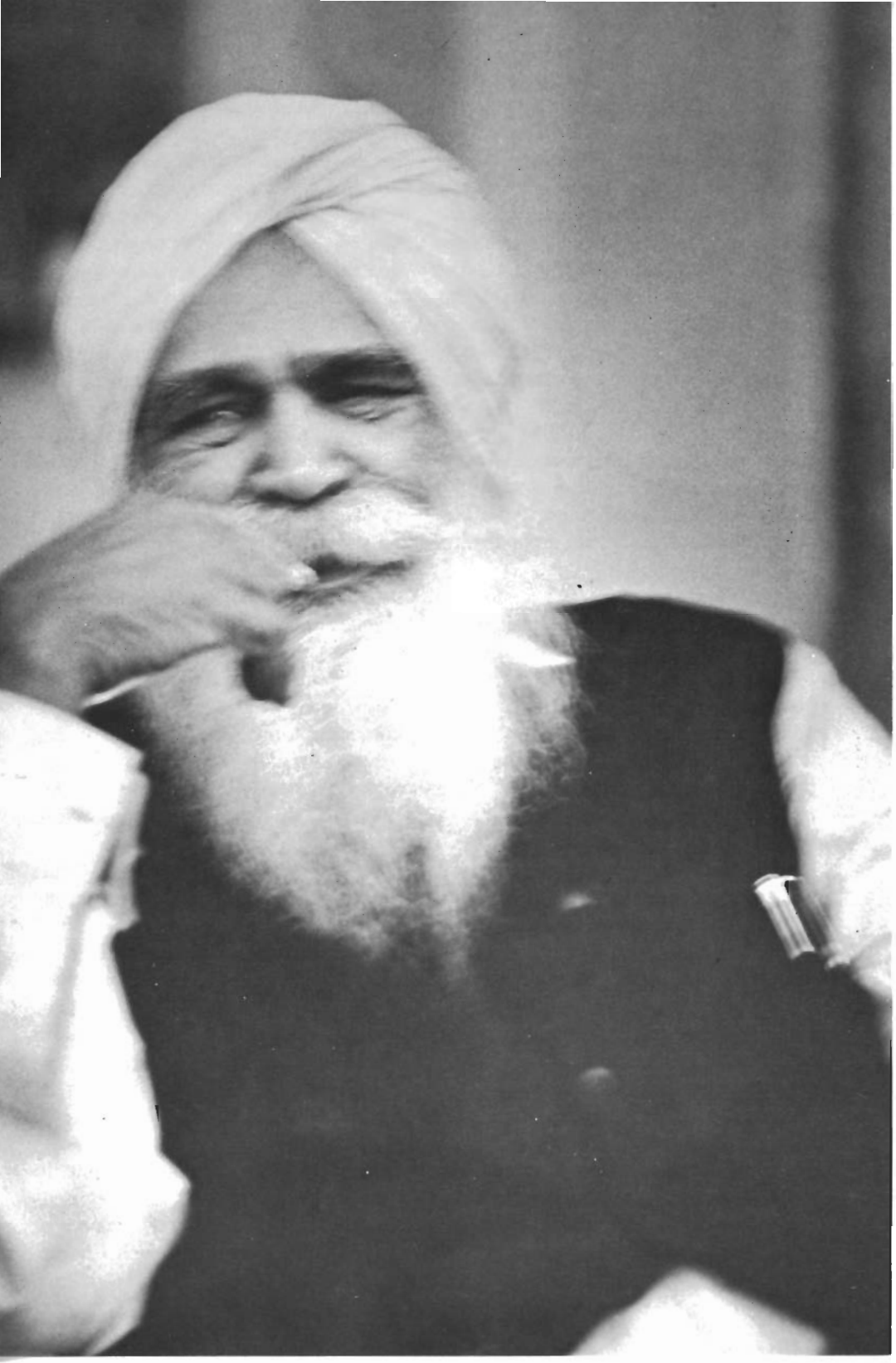
So Farhad began to excavate the canal from the Himalaya Mountains so as to pass the very mansion in which she lived. Love knows no burdens, no hardships; he did so and was successful: now the king had no other alternative. Again, he consulted with his minister about what to do. The minister said, "Send out a rumor that the princess has died." When this rumor reached Farhad, he took an axe and struck it into his own head and died. And in the meantime, what happened? When the princess heard about it, she fell down from the roof and died.

This is the extreme of madness: it is madness itself. "But this madness should also be put into the shadow; You may give us such an intoxication that this story of Farhad will be eclipsed."

There is another story about Majnun, who was a lover of a princess named Laila. He was so much in love with her. She used to give out alms every day to all people who came to her. One day, he also joined the beggars, just in order to approach her and get alms from her. She gave something to everybody; but when Majnun came up with the cup in his hand, she struck the cup from underneath, and threw it down, and it was broken. And Majnun was very jolly; he was dancing with happiness. People asked him, "What has she given you? She has given you nothing. She has only broken your cup." "Oh, you don't know what she has given me," he said. "She has told me that unless you break this cup of the body and forget your own body consciousness, you are not fit to love."

It was so, that when Majnun entered the town where Laila lived, he used to kiss the very ground on which she walked and the very walls and corridors of the houses of the town, because Laila lived there. Once he was seen kissing the feet of a dog. People asked him, "What are you doing?" "Oh," he said, "One day I saw this dog going down the street of my Laila." This is extreme madness of love. He says that such an intoxication may be given that throws all this madness of love into the shade by comparison.

We go to the Master to get such an intoxication, not for the performance of rites and rituals. This is a religion above all these things. Shamas Tabriz said, "If I leave the body, and my body is cut into pieces and put in some field as manure, whoever bakes the bread with the corn that grows out of that land and whoever serves it on the table" —he did not even mention anything about those who would eat the bread made out of that corn—



"will be intoxicated." This is what we are after. This is already within us; but when we come in contact with a mouthpiece of God, we get an impetus: it flares up. So, life comes from life. No books can give it to you, and no outer performance can give it to you. The Masters have said that you cannot find God so easily or quickly, even by saying prayers, performing rituals, giving alms, controlling your senses and having a life of continence, too, as you can by sitting at the feet of a Master. This is the way life comes from life. This is given to you when you develop receptivity. By devotion and surrender, you can develop this receptivity. You have nothing to do. This very thing becomes a part and parcel of your life.

Our Master used to tell a story in which some sculptors or portrait painters, who were foreigners, came to China to show their skills. The king agreed to give them a hall in which to do whatever painting they liked. Some Chinese painters also wanted to have an opportunity to show their skills. The king said, "All right; divide the hall by a curtain." It was a big hall: one wall was given to the foreigners and the other to their own countrymen. They began to work on the walls. After some time, the painting was ready. The foreigners went to the king and told him, "Our painting is ready. Would you kindly come and visit it?" The king went there and saw that the painting was very beautiful: he was amazed at how lovely it was. As he was coming out, the Chinese painters also said, "Would you kindly have a look at ours?" "All right." When the curtain was taken off, to the amazement of the king, the very same painting that was on the other wall was also on this one. It was exactly there, and still clearer than the other one; because in the original one, done by hand, little imperfect spots did show up here and there, but in the reflection, they were not there. He was amazed and said, "What have you been doing?" When two men are in a competition, they won't let others see what they are doing. "What did you do?" "We have done nothing, sir," they answered. "We have done no labor; we were simply rubbing the wall so much, from day to day, that it now reflects. That's all we have done."

So, it is the love that reflects. That's the rubbing that reflects the Master within you, which is "I, not now I, but the Christ in me." That is devotion. There we are wanting. We may have love: I tell you honestly, "Love knows no burdens. Love beautifies everything." And, "Love and all things shall be added unto you." But devotion is still greater, and surrender, greater still. That love is love, where there is devotion and surrender. Where there is no devotion and surrender, there is no love. By devotion and surrender, you lose your ego. You reflect the same as He is, in you: you become He, Himself, without any effort. This is the highest of all.

Hafiz said the same thing as St. Paul: "Strangely enough, I have forgotten my body; whether I or my Master is here." These are the words. "By name, I am called Hafiz; but I am He, and He, me." This is what is called a *Gurumukh,* in the terminology of the Masters. A Gurumukh is one who becomes a mouthpiece of the Guru. That is God's gift. That becomes the fate of those who have devotion and surrender.

This is the highest thing we have to learn. In love, too, we sometimes transcend limits. I remember I once wrote a letter to my Master, in which I wrote, "I pray You to give me love, a love

which demands no recompense, a selfless love, such a love that does not transcend the limits of respect." Sometimes, in love, we transcend the limits of respect. And what did He do? He read that letter and put it on His breast: "I want such people who want to love within respectful moods."

These are the things we have to learn practically. It is not done by intellectual inferences; it is a matter of living. These are almost practically the same. We must learn to love with a love which is selfless, which rises into surrender and devotion. When you love that way, you become a Gurumukh: this is what is called "to become a Gurumukh." When Master has to take over all the burden, you have nothing to fear. A child who has a mother has nothing to fear, nothing to worry about for its clothing and eating and care. We have to live up to it. You will find that in such a way, you will progress wonderfully. As St. Paul says, "You will feel that way: not feel; you will see that way." He makes you a flute through which He breathes life into you, and you give unto others. Emerson said, "Those thoughts which come without thinking are always perfect." Masters never speak from the level of thinking: "Now I have to say this thing; now, that thing." They come of themselves.

So, a Master is God-in-man; do we see that? He does not assert; but He works as Christ and all other Masters said: "I and my Father are one. It is the Father who is working through me." He is conscious, all the same. Sometimes Masters have to say who they are. When one of the disciples said to Christ, "You have been speaking always of the Father. It would suffice us if you would show us the Father," Christ grew indignant over it and said, "I have been so long with you, and you do not know it is the Father working through me?" Then He went so far as to say, "Whoever has seen me, has seen the Father." They are conscious, although they work at the level of the man-body.

Masters come from time to time: the world is not without them, mind that. It is not necessary that they follow the same lineage. No; they may be here, there, everywhere. That Power remains, working throughout the world. And wherever that Power is, you will find that He gives you some experience to start with on your inner way. That is the only criterion you can have. But, in due course, you will begin to observe Him within you. The only thing that is required is obedience.

Our Master used to say, "Your whole life may be spent in search of a God-man: that very period of search will be counted for devotion. If you come to the right person, with the grace of God, all your labors will be crowned with success." Then you have nothing to fear. You have only to be devoted to Him. This is God's grace working everywhere in this materialistic age. There is an awakening, with God's grace. I have found it. On this present tour, I have found it. There is a great response everywhere for unity. Religions are trying to make the subsects of their religions merge into one. But what we are speaking of now is not the merging of all religions into one: let people remain in their own religions; but they should all sit together for the same higher religion, which is one for all. They should remain in their own religions and not change them, but follow the religion, which is one for all, given out by all Masters. These are the words you have

to write down in your hearts, and never forget to live up to them. You will find a wonderful change; you will live and see for yourselves.

In the beginning it might appear: "Oh, you are a fool. Such and such a man has done you wrong, and you are simply loving him!" Loving does not mean physically mixing. I mean: just have good thoughts for him. Blood cannot be washed away by blood. If there is filth in the gutters, it can be washed away by sweet waters of love. You may be thinking you are apparently losers; but you are not losers, you are gainers. The more you live up to it, the more you will find for your own self that you are progressing. You will have peace of heart. Don't look to the flaws of others: try to wash them with love. Tell others privately what's wrong. And you will also find improvement all around: first your own heart will be improved, and then, others and others. Then, in whatever little time you put in for devotion, you will go quicker. That is because, as I told you, meeting God is not difficult: man-making is difficult. An ounce of practice is worth more than tons of theory. We should try to change our way of living at heart. That will give a lasting effect, and a substantial change will come about.

Whatever you hear, put in writing, and keep it with you. Otherwise, you will forget it. Try it from day to day, and see how you progress. In talks, you learn what you cannot learn by reading scriptures for a long time.

(*There is stillness in the room.*)

THE MASTER: The very atmosphere becomes calm and quiet.

(*Master and Taiji speak in Hindi about a poem written by Master to His Master Sawan Singh that Taiji is going to sing.*)

THE MASTER: We are here to be mad, now. I think we are talking about madness.

(Taiji sings a line.)

Out of the madness of love we will see You;
The One Whom I love will come.

THE MASTER: It so happened once, that I went to Amritsar, and Master was expected to arrive there. We were all sitting in expectation of His arrival, and the message came that Master was not coming. All were disheartened. Some people dispersed, and I remained there. It was also a madness, I would say. I wrote this poem: "He will come! I will see Him with my own eyes!" I was writing this and going around in madness; and after about an hour, Master came there. So great is the strong attraction of love! This is a poem written at that time.

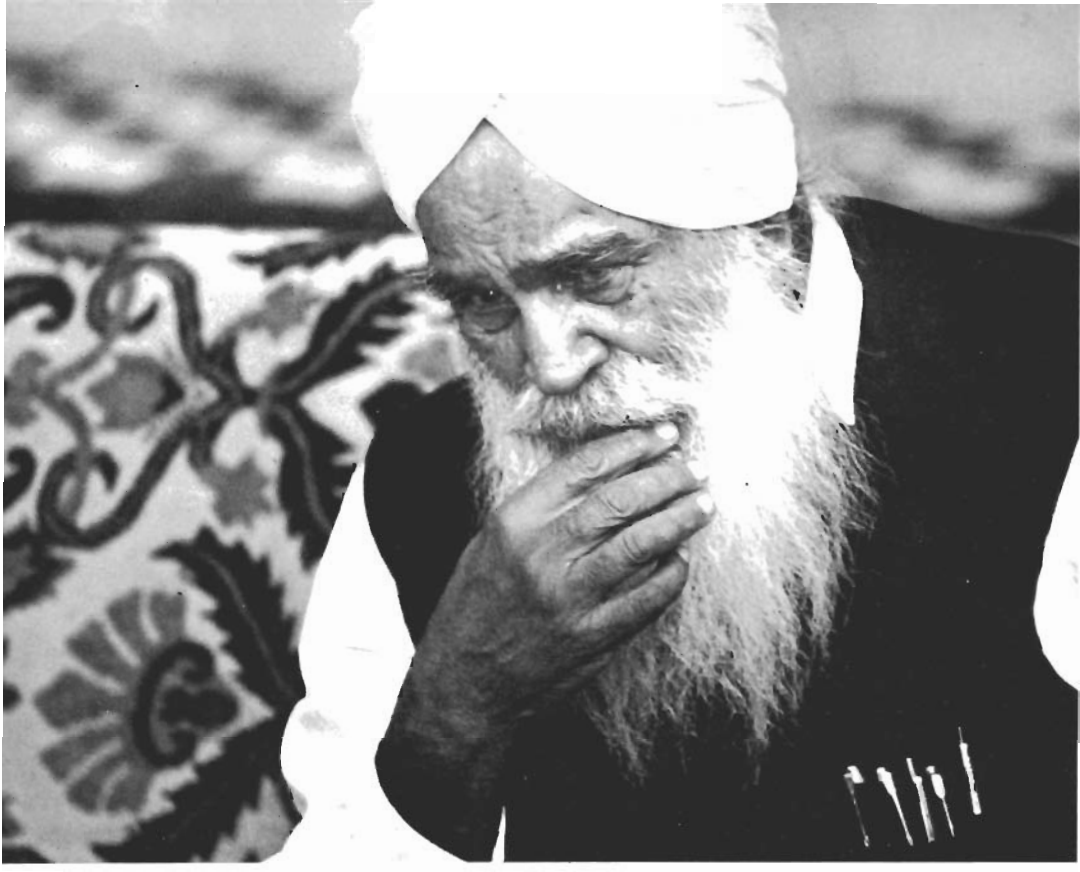
(Taiji sings again.)

Out of the madness of love, we will see You . . .

THE MASTER: He *must* come!

(Taiji sings)

Out of the madness of love, we will see You;
The One Whom I love will come.
He must come! We will see my loved One!
Out of the madness of love, we will see You;
The One Whom I love will come.
Out of the madness of love, we will see You;
O Master Sawan, we must see You!
O Perfect One, we will see You!
Out of the madness of love, we will see You;
The One Whom I love will come.



THE MASTER: It so happened that He came after that. So, love is a very great power. Like a glass that does not show your face unless you put something behind it, similarly, the love-polish at the back reflects the Master within—the God within you.

(Taiji sings again.)

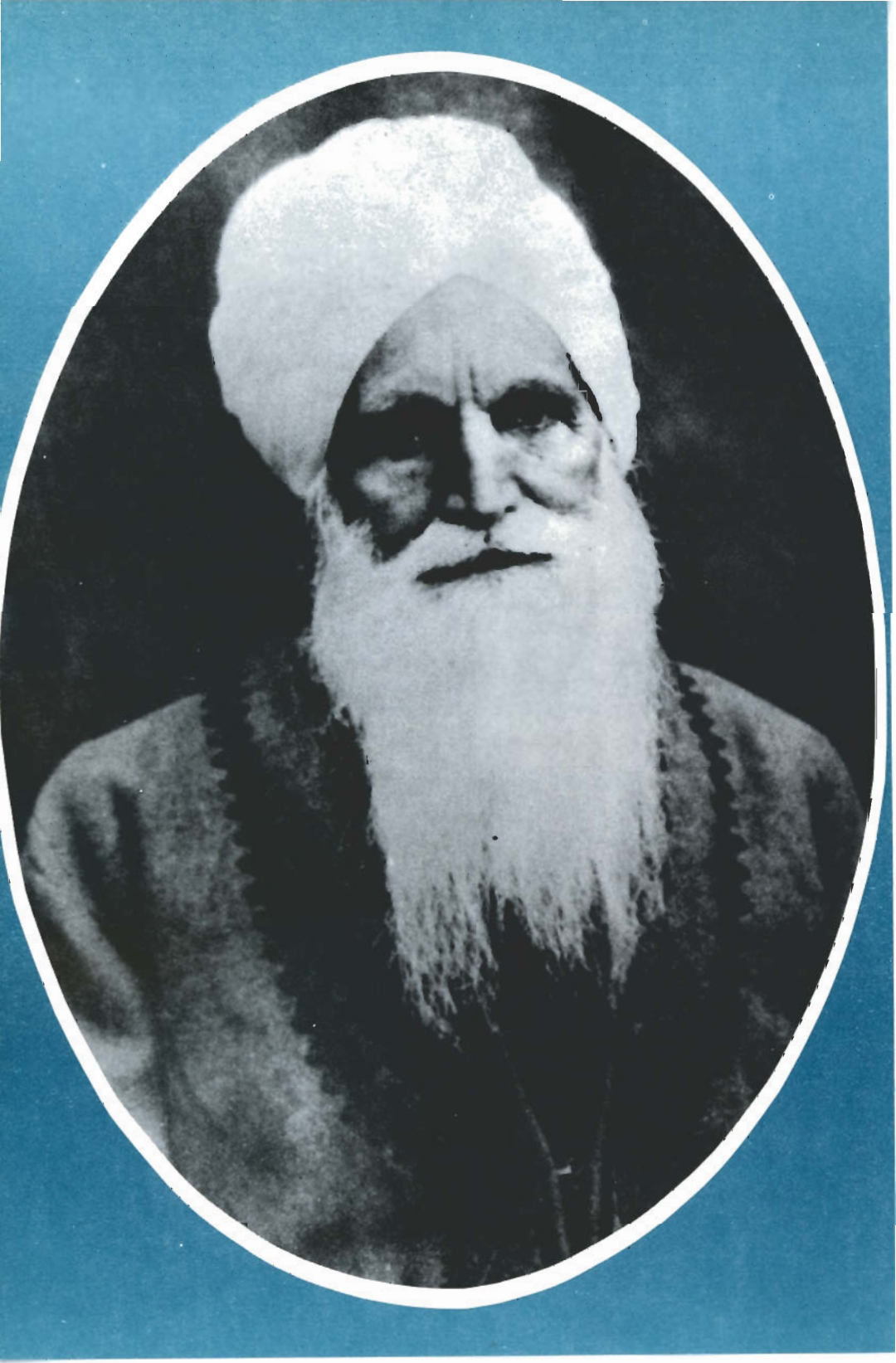
Out of the madness of love, we will see You;
O Master Sawan, we must see You!
O Perfect One, we will see You!

(Taiji finds it difficult to continue, and stops. There is a short silence.)

THE MASTER: When the clouds come, the rain falls. It is the forerunner of God's coming, when there is such a pining that nothing else remains between you and the Beloved, the Master. Once, while sitting in the Satsang, Rai Saligram came into that state of madness. The whole Satsang began to feel that same madness. One day, we were celebrating the death anniversary of Hazur, and it happened that the whole Sangat began to cry.

So, love is everything. Love is devotion; and surrender is the most ideal. But love begins with: "If you love me, keep my commandments," as Christ said. That does not cost you anything. You won't be a loser, I assure you. In a short time, you will gain what you could not gain in a lifetime; because you will reflect the whole thing: like the painters, who came for this.

All right; God bless you.



ON KARMA

a previously unpublished letter by
Baba Sawan Singh Ji

THE SUPREME CREATOR and the individual spirit in the creation are connected together through the Sound Current. But Kal, also the creation of the Supreme Being, separates the individual from the current by coming in between as mind and forms.

Hence the individual feels disconnected; but not so the Creator. There are three minds, and corresponding to these three minds are three kinds of forms. In Trikuti the *Nijman* (innermost mind) or *Brahm* (universal mind) covers the spirit. The forms here are made up of very pure Maya (mind), so much so that a majority of the seekers have failed to see here the spirit apart from the Maya or mind and therefore considered Brahm as all-pervading. Lower down in Sahansdal Kanwal the forms of Trikuti get another covering of mind and form, both coarser than the above; the astral form here being governed by the *Andi man* (astral mind).

In this zone there are the hells and heavens and numerous other *lokas* (regions). The tendencies of the mind are directed inward and are elevating. This mind behaves like a wise enemy (seeking to keep us here). Further down in Pind, the astral form gets another covering of coarse material with which we are all familiar.

The mind that governs this form is called the *Pindi man* (physical mind). Its tendencies are outward and diffusive, and it is most difficult to control. Now, a body actuated by mind and spirit cannot help performing Karma, and the Karmic Law—"As you sow, so shall you also reap"—continues to work, and the account is complicated with time. The more one works the greater the entanglement, like a bird struggling in the meshes of a net.

So cunningly has Kal arranged the snare of forms and minds that it is well nigh impossible to escape from their working in these minds and bodies. No matter how good and godly we may be, it will not take us out from these regions. Says Lord Krishna: "Good actions are as binding as bad actions; good actions may be likened to fetters of gold and bad actions to those of iron, and both equally keep us tied." The escape is through the Sound Current which is the substratum at the bottom of these minds.

Only when the attention catches and follows the Current does the mind become dormant and gets out of action. At all other times, when the attention is off the Current, the mind gets the upper hand. Through the long and indefinite time since the spirit separated from its ocean and associated itself with the minds and bodies, not only has the upward passage been blocked, but the spirit has been so bewildered, entangled and enfeebled that it has lost all memory of

its home, and is contented to live a wretched life in this wretched material world.

Now, there are two ways of looking at this creation: from the Creator's point of view and from our point of view—or in other words, from the top end and from the bottom end. From the top it looks as though the Creator is all in all. He is the only doer and the individual seems like a puppet tossed right and left by the wire puller. There seems no free will in the individual, and therefore no responsibility on his head.

It is His play. There is no why or wherefore. All the Saints, when they look from the top, describe the creation as His manifestation. They see Him working everywhere. Now, looking at the thing from below, or the individual viewpoint, we come across variety as opposed to oneness.

Everybody appears working with a will, and is influenced by and is influencing others with whom he comes in contact. The individual is the doer, and is therefore responsible for his actions and their consequences. All the actions are recorded in his mind and memory, and cause likes and dislikes which keep him pinned down to the material, astral or mental spheres, according to his actions in an earlier move in the cycle of transmigration.

The individual in these regions cannot help doing actions and having done them cannot escape their influences. Individual is the doer, and therefore bears the consequences of his actions.

As stated above, the observations differ on account of the difference in the angle of vision. Both are right. The individual clothed in coarse material form sees only the external material forms. His sight does not go deeper than that. If he were to rise up, the same individual from Sahansdal Kanwal will see the mind actuating all forms. The form will be secondary only; mind will be the mover in all. The same individual from Daswan Dwar will see the Spirit Current working everywhere and will see how the mind gets power from the spirit.

From Sach Khand the whole creation looks like bubbles forming and disappearing in a spiritual ocean. An individual is endowed with intelligence and does every action knowingly. It is therefore incumbent upon him to find a way of escape from this entanglement. To raise his spirit he must struggle against the mind; for he lives by struggle. And where there is a will, there is a way.

He cannot say this is no part of his duty.

Now, the Karmas are divided into three groups: *Kryaman* or new actions; *Prarabdha* or fate; and *Sanchit* or reserve. Take the case of a farmer: he prepares his land for seed; he has the option to sow whatever he likes. Suppose he decides on wheat and sows it. The crop matures and he gathers it. Some of it he keeps for his consumption during the coming year, and the surplus he puts in store. For the next year he will have to live on wheat, for he has nothing else by him.

If he now wants something else—say, corn—he can sow that next season. Suppose he now sows corn and gathers the crop at the end of the year. Like his wheat crop, he keeps some for his consumption and keeps the surplus in his store. Year after year he is living on the previous year's gathering and increasing his reserve in store to be utilized in time of scarcity or need.

You will see that he is living and hopes to live on what he himself sows

and gathers. Similarly, whatever we do in this life becomes fate for our next life; and some of this is kept in reserve by Kal to be given to us if by any chance (of course, the chance is practically nil) we run short of Karma. Without Karma Kal cannot keep down a spirit in a body, and without a body no Karma can be performed.

It is open to Kal to add from reserve to Fate, or deduct from Fate for reserve. Like the farmer who is preparing his land for the coming season, and is living on the gatherings from the last season, with a confidence based on his reserve, we are doing our fate, in which we have no choice. But we have the choice to work anew as we please for our future good. And we have a surplus which is our reserve from past lives, of which we have now no knowledge.

We are therefore at present doing a dual function: (a) in regard to fate, we are helpless; but (b) in new actions we have a free hand to sow for the future. To distinguish between these two types by intelligence alone is not easy for the individual; but a rough rule may be laid down: that what comes in spite of our efforts and spontaneously is due to fate. But those whose attention is concentrated and who have access within can read their fate easily. It is an open book to them.

Now, in the physical body actions are done from the heart center. As long as the mind is centered here (in ordinary individuals, heart is the center of mind action) it will be influenced by mind actions. The sensations of joy and sorrow will be felt as the body is worked by mind from this center. When the mind has been elevated to the eye focus by concentration, or in other words, when the mind has changed its seat or center from the heart to the eyes, then the feelings caused by outward influences working on the physical body will be felt imperceptibly.

Joys of the world will not elevate and its sorrows will not depress him. The fate actions are stored in the eight-petaled lotus in Anda above the eyes. Their influence is felt forcibly as long as that center has not been crossed. When that center is crossed and the Master's astral form is seen (for that form resides there) the influence of the fate actions will be perceived nominally. The mind has then become strong and it has the power to bear them without effort.

But fate cannot be effaced or altered; it will have to be undergone. An arrow after leaving the bow must find its mark. The reserve actions are stored at the top of Trikuti; and only when a spirit has crossed the third mind or Trikuti, is it said to be free from all Karma. Below this the spirit suffers from the ills of Karma.

All actions are performed with a motive and the motive is binding. It is not easy to conceive of an action which is performed without a motive. The mind is consciously or subconsciously active, and it is ridiculous to talk of Karma without a counter-Karma. There is no escape from counter-Karma. By doing actions, however good, there is no escape. Charity, offerings, or pilgrimages must bring their reward, and the soul doing these things must receive the reward in one body or another.

Men are reborn and reincarnate with a span of life pre-fixed on the Karmic reactions of our past lives—"no more, no less." Christ said, "Thy days are numbered." The length of life depends on the breaths we take. Proper use and misuse thereof can prolong or shorten

our lives on this earth. Normally a man breathes fourteen or fifteen times in a minute, but in passionate moments of life one breathes 24 to 26 times in a minute. Thus the allotted breaths are exhausted in a shorter period. If, however, you are of temperate habits and are devoting time to spiritual practices—the number of breaths goes down to four to six per minute. In this way life is prolonged. Yogis control the breath in *kumbhak* for months and sometimes years, prolonging their lives for hundreds of years.

The escape from Karma lies in the protection afforded by Saints. They are themselves Karmaless. Their actions are not binding on them, for their spirit works from Daswan Dwar, a center above the three spheres of mind and forms, as stated above. They show us the way out.

They say, let new actions be performed in the name of the Master, the individual working in the capacity of an agent only. The new actions, DONE IN THIS SPIRIT, will not be binding. The fate actions will have been undergone by the time the life comes to an end; the reserve actions Saints partly take upon themselves, and partly are undergone by the devotee as the Saints think proper.

They put the individual spirit in touch with the Sound Current, the substratum; and as the spirit catches it and rises up and throws off the influences of mind and matter it gets stronger and stronger. The more the individual works on these lines, the easier the Path for him. Otherwise the course becomes lengthy; but the Saints are pledged to see him through, after they have initiated him. The practice of the Sound Current cuts the root of Karma.

The Current acts like a magnet on the spirit. It attracts the spirit to itself, and if the spirit were not covered by the rust of mind and matter it would go up like a shot. The rust of attachments and impressions is removed by repetition. The repetition of thoughts of the journey within replaces our common day thoughts; and the mind instead of wandering outside begins to take rest and peace within; and when it comes in, the spirit comes in with it; and when the spirit is in, the Current in its turn pulls it up, and when the Trikuti has been crossed (which will only be when all Karmic accounts are settled) the soul never goes back in transmigration. It will go up to merge in its ocean.

—Dictated by Hazur Maharaj
Baba SAWAN SINGH SAHIB

Oh Master

Oh Master—we might easily forget you
If time and tide would only wait
If kisses were the all in all
And princely flesh our final fate.

But since you've shown us otherwise
And married us to pain
The world's become a bogus home
We cry for Light—all else is vain.

Stuart Judd

The Training Ground of God

Dr. John H. Lovelace

IT APPEARS upon the thin surface of things that there have been days of distress. There is the illusion of grief, ensnarement in unfounded fears and entanglement in the vanity of self. We have been surrounded by error and temptation, but above all we have let ourselves be tortured by a misdirected want.

Where is the purity of love that touches the true child of light? Those who seek worldly consolation can only be called mercenary in the truest sense for it is not His Will they seek but rather themselves.

Any love that is subject to the whims of mind and grows cold with an encounter of unforeseen hardship, is not love.

Self interest is not love.

Self consolation is not love.

We have been faced with a rare privilege and that opportunity is to serve God without thought of self and rewards be they physical, mental, or spiritual. Rare indeed is such a man who is capable of renouncing all things except His source. Such a soul is a rarity in any generation.

Such a soul is free from all things, yet is the heart of all living creatures. . . Yes, the very essence of creation.

Such value we have been fortunate to have experienced in this lifetime. There has been brought to us from a distant home a renewal of consciousness. We have been given a gift of grace that walked among us even as now. If it is our desire to retain the mercy that has been bestowed then ever be grateful . . . Not when he demonstrates His presence but always. Be ever cautious for it will be in the denial of humility that we will lose everything. Being grateful for the gift of grace is an admission that all good emanates from the giver. It is in the poverty of emptiness that the vessel can be filled with the love that conquers the inconstant of time and space. There is no place He is not and that which is deemed the lowest in reality is the highest for neither can exist without the other. The obstacles which stand in the way are always the same for all. They are the falseness of mind, that aspect of the Negative Power which claims a freedom that does not exist, and the temptation of self-sufficiency.

The long fight is the battle against self. It is with the utmost courage we must take a positive stand in the mastership of self. When self mastery is attained then and only then will the love of God flower. With this comes a grace of consciousness that has no need of and will be above all human consolation. Care though will need to be taken for that gift of greatness is not a time for exultation. It is an occasion of gratefulness that should avoid presumptuous self merit. The joy that should materialize is that of humility for it is only in humility that we can escape the trials of temptation.

We should ever seek ourselves not in the creature comforts of life but in Him Who is symbolic and the manifestation of the essence of life. Fluctuations of enthusiasm, elation and dejection should not be considered points of weakness in an impoverished soul, but only the will of the Master. For in the confrontations that seem endless is the framework that results in a beautiful poem written by God.

The conqueror of adversity is love. He said that the thinnest thread of love is stronger than chains of iron. That love of which He spoke is not the "grass of flesh" which withers as a faded flower, but that love that survives the sensuality of mind. This love is known only to those who have attained to the happiness given by the grace of God, in response to a receptivity based upon longing and its corollary of devotion.

To expect to be the recipient of affection by any other than God is to corrupt the soul with entanglement. Yet when the heart is open one can truly see the expansion of His grace to such an extent that He draws you to Him, and in the forsaking of all things one attains to unity with Him and all things.

That light which we have within must not be given to neglect. Most of humanity does not realize its blindness. The eye that should be filled with light stares into the darkness of ignorance and perpetuates further ignorance. Those who have been fortunate enough to have been given a glimpse of reality should remember that to retain this peace within there must be a constant direction of zeal . . . and always tempered with the strength of simplicity. In His words it has been said and repeated: "Simplify . . . simplify . . . simplify." Not only simplification of action but simplification of intention in all things. When this is done there will result a purity of desire that will permit you to become a mirror for the goodness and purity in all things. For no one can see *without* what he or she has not experienced *within*. The heavens and hells . . . the joy . . . the anguish . . . the multifarious miseries of a mind mismanaged . . . the difficulties of the world . . . all things which deny peace . . . await extinction by the vigilant act of seeking the company of God and the welfare of all life. This is the foundation stone of freedom.

Peace in this world is not the absence of suffering but the humility reached within one's self. The level of consciousness known in this world is far from the equipoise known to those who have conquered the world from within. It is a simple thing to be in the company of congenial companions, for it is known that we grow by association . . . and spirituality is caught in the company we keep. But it is extremely difficult to function in a world of perversity and continual irritation to the spirit. And to be able to live in such an environment is impossible without a constant surveillance of self, based upon an ever constant memory of God.

Remember this is a training ground—a base camp as it were. We are not free from our suffering by ignoring it, for we are the cause of it. Humble endurance will always ease the burden both upon ourselves and others and in this will come an inner peace that points the way to a more indescribable peace. "Man, know thyself" is an admonition of the deepest significance, for Self knowledge is the beginning of God knowledge. The truly learned man is one who is at peace with himself . . . and if there is good to be done it is to be done not in passion nor in intellect, but in the calm and contentment of spirit. Indignation, anger, recrimination are destroyers. Accusation and excuses do not touch the vessel of charity, they are of equal burden. The greater peace is found in the silence of self realization. Mastery of self is mastery over the world.

The ever present love that ever remembers even when we stray is truly a gift of God. It is worthy of the deepest

well of tears and sacrifice. Our entire being should be one of dedication and our lives should be a continuous celebration under that divine Light seen only by the devoted. We stand weak in the flesh having earned His presence and now must stand strong in the faith of another form more real than the first. Those who gave lip service during the physical festival now find themselves burdened with the hunger of the unprepared.

That chalice of redemption remains ever filled with the intoxicating nectar of the holy Word. No angel can earn more than the sanctity given His children. If we would have Him closer we must fly as a lonely bird in the empty sky purged of all clouds of doubt. If one seeks rest in the long flight, pause in that place which is a pure heart. It is His goodness that prepares the table at which the grace will continue.

What we have suffered is of nothing. It is only the impatience of spirit that gives an out of focus reality and there is neither enemy nor persecutor. All is of credit for all comes from the hand of the Father for the gain of the child. In the suffering is the reward—not done in penance—but in reception from His hand. There is never a victory without a struggle and if suffering is an undesirable stranger to us, then we are not prepared to receive the Kingdom of Patience. Life is not life on this level of consciousness if we are freed from all confrontation. Where is the preparation for the ultimate truth without the relative insecurity of our present existence? This is truly the training ground of God. We find one temptation and conflict succeeds another. One trouble is barely contained without the succession of still another. And ever the illusion of delight plagues the blind and the deaf. This is the trap the soul must avoid.

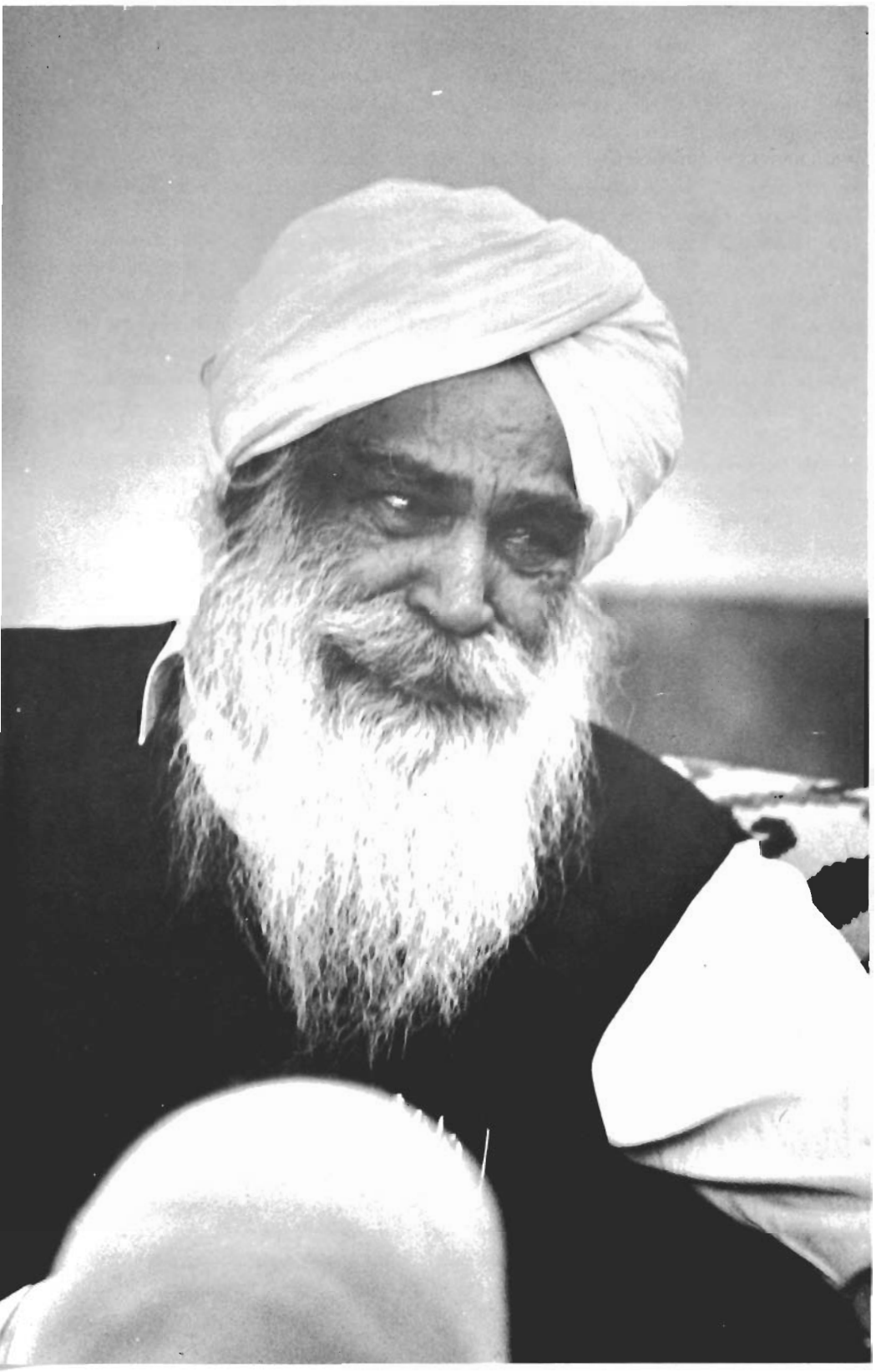
We must not blame our environment which appears all vain glory. We have come to this place in response to a need of Karmic cleansing. Our familiarity with the miseries of mind should only bring about a weariness that can stimulate a discipline that is holy. In other words we must truly learn to live here without becoming as it were involved in the ever present trap that plagues the senses. If one acknowledges that things of this world are false without a personal renunciation by overt action directed toward the divine Light, then he or she is playing a losing game with desire and the deadly five children of mind.

To recognize the errors of the world without a personal correction of one's own myopic vision is completely without value.

To stand as a truly rich man in an impoverished world, claim the least attributes with a more expansive reverence for all things great and small. Give thanks and constant remembrance and know that as a recipient of an unbounded generosity, unworthy as we may be, we are yet to receive treasures undreamed of and not even alluded to.

What the world holds in praise is of nothing. You stand in God's sight as the most precious thing in all of Creation. Our personal recognition of our weakness is not to be construed as God's evaluation of us. The divine grace is based upon our simplicity and humility. And He Who loves you is most responsive to your will of sitting in sweet remembrance.

Be consoled with the thought that you do have recognition and the peace that is sought is given to the least who have found peace within themselves.



IN ALL THINGS, LOVE . . .

from a letter by

C. James Nicholson

January 29, 1975

My dear Brother:

The copy of your letter to brother Reno, that you so kindly sent me, was like a breath of fresh air, because its content is conciliatory and full of love.

For the past few months letters have reached me from all over . . . Unfortunately, the tone of most of them, from both sides, was divisive, and some even had expressions that not only love but common gentility prohibits.

Since the passing of our Beloved, it seems that in our zeal or sorrow we somehow got our priorities mixed and instead of following His commandment to go within and find the Master within, for "seeing is believing," we seem to have taken it upon ourselves to affirm or deny who His successor is.

My beloved brother, I do not question the veracity or integrity of any Satsangi. Some of us, like yourself, are certain that brother —— is the present Living Master, and some of us, like brother ——, are equally certain that he is not. Both of you base your opinion on inner experience. The majority of us, myself included, do not know who the present Master is, because we have no inner experience on the matter. Where do we go from here? There are several directions we may follow. We can argue who is or is not the present Master, as has been happening for the past months with disastrous results of turmoil and name calling; or we may tell our brothers and sisters that "this is what I believe, based on my inner experience. You go within and if it is necessary for your spiritual growth, Master will show you also who His successor is."

In doing this we will help our brothers and sisters to redouble their efforts and go within, which will result in their spiritual growth and also help to cement the unifying force of the Satsang.

Dear Brother, it is not very important that our fellow Satsangis know who the present Master is. The important thing is, how much will such knowledge help them to grow spiritually? Alas, the past few months have shown that one's knowledge is not always helpful to another. In the final analysis the real help to each one of us is the result of our own inner experience. Knowing this, our Master always advised us to go within. He told us so often, "Don't take my word for it, go within and see for yourselves." As long as we prompt our fellow Satsangis to go within we are on firm ground and real help to them.

Our Master did not think it important or necessary to tell us who His successor is or will be. Why then should we attach such great importance to this issue that it may (as it has) become a dividing element among our brothers and sisters?

We have already been initiated into the mystery of life. Our beloved Master has connected us with Naam. We have the inner Light and Sound and the method of going within. Let us then help each

other, as much as we can, by urging one another to go within and see for ourselves. This our Master did. This we should do.

By doing this, each one of us will stand on his own spiritual feet of inner knowledge, and will not be misled. My brother, this a very important point. If our fellow Satsangis are asked to accept our opinion, instead of going in and ascertaining for themselves, they will become easy prey in the future for unscrupulous people who will try to take advantage of them. Look around you, my brother, at the plethora of so-called Masters—wolves in sheep's clothing.

The argument that we must have a Living Master to whom we may refer those who are seeking initiation does not stand up under close scrutiny because it is not the disciple who finds the Master, but the Master Who always finds the disciple.

In the New Testament we see that Christ called His disciples. In the *Autobiography of a Yogi,* Paramhansa Yogananada tells us how he went to many teachers asking for initiation, but was told his teacher will appear to him in time and initiate him. It so happened. He also tells us how one of his disciples applied to Swami Vivekananda for initiation and was told that he (Vivekananda) was not his Guru, but his Guru would eventually initiate him and present him with a vase. It so happened.

Baba Jaimal led Baba Sawan to Himself and our Master was led to Baba Sawan after seven years of inner darshan. After 45 years of search, Master led me to Himself, and it is written, "No man can come to me except the Father which hath sent me draw him." (John 6:44)

It is truly said, "When the disciple is ready the Master appears." So to anyone who is seeking initiation we can say, "Prepare yourself and when you are ready the Master will lead you to Himself." It is not our job to lead seekers to a Master. That is God's job.

It is our privilege to sit at the feet of anyone whose presence is beneficial to our meditation. But this is only a means to an end. What we are really seeking is to enter and contact the Master within in His radiant form so that He may take us to our goal. This is essential.

St. Augustine said, *"In necessariis, unitas; in non necessariis, libertas; in omnibus, caritas."* In essentials, unity; in non-essentials, liberty; in all things, love. My dear brother, let us outdo one another in directing each other's attention to the essentials that the Master pointed to us again and again. You remember how He used to thrust His hand forward with the thumb, index finger and middle finger pointed upward and tell us ,"Three things are necessary: meditate, keep the diary, and attend Satsang." My brother, if we do these and urge our brothers and sisters to do the same, Master's blessing will be on us and all else will be added unto us. . . .

Ruhani Satsang comes from the Arabic word *Ruh* which means spirit, and *Ruhani* means "spiritual." *Satsang,* as we know, is from *Sat*—reality, truth, and the ultimate truth which is God; *sang*—in the presence of, or one with. So that *Satsang* is to be one with God or to be in the presence of God. Our Master translated it as the divine science of the soul because the science of the soul is the science that leads to the presence of God, or to oneness of God.

If we gather together in humility and love and meditate, as taught by the Master, and by thought, word and deed

we urge others to go within and be in the presence of the Truth, Ruhani Satsang will be a vibrant living means to help us achieve our goal, and be a living example to the world of our Master's teachings, and a worthy tribute to Him. Otherwise, it becomes a hollow sound with no real value.

Look around you, my brother, and see the words *Christian,* or *Islam,* or *Brahmin,* or *Buddhist.* Do they have any real value? They are words that stand for sublime meanings, but the thoughts, words and acts of their adherents tell us that they have become just empty shells. If all of us are not careful, Ruhani Satsang may join the above empty shells.

It is said that man kills that which he loves most. If we are careless we may end up by safeguarding a beautiful cage from which the living sonorous bird of spirituality has departed.

What is the purpose or value of the registered or incorporated Ruhani Satsang as an organization?

While Master was in the physical body the organization was acting as the medium of dissemination of His teachings and managed, in an orderly way, the temporal needs of the organization.

Now that Master has left the physical world, the usefulness of the Corporation is very limited. It may act as the channel for our tithes so that we may claim tax deductions. It may forward the money where it is needed and similar temporal services which are at best of limited value. The real value of Ruhani Satsang is the life of the Satsangis, which is spiritual and beyond the ken or authority of any temporal organization.

The teachings of Master belong to anyone who wants to make them part of his life. His books, with one exception, are not copyrighted, so they belong to humanity and anyone may publish and circulate them.

Thus if the Board follows the wise dictum of Lao Tzu: "The highest type of ruler is one of whose existence the people are barely aware. Next comes one whom they love and praise. Next comes one whom they fear. Next comes one whom they despise and defy," it may be of service; otherwise it may help with divisions and dissensions and instead of help it may become a hindrance to the unity of the Satsang. . . .

Our path is singularly difficult because we are walking the razor's edge, and we must be very careful lest we cause damage when we think we are rendering service.

Master's story of Moses' rebuke to the shepherd boy for having dared to offer God milk and wool, and God's rebuke to Moses that he "should try to lead people to Him and not chase away those that are already with Him," should be borne in mind by all of us at all times, so that we may talk softly and walk lightly. . . .

Your brother by His grace,
C. JAMES NICHOLSON

HIGHER EDUCATION

A Practical Spiritual Approach

George Arnsby Jones

IN 1956, when I was living in London, I asked Sant Kirpal Singh Ji about the possibility of developing a type of higher education that would stress spirituality *and* practicality, developing courses that would demonstrate the practical bases of religious and humanistic literature, together with the creation of courses related to man-service and land-service. I showed Master my plans for what I then termed "forest colleges," and Master responded with his usual magnanimity and grace. Paraphrasing the words of Victor Hugo, Master said that this was an idea "whose time was imminent."

The concept of "forest colleges" stayed with me over the years, but it was in Chicago in 1972 that Master brought up the subject again. My wife and I had had several hauntingly beautiful conversations with Master, and in one interview he stressed that I should make progress with "God's work in education." Now that Master has left the physical plane, many initiates (and others, who were not initiated, but who consider themselves devotees of Sant Kirpal Singh) have asked themselves what direction their service will take on this level of consciousness. It is self-evident that only a Master can do the work of Master, and to infer otherwise would be the highest degree of egotism. Master gave us the paramount commandment to get within and to realize the Self and, ultimately, to realize God. Nevertheless, Master constantly stressed the necessity for selfless service, and the inception of Manav Kendra was one aspect of this pronouncement of Master.

We *can* serve others in both a physical and spiritual sense. But we can only hope to serve effectively if we developed some measure of spiritual consciousness. It is the spiritual connotation of the word "service" that, paradoxically, can lead us into the most explicit forms of egotism. There are several signs of new "guruships" in the air, and unfortunately it is all too easy for people to be misled by charismatic persons who claim special revelations or powers. One type of activity, however, which does NOT promote self-seeking "gurus"—although it does honor all true Masters—is that of a school or college that stresses spirituality, man-making and land service.

It may be asked, quite reasonably, "what has the creation of a new institution of higher education to do with spirituality?" And the answer is a reasonable one: all the great Masters were teachers in the highest sense, and they all stressed the technique of man teaching mankind. Again, we are NOT "masters," but there has been a wonderful upsurge of spiritual "capital" amongst the devotees of the great Master Kirpal Singh. There is much to give and much to share. Already many Satsangis have proposed the creation of schools on the primary levels for the education of Satsangi children and the children of non-Satsangis who feel the need of a spiritually oriented education. One such school, already in creation (for several years now), is the Sant Bani Ashram School, whose enrollment is doubling each year.

The proportion of non-initiates at the Sant Bani Ashram School is about half. Its principal, Kent Bicknell, serves on a board for evaluation procedures of private schools in the state of New Hampshire, and there is a lot of community interest and support for this school.*

Other schools of similar purpose—founded by Satsangis and non-Satsangis alike—are already in being or in the planning stages. However, the big question is, "what happens to the graduates of such schools?" They have been given a practical education that is spiritually focused. Are they then turned over to the huge "fact factories" that now represent what is ironically termed "higher education"? Master often lamented the fact that young people were being instructed by teachers and professors whose cerebral equipment may have been highly developed but whose moral and spiritual development was sadly lacking. This state of affairs is NOT improving—either in the East or the West. That there will be a new type of educational institution of higher learning in the coming New Age is testified to by many mystics and forward-looking people; this institution will be built from "grass roots" and will get away from the mass-production, "biggest-is-best" mentality of the present educational system.

Masters need no memorials created to their memory. Their sublime teachings and the spiritual progress of their devotees remain as their greatest memorial. Nevertheless, for a *practical* purpose, I propose the creation of KIRPAL FOREST UNIVERSITY, which, alternatively, could be called Kirpal International University, if its aims and purposes are adopted by and subscribed to by Satsangis and mutually-minded friends overseas. Remember, I am NOT proposing something that will merely memorialize the greatest Master of our time, nor am I proposing yet another religiously-focused academy. I am proposing the creation of an institute of higher learning that will transcend the national and religious boundaries of humanistic teachings and spiritual beliefs, in the light of the inspiration and guidance given by the Param Sant Kirpal Singh Ji Maharaj.

Kirpal Forest University will promote the ongoing trend towards practical spirituality, man-service and land-service in higher education. It will endeavor to demonstrate that mutual cooperation, creative altruism, goodwill and peace are viable principles in human communities. It will uphold the basic dignity and human rights of all mankind, and will promote the founding of schools and institutions of truly "higher" learning, which will work for the common objectives outlined above. The University will demonstrate that the great Masters and Saints of all times and of all climes have stressed practical spirituality rather than sectarian religiosity. Sant Kirpal Singh Ji and all the Masters built bridges of understanding for the benefit and upliftment of all mankind. They stressed true freedom and the inherent dignity of the human individual. The University will keep the precepts of these great Masters constantly before its students and before society at large.

Students at the University will study the immense storehouse of human wisdom garnered by the Masters throughout the ages, and they will be able to derive practical teachings from this wisdom. Both faculty and students will en-

* A ninth grade will be added next year, and the school plans to add on successively until a full secondary program is offered.

deavor to promote a higher concept of education in excellence and depth, based upon this storehouse of wisdom. The University will establish development centers that will simplify basic human needs, so that man-service and land-service will become practical propositions for all societies, regardless of their economic levels. Such development centers will also answer the question concerning tuition funds and student assistance. This will be a self-supporting institution, if the ideals of land-service and the dignity of productive labor are linked to the great spiritual ideals. Most modern educational institutions are in trouble because the artificial "life-stream" of tax money, endowments, and so forth, is drying up. A true educational institute of higher learning *can* become self-supporting if it does not separate the practical aspects of man-service and land-service from its higher goals.

The University will expound the universal principles of ethical living, creative living and spiritual living that can be found in the arts, sciences and humanities. It will promote a common bond of understanding throughout the world; it will demonstrate that higher consciousness can be related to human practicality; to show that man can live without bloodshed, violence and hatred; it will work constantly for the promulgation of goodwill, mutual respect and reverence for all life. It will demonstrate that these factors may be common denominators for global and national life, and that unity in diversity is thus a realizable goal.

Are such goals feasible in this imperfect world? "Every Saint had a past, every sinner has a future," said Sant Kirpal Singh. If we realize some (even a few) of the goals that have been outlined, we will have effected some lightening of the burdensome and oppressive atmosphere of negativity that infuses our planetary consciousness; more faces will be turned towards the Light, and more will respond to the eternal Truth given out by all the Masters. If another Beacon of Light appears upon the horizon of this suffering world, if another Param Sant walks amongst us, will his ministry be helped or hindered by the preparation of spiritual learning outlined above?

There is nothing original outlined in this article. I claim no credit for so-called "innovative" concepts. There are already "New Age" colleges (good, bad and indifferent) in existence in various parts of the world today. However, if this has any part of Master's inspiration behind it—and he did evince deep interest in the subject—then we cannot fail in getting its ideals into operation. The concept can be brought into being in any country whose government does not forbid the creation of private or independent schools; but my initial concern, as a resident of the United States, is with the creation of such an institute in North America. Naturally, the University will cut across national boundaries, for it will adhere to a non-political, non-sectarian and non-national outlook, in consonance with the teachings and example of Sant Kirpal Singh and all the great Masters.

To get this concept of Kirpal Forest University under way, an initial PLANNING BOARD should be created. It is hoped that the Planning Board could be derived from the ranks of the Satsangat and those who have expressed a broad interest in the teachings of Sant Kirpal Singh Ji Maharaj. Obviously, if the University develops in area and scope, its Board of Trustees, Adminis-

tration and Faculty would be open to those who are not members of the Sangat, but who subscribe whole-heartedly to the teachings given out by Sant Kirpal Singh and the great Masters and to the principles outlined above.

BOOK REVIEW

THE TRANSFORMATION OF MAN: A Blueprint for Creative Living, by George Arnsby Jones. Tilton: The Sant Bani Press, 65 plus viii pages, paperback $2.00, hard cover $5.00.

More than fifty years ago, Bernard Shaw's *Back to Methuselah,* a dramatized essay on what was then called "creative evolution" or "vitalism," was produced in New York and London, and published, with a long explanatory preface, in book form. Less than successful as a play (it was both incredibly long-winded and incredibly long, taking several nights for the entire play to be performed), it was nonetheless a culminating philosophical statement of its distinguished author, at that time the leading writer and thinker in English. While missing the mark on some points (e.g., the necessity of long life in order to achieve the goal), he was amazingly perceptive for a man who was not initiated and who was under no direct spiritual influence. He not only understood the nature of the goal (man's transcendence of himself), he pin-pointed some of the most important helping factors toward the goal (vegetarianism, chastity, freedom from obsessive guilt, compassion and non-injury, etc.), and, in *Back to Methuselah,* laid stress on the most essential point of all: that man's transcendence or transformation would come about when he *wanted* it to—that the essential factor was his will, his choice.

A few years after *Back to Methuselah* was performed, P. D. Ouspensky's *A New Model of the Universe* was published in English for the first time. Ouspensky, a distinguished Russian mathematician, philosopher and journalist, differed from Shaw in that he did have access to a genuine (albeit distorted) branch of esoteric knowledge, and his book reflects that difference. But in his conception of the Superman (formulated before he met his teacher) and of what man can become if he so wishes, he takes up where Shaw left off, and lays down the second essential as clearly as possible: "When we search for the Superman outside ourselves, we find him within; when we search for him within, we find him without."

Now Dr. Jones's little book, which is not even as long as one of Ouspensky's chapters or one of Shaw's acts, takes up where Ouspensky left off, and, using the same kind of language, appealing to the same kind of people, and sharing a similar understanding as to the nature of man and the possibility of his transcendence, shows the general reader ways in which he may prepare himself for his own transcendence and how he may attract to himself the kind of cosmic grace that makes the transformation possible. Of course, the principal difference between Dr. Jones and his predecessors is that he writes from the perspective of one who not only has access to esoteric knowledge, but has been initiated into the very highest esoteric school of all by a Master of the highest order, and who

has, by grace and by hard work, come to realize many of his Master's teachings for himself.

So this is not a book primarily for initiates, but for the general public; it begins at a point considerably below the Master's usual starting point, and ends just above it, so that, for an intellectual or academically-oriented seeker, it is an excellent introduction to the Master's works. But while it is not primarily for initiates, and many initiates will feel that they know everything in it already, many others will find it helpful. I found it helpful; partly because the general perspective of the book, as reflected in its title, was a reminder that the point of being on the Path after all *is to be transformed*. The Master said hundreds of times that "that school or college is creditable from which many students graduate"; and that graduation, that transformation, which will be unmistakeably manifested in our state of being, must come about, or it is we ourselves who will put the final smear on Master's blessed name; who will be ultimately responsible for making a mockery out of everything He lived for and stood for.

I also found the book helpful because Dr. Jones has a very illuminating way of making points, so that new light is shed on ideas we may have been familiar with, but perhaps have not grasped all their implications. The book is full of memorable aphoristic passages along this line, and the chapter on evolution is a wonderfully clear description of the process as it must have happened.

Dr. Jones's name is familiar to the readers of Sat Sandesh; his articles have often appeared in these pages. This issue, in fact, includes his imaginative and creative solution to the problems of higher education. He has been an initiate of Sant Kirpal Singh Ji since 1955, has published seven books, and has had a distinguished academic career. He was chosen by Master to tell the story of His second world tour, which he did in *The Harvest is Rich*. He has earned the right to be listened to.

Russell Perkins

Notices

TAPES AVAILABLE FROM VANCOUVER

With the grace of the Master, the Vancouver Satsang has set up a taping service which will both make available various tapes of the Master on a regular monthly basis, and also serve as a copying center for those who would like to have their tapes copied and/or distributed. At the present time, the talk that was published in the February 1975 issue of *Sat Sandesh* ("A Thief in the Form of a Friend," January 23, 1964) is being offered at $2.50 per cassette tape (the price includes postage in North America). Write to LOUIS KIRALY, RUHANI SATSANG TAPE LIBRARY, 14080 TRITES RD., SURREY, B. C. V3W 1A9, CANADA.

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KIRPAL SINGH: A VISUAL BIOGRAPHY, by Robert Leverant, reviewed in last month's *Sat Sandesh*, is not available from the Sant Bani Press at the present time, although we hope that it will be soon. For the time being, please order direct from THE IMAGES PRESS, 1750 ARCH ST., BERKELEY, CA. 94709. We are forwarding all orders received so far to THE IMAGES PRESS, so there may be some delay in your order being filled. We appreciate your patience.

R. P.

In essentials, unity;
In non-essentials, liberty;
In all things, love.

ST. AUGUSTINE