SAT SANDESH

February 1976

PHOTO CREDITS All by Jonas Gerard: front cover, pp. 13, 14, 15, 17 at the roadside satsang described beginning on page 13; back cover, the porch at Sawan Ashram, 1969.

SWEET REMEMBRANCE

March 14, 1971

QUESTION: *How can I develop love for you, Master?*

THE MASTER: Love for me, or the God in me? For whom would you like to develop love?

QUESTIONER: *For the God in you.*

THE MASTER: That's all right. That's good. God is within you too. The more you come in contact with Him, love will overflow. You see, love will overflow. Constant remembrance or sweet remembrance also helps. The God in me is also the God in you. Only here it is a little more, what do you say, exorbitant. Simply turn your face there: you will find. The more you come in contact within, you will overflow with love; and outwardly, have sweet remembrance. When you remain in contact with the God-into-Expression Power within you—that very Power which is Word-made-flesh—naturally love will flow. Outwardly, have sweet remembrance. The diary is for that purpose. Every time confession is there: every time you do—"Oh," —you remember. *So He is there: your true friend who will never leave you until the end of the world.* There should be some excuse to remember, that's all: may be in any way.

Perhaps I told you the other day that an old lady at the Ashram, who was unlearned, was also asked to maintain the diary form, and, every morning, bowed down. She simply offered flowers to the diary form and bowed down. After seven or eight days, I asked, "How do you find?" She replied, "Master is within me, walking with me." So it [*the diary*] is some excuse for sweet remembrance. May be anything.

There was once one Radha who was very fond of spirituality; Radha loved Lord Krishna and Lord Krishna also loved her. Once Krishna's nails made a scratch on her hand. After a year, Radha was keeping that alive; always

scratching so that it may not be healed, you see. When it healed a little, she would scratch it again. After a year, Krishna asked her, "What is that?" "Oh, this is the remembrance of your scratch. I have been keeping it always alive." Some, some excuse for remembrance. After a year —a little scratch—an ordinary thing. So some, some excuse for remembrance. Photos are only for remembrance.

When one disciple meets with another disciple, that remembrance has a boost. Does it not? When one disciple meets with another disciple, then his gurubhakti devotion to the Master is developed, because both are of the same idea, remembering the same thing. When they are both together, then? They remember something. When two married women, who enjoy the worldly life, sit together, they speak high, in high tones, you see. It is something like that, a bad example of course but still ... When they sit together and have the sweet remembrance of the Master, they talk of their sweetness, this and that thing . . . Love will overflow. Do you follow?

It is a matter of the heart, not of the head, mind that. So spirituality is *not* of the head, not of the intellect, although intellect may be able to explain so many things.

Years and years ago I read the event just given of Lord Krishna's life. That scratch was an excuse for sweet remembrance. My Master gave me a kashmiri cloak: a very valuable cloak. He also gave me some very good bedding: very well decorated. Once He sent for me and then called me into His room. When I was there, he first wore the cloak himself, then took it off and gave it to me. I have kept that cloak with me still. Then another time, he gave me very good bedding, very ornamental. But before he gave them to me, he kept them over his head. These are tokens of love, you see. Love knows no law.

In Gandhi's time, people loved him. Once there was one handkerchief, a very ordinary handkerchief. He said, "All right, who will have it?" There was an auction and that small handkerchief sold for about 5,000 rupees. So, it was a very costly handkerchief. A token of love.

Sat sandesh

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SAT SANDESH/The Message of the Masters is published monthly by The Sant Bani Press, Tilton, New Hampshire, for Ruhani Satsang/Divine Science of the Soul, P. O. Box 3037 (221 West Broadway), Anaheim, California 92803, U. S. A. Editor Emeritus: Bhadra Sena; Editor: Russell Perkins.

Annual subscription: In the United States, $8.00; all other countries, $10.90. Single copies 75 cents. Checks and money orders should be made payable to SAT SANDESH, and all payments from outside the U.S. should be in U.S. funds on an International Money Order or a check drawn on a New York bank. All correspondence and manuscripts should be addressed to: SAT SANDESH, Sant Bani Ashram, Franklin, N. H. 03235, U.S.A. The views of the authors whose articles appear in SAT SANDESH are not necessarily the journal's.

THE MASTER'S TALK

Love is the Way

WE ARE ALL children of Light. I was wondering how I should address you, because I see you in me and I in you. I think the best way I can address you is as my friends. I have not made you slaves, but equals: because only an equal man can recognize what he is. Those under him cannot know him from that status. You are all my friends; I have love and regard for you. Ever since I came in contact with you physically in 1955, although physically I was in India, I have been carrying your sweet remembrance with me all along. During the day I was very much burdened with the work over there, but at night I was all along with you, replying to your letters. During the day I was there, at night I was with you. This is the other part of the world: when there is night there, there is day here. So I was working all during the day, there or here.

This Birthday Message was given by Master Kirpal Singh at the Friends' Meeting House, in Washington, D. C., on January 25, 1964. A birthday celebration had been arranged for this date since Master was soon returning to India. This love-filled celebration was the only one ever held for Him in the West at which He was physically present.

I have been appreciating your loving thoughts which you have been sending to me from time to time and your anxiety to have me here. I wanted to be here, but on account of exigencies of service, I was tied down over there. But you know, "Stone walls do not make a prison

house nor iron bars a cage." Though physically I was bound there, in my mind and spirit you were with me all along: that I can assure you. Even hereafter, the God in me will be with you, guiding you and helping you in all your affairs. It is through the grace of my Master [Baba Sawan Singh Ji] that this is being extended to you, that it was extended to you in the past, and that it will continue to be hereafter, too.

Ever since I've come here I've been feeling quite at home: I never thought of my home; I forgot India, because of the love that radiated all around me. There I was among my friends, and here, also, I am among my friends. Of course, during the day I am here, but at night I have to attend to India, in the same way that I did for you here when I was in India. You are all dear to me. Whether you are in the East or the West makes no difference to me. Outer forms make no difference. I see you from the level of the man-body or at the level of embodied souls. You are children of Light. This present tour has been taken as the extension of what my Master wanted of me. He impressed on me to have a common ground for all men, irrespective of whether they belonged to one religion or the other. They are all the same as *man,* and further, they are embodied souls. He wanted me to have a common ground for all, where men belonging to all religions, of the East or West, could sit together on the same earth and under the same canopy of heaven. So it is with his grace that this present renovation, you might say, or revival of the old, old truths taught by all past Rishis and Masters is being given out. In the Vedas—the Atharva Veda, the Rig Veda—it is said: "Thousands of you sit all together; pray to God."

We have joined various religions, which are our schools of thought, and we have joined them to know God. These religions are our recruiting centers from which we have to "join the army of God." We have to become the true *khalsas,* in the terminology of the tenth Guru of the Sikhs. Zoroaster was asked: "We are to join the army of God: what is required to do that? What is the qualification?" He never mentioned any one religion or the other. Masters always look to all mankind from the level of the man-body — from the universal level. They consider all humanity to be their family.

Guru Nanak had a wife and two sons. When he left his hearth and home to carry this message to all the world over, the worldly people came up to him and said, "What are you doing? Why are you leaving your family?"

He said, "Look here, the whole of mankind is my family."

This is the level from which all Masters who came in the past gave out their teachings. They laid before us the way to come up to that level. These schools of thought that are called religions, which we have joined and whose outer forms we took as badges, were means to the end to free our souls and unite them with God. They were meant for our freedom, but those very religions have become the chains and fetters to bind us. That was never the purpose of joining any school or religion.

"So, what is required," the people asked Zoroaster, "for joining the army of God?" He said, "Righteousness." "And what is righteousness?" "Good thoughts, good words and good deeds."

This is what all other Masters said. Guru Nanak said the same thing: "Truth is above all, and true living is still above truth."

While you are here on this common ground of spirituality you forget your outer levels of living. This is the first

quality you acquire when you come to some Master: you lose all otherness. You see all mankind as one; you see the same soul in everyone, the soul which is the drop of the Ocean of All Consciousness. We are all children of Light. Naturally, what lies before us is to love God. We love God, and that very God resides in every heart. Since our souls are of the same essence as that of God, naturally we love all. To love all is the main thing, because God is Love. God is Light and we are also children of Light. God is Life and we are All Conscious beings. God is Love and we are also Love; so the way back to God is also Love. This is the main lesson that we learn at the feet of the Masters. It prepares the way to God. All our outer rituals, rites, saying of prayers and reading of scriptures are meant to develop that love and devotion in us. Blessed is the society or the school of thought to which we belong, in which we develop this very precious jewel of love.

What is required, as I told you, is righteousness. And righteousness means good thoughts, good words and good deeds. It further enjoins us, naturally, to live a life of continence, of control over our senses. So many senses are dragging us, through our outgoing faculties, to all the world over. If you would like to control one passion, you must have control over all outgoing faculties. If you control one organ of sense and let the others run loose, it is just like putting your hand into fire and expecting that it will not burn. This is what is required: control over the senses. The attention, which is the outcome of our souls or expression of our souls, is diffused into the world through the senses and sense organs. We know now how to know God: by simple ways. God cannot be known by the outgoing faculties, by the intellect or by the vital airs. It is the soul alone that can know God: Like alone can know the like. So the outward expression of soul is attention, which is diffused into the outside world. It is to be collected, you might say: the rays of attention are to be brought back to their source, our soul, which is at the back of the eyes. That is the first thing to be done. You are not to touch the pranas or to have recourse to any physical exercises or to engage in intellectual wrestling to come to some conclusion. This is because it is the attention, or the expression of soul, that gives life to the intellect, to the mind and to the outgoing faculties.

I think you might at some time have experienced that when you sat in a very absorbed condition, you went into a transport: your intellect and your outgoing faculties did not work. The way of the Masters is purely withdrawing the attention from outside, entering this laboratory of the man-body and leaving these organs of sense. Retrace all the rays of the attention back to their source: the soul at the back of the eyes. When you come there, you will find God already there. This is a natural way. This is called the *Surat Shabd Yoga—Surat Yoga.* Or you might call it "The Path Divine." This is the easiest way: even children see light, if a little attention for withdrawal is given. This is the natural way, which all Masters gave to children, to the old, to the learned and to the unlearned.

When the Masters came, what did they tell us? I mentioned it very briefly in a few words in my message, too. They said, "Love is the way back to God. God is Love and our souls are also Love, and it is through love alone that we can know God. Love knows true renunciation, service and sacrifice. For whom? Not for the self, but for the good of others without any consideration."

All Masters say that love is the way

back to God. Read any scripture. And there we are wanting. We are very intellectual; we are very wise in all other affairs; but we are wanting in love. Love is not grown in any field; it cannot be bought at any shop. It is already within you, engrained within you; it is innate. That love has simply been misfit. Where does that misfit love take us? To the body, to the enjoyment of the senses and to the attachments of the outside world. The result is, where do we go? Where we are attached.

So this love, which is misdirected, is called "love." But if you look to its reality, you will find it is God in itself. Because God is Love and our soul is Love, when love is withdrawn from outside and we come within, we come in contact with All-Love. This is what is required. Christ said, "Those who do not understand love cannot understand God. Those who do not know love cannot know God." The tenth Guru of the Sikhs also gave us the same thing: "Hear ye all,"—irrespective of whether you belong to the East or the West, to one country or the other or to one religion or the other—"I tell you the truth: God is had only through love." But we have not understood the true meaning of love. We take it to be the enjoyment of the senses with the body and outside things. That is not true love.

Mind that, love is a gift from God to man. Love seeks union with the beloved. First there is yearning, there is pining. You want to see him, to be near him. What is love? What is the result of love? When love is there, whatever, for whomever, you are always, constantly in sweet remembrance of him. That is the outward token of love. First, you would like to be near him; then you would not like to disobey any order he gives. As Christ said, "If you love me, keep my commandments." He said further: "I give you a new commandment, 'Love one another.' " We say we love God, but we do not love one another. Why? All Masters say, "Love God, love thy neighbor and love all creation." If we love God and do not love our brothers, then what does the Bible say? "You are a liar." Do you see? "If you do not love your brother whom you see, how can you love God whom you do not see?"

So love, ultimately, after yearning, wants to be near him; to obey him: and then obedience will result in surrender. Obedience seeks the pleasure of the beloved. Why do you want to be obedient? You want to seek the pleasure of the beloved, whom you love. One who loves is a lover of the beloved, and one who obeys is the beloved of the beloved. If you love your Master, Master loves you. Those who are more obedient, who love him and never transcend any of his injunctions, become the most beloved of him. Ramakrishna was sometimes seen weeping for Swami Vivekananda, when he did not find him. It was by the grace of my Master that I used to go to him twice a week, sometimes weekly, the maximum number of times I could. Sometimes it happened that I could not go. And he would send someone to go and find out why I did not come. It also happened that he took the car and drove to Lahore, about forty miles, and he went and stood under my office and sent a man up to call me down. Do you see? If you love the Master, the Master loves you the most: you become the beloved of the beloved.

We have not ever thought of the value of love. We say we are lovers of the Masters. Then why is there so much discord and disunion? When two men love the same thing there should only be competition of this kind: if one man puts in six hours in meditation, you put in seven hours; if one man serves selflessly,

you do even more service than that; if one man puts one shoulder to the wheel, you put your two shoulders to the wheel. This is what he really means by love. About love, I say: one who loves is the lover of the beloved, and one who obeys becomes the beloved of the beloved. Who is the greater? And that love should also be within a respectful mood. Once I wrote my Master a letter in which I said, "I pray, grant me love, your love; but that love should be within respectful limits." Sometimes, out of love, we transcend the limits. Sometimes we want to overrule the one whom we love. That's not the way of the true lover. He received the letter and put it on his breast. He said, "I want such a one who loves within a respectful mood."

You will find that for one who surrenders, nothing has any existence other than the beloved. Surrender is above obedience. Obedience is sometimes practiced in a willy-nilly way. But surrender means giving up everything for the beloved: you have nothing else except the beloved. So greater than love is obedience, mind that: greater than love is obedience. And all these can be summed up in "Love Divine."

This is, perhaps, the only lesson or injunction or counsel I can give you to make you successful in all ways of life, especially in your spiritual life: because you abide in the one you love. Christ said, "Let my words abide in you and you abide in me." How can you abide in him? First, by obedience, and second, by surrender. "As you think, so you become." The fifth Guru of the Sikhs tells us that "if the disciples remember the Master, what does the Master do? Whom does he remember? His loving souls."

Never for a moment think that the God in the Master forgets you. For instance, I told you at the commencement of my talk that when I was in India, I was there with you here at night. When I am here, I am there at night. When the sun rises there, I am there; when the sun rises here, I am here. Do you see? That is God in me, not the son of man.

Godhood is the birthright of every man. Fortunately we have that birthright; it is the grace of God. And the grace of God has further descended in that we have some desire, some yearning, for God. It is to achieve Him—to find Him—that we have cared to join any school of thought or religion.

It is possible through love alone to become God, I would say. The lover and the beloved both become one. Christ said, "I and my Father are one." And St. Paul said, "It is I, not now I, but it is Christ that lives in me." This is what is meant by the word *gurumukh*. Master is God-in-man, and a lover of the Master becomes a gurumukh: he becomes the Guru—a Godman in man. This is the ultimate feat of love, and this is the easiest way.

I remember a story that has just struck me: Lord Rama went into exile for fourteen years. He went to the wilderness where many other yogis were living. There was one lady there of a very low caste. She heard that Lord Rama was coming into exile into the wilderness, and what did she do? She thought, "Rama will be coming and he may be barefooted, so that the thorns might prick his feet." So she simply cleared the way of all thorns. And then she thought in the heart of her heart, "When he comes, what shall I offer him?" In the wilderness there is no food to eat, but there are berries everywhere. She began to pluck berries and taste them: those that were sweet, she put in her pocket. So, she kept all those tasted berries with her.

Each of the yogis who was living there thought that perhaps he was the

greatest of the yogis and that Lord Rama would be coming to his cottage. (Mind that, this I-hood—"I know better; I am better than all these others"—is the last weakness that leaves a man, even the so-called Masters.) But where did Rama go? When he went to the wilderness, he met the lady who had collected the berries. And what did he do? She offered him those berries that were tasted, and he ate them. Love knows no law. Love is above all. The yogis living there had been doing penances for hundreds of years. Then he went to them, and they came up to him and asked: "Will you kindly grace our cottage?"

There was a pond of water where they lived that was full of small insects. There was no other source of water, and they asked Lord Rama if he would just clean the pond of all dirt and insects by his grace, by putting his feet into the water. He said, "No. I think you are the greatest of the yogis. Why don't you put in your feet, for they must be better able to clear up the pond." They did, and the water remained the same.

Then they forced him: "Kindly put your feet into the water, and all insects will go."

He said, "All right. It is up to you." He also put his feet into the pond, but the insects were still there. Lord Rama had to demonstrate the greatness of love. True love does not know any show, mind that. He said, "I think it would be best if you called that Bhilni* and let her put her feet into the water."

Then she came and put her feet into the water, and the pond was cleared. These are instances to show that love is a great miracle. God is love. Through love only you become one with God. You can become one with him whom you love. "As you think, so you become."

* A Bhilni is a black woman—very low caste.

But we have not seen God. How can we love? We can only love one whom we have seen, who is at the same level at which we are working. The Mohammedan scriptures tell us, "Each man must have some beloved." What sort of beloved? Not one that leaves you, but is ever with you: one who does not leave you in this life and in the life hereafter. And who can he be? It is the God in him. Christ gave an example to show this: "So long as the branches are embedded in the fruit-growing tree, they give fruit. But when they are cut off, they cannot give fruit." Then he said, "I am the vine, ye are the branches. So long as you remain embedded in me, you will bear forth ample fruit." Do you see? This is what is meant by love. Hafiz, a great saint, tells us, "O God, people call me Hafiz, but I am no longer Hafiz. I am He Who lives in me." So, for men, God becomes man and has love for His beings. In that man who has become one with God, God becomes man: God in man and man in God. This is the word I have given in this message, too. And who was he? My Master. I saw him; he was man in God. To love Master is to love God: the God in him, not the son of man.

Mind that, there is no *sadhna** greater than love. All outer performances, rites and rituals and the saying of prayers are only meant for love. If you have developed love, everything is there. There is no higher law than love. And there is no goal beyond love: because Love is God and God is Love. In this way, God and love are identical, for the one who has Divine Love has reached God. He is one with Him. That is why I said here that what the Masters taught in their lives is a religion above all religions: they gave out that very Love.

* A spiritual, mental or physical discipline in the quest of enlightenment.

No amount of intellect can fathom God. No amount of austerity can enable you to attain God. Only when one loves Him and loses oneself in Him, can one find Him. It is only by the feat of love that you can lose yourself: when the two become one. And there are no other means, there is no other way back to God, except through love.

The question was put to St. John: "What is the remedy for all our ills?" He said, "Love, and all things shall be added unto you." And a Mohammedan saint tells us: "Whoever has no love is a dead body." Love, even on the level of man only, revives a man. When you are in a loving mood, your face freshens. Is it not so? And when you are wanting love, you have a sad, pensive, long face. If even in outer ways you find these things to be so, then how will it be when that love overflows your soul? We go to a Master because he is overflowing with love for all. When you go near him, your love is flared up. The love that starts in the flesh and ends in the flesh is no love. That is passion. The love that starts from the flesh and dissolves in the soul—that is true love: that makes two into one.

Love burns the lover, and devotion burns the beloved. He has to take care of everything for you when you are devoted. Love seeks happiness for the beloved, not for the self, mind that. We sometimes love in a business-like way. Love knows giving.

Devotion seeks blessings from the beloved. His kind look is all he wants. Nothing more. He is not showy. He sees the heart in you. That power which is working at that human pole is residing in you. He sees all hearts, also the heart within you. So love seeks to shoulder the burden of the beloved. He wants to shoulder whatever the beloved has taken up and help him with that. And what do we do? We show more and do little.

Devotion throws the burden on the beloved, mind that. Once my son was dangerously sick. The doctor advised me: "He will pass away in a day or two. Take two or three days' leave and sit by him for at any moment he may pass on."

It so happened that within those three days there was a day on which I had to go to attend to a Satsang, about 27 or 28 miles away. I thought, "Well, the doctor has said he will die. What should I do now? All right," I thought, "life and death are not in my own hands. They are in the hands of the Master. It is left up to him."

I went to the Satsang, and when it was over it was about eleven. Then, as Master lived near that place, about twenty miles away, I thought: "Let me have it." I went there and reached there about two during the day. The Master was upstairs. He sent a man at once: "Call him up."

I went up. He was lying in his bed. I bowed down and sat down. He sat up in his bed: "How is your son?"

Then I had to tell him he was sick. And he was very sad and pensive. I told him, "Master, whoever thinks of you becomes jolly. What has made you sad?"

"Because you have thrown the burden on me."

Do you see? The Master's job is very hard.

So devotion seeks blessings from the beloved, but love seeks to shoulder the burden of the beloved. And devotion throws the burden on the beloved. Love gives: love does not require the presence of the beloved, mind that, in order to love. One who loves, he loves—that's all. He is never alone: a lover is never alone, mind that. He may be in the wilderness: he keeps sweet love for the pure. He resides in him—the beloved

resides in him. They are one, whether they are near or far. So devotion asks, and love is silent—and sublime, devoid of outward expression. Such is the ideal of love. This is what Master always referred to as love, love, love, and love. Love has great blessings. Devotion expresses itself in outward things, but devotion demands the presence of the beloved to express affection to the beloved. Then what is greater? Love—and surrender.

This is the message that has been given by all Masters, whenever they came. I am giving you no new thing on this birthday, which you are going to celebrate. The true celebration of the birthday will lie in the fact that if you live, you have love. Have a life of love. "Love, and all things shall be added unto you." To my mind, I don't feel joy for the day I was born. I will feel joy only if the purpose for which I am meant is completed. Then I will feel joy. I quite appreciate that you have expressed all your love, devotion or surrender: you may decide among these in your own hearts.

I want you to love. That will give you physical health, moral health and spiritual health. That is the only way back to God. Physically it is not possible to be everywhere; but the God-in-man—God-in-him—is everywhere: that can materialize everywhere. When you rise above body consciousness, there also you can contact him and talk with him face to face. By God's grace, working through my Master, you are all of you having some experience to start with, the very first day of initiation. Truly speaking, you are all on probation, but not on such a probation from which you can be discharged, mind that. In the outer world, any service on probation is subject to discharge if the work is not satisfactory. But this is a probation from which you cannot be discharged. But truly you become a follower when you meet the Master within and talk to him face to face. He is ever with you and you are ever with him.

I wish you all to progress on the way, to be regular in your practices and to lead a life of love. Love does not even dream of harming anyone. If you want to know God and you do not love the God in men—if you harm those where God resides—how can you expect to know God? This is what is wanted. As I told you, love is the innate quality of the soul. Love knows no duality. Oneness. I think that is why they say God is Love and Love is God.

I wish you to progress spiritually. Physically I have not been here for so many years, of course. But as I told you, I was with you all along in thoughts. You know this is God's grace; and with the grace of my Master through whom He works, you will remain in my mind, so long as He wishes me to continue in the physical body. I think the best way of celebrating this physical birthday is to live up to what the Master says, that's all. And I don't want anything from you except love. You will be truly nonviolent; you will be truly truth-speaking, truly truthful; you will become truly chaste, because your love will go into the soul and not remain in the body; and you will have love for all. Love knows service and sacrifice. *Love knows service and sacrifice.* When you know love, you will give, give and give, with no compensation. If need be, you will have to sacrifice yourself for the good of others. If love always knows the betterment of the good of others, not of one's own good, then you will have to sacrifice your everything for the sake of others. If you but learn this very lesson, I think there will be peace in the world, peace all

around: the kingdom of God will come on earth.

Sometimes Masters teach by parables and sometimes by direct talks. I just gave you a digest of something very directly, in a few words. Now I will give you a parable that is in the *Puranas* of the Hindus. The God of Nourishment invited all the good and bad men: because God provides for everyone, whether he is a bad man or a good one. He laid out a very rich banquet hall. When it was ready and the food was served, the guests were made to sit in their own rows, the good on one side and the bad on the other. Then he rose and said, "Look here, all this that is ready and served is for you. Eat it to your hearts' content, as much as you desire. But there is one condition: Don't bend your arms to bring the food to your mouth."

Bad persons always judge things from their own level. They considered among themselves: "If you don't bend your arms, how can you bring the food up to your mouth?" They decided that they could not find any way out and concluded: "The Lord has ridiculed us. He does not want us to eat."

Everyone throws the blame on the other one, even though he does not understand the situation properly. They left the hall. The good men, with some concentration, thought, "It is a God who is telling us this thing; He is not an ordinary man. There must be some truth in it." (Take a lesson from this: Master is God in him; he is not an average man. If he said something, there must be some truth in it. We decide from our own levels, and then we begin to blame the Master through the God in him.) They said, "There must be some truth in it. Let us consider it calmly."

Then it struck them: "Oh, it is very easy. Here's the food. I put it in your mouth and you put it in my mouth." Do you see? So all were fed.

These are parables. If we look after the good of others, everyone will attain good. If we care to feed others, all will be fed. If we care to clothe others, all will be clothed. This is what we have to learn. Love knows this. Love knows giving, service and sacrifice, with no compensation.

On this day I am giving you the best of all I think I have come to know, and that is love. You must become conscious of yourself. God is Light and Consciousness. That Consciousness is now enveloped by matter. You are not matter. You are sparks of Light. Be one with the great conflagration of Light.

I think that in a few words, I have given you, to the best I know how, what I came to know by a parallel study of religions and by sitting at the feet of my Master. He had love for all. Sometimes people rake up many things. Once it happened in his life that while he was speaking from a platform, some people set up another platform near him and gave talks against him. He never showed authority over anyone—"I dare you to say these things!"—or anything like that. The poor fellows had no arrangements for food, because they had to come from somewhere else and spread that propaganda against the Master. So they had to arrange to bring food from outside. When they had given all their talks against him, Master went there and said: "Brothers, hear me. You are here all alone. Our kitchen is always ready. Have your food here." ("Have your food here, and carry on propaganda against me!") This is what is meant by "love your enemy." Do you see? Without any consideration. These are the words I have given you in this message. It is a practical experience. My Master lived it. And this is what the lesson is.

(Continued on page 32)

SATSANG BY THE ROADSIDE

August 1969

pictures and memories by
Jonas Gerard

In the third week of August 1969, not long after we arrived in India, Master made a short trip to Agra (went one day and back the next). He warned us that the trip would be very hard, but I was intensely eager to accompany

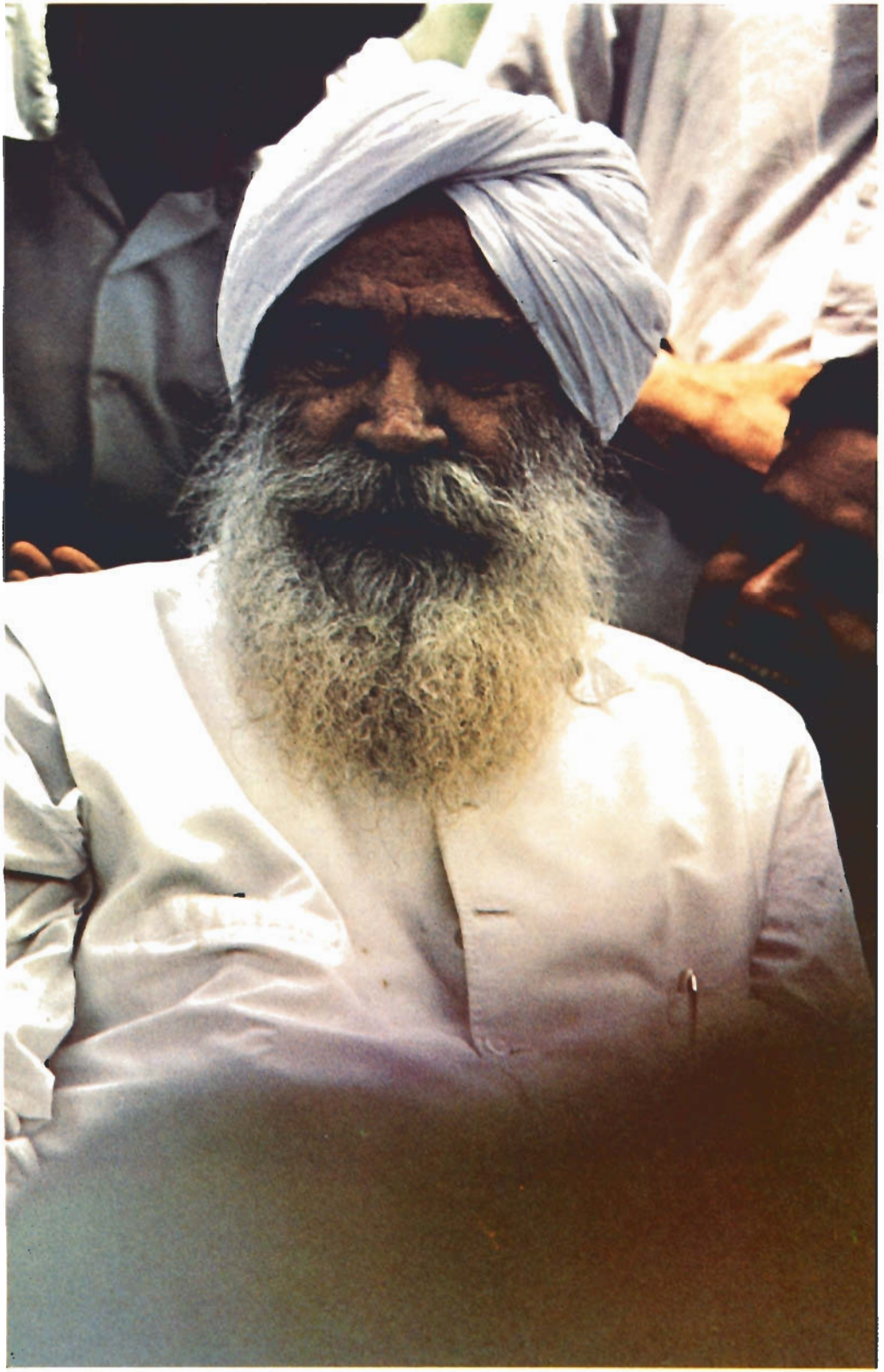
Him on tour and went anyway. Altogether four Westerners went along; we were in the 1955 Studebaker station wagon driven by Ram Saroop; Master, a little behind us, rode in the little Ambassador sedan with Tai Ji, driven by Mohan.

Somewhere along the way, at a crossroads in the middle of nowhere, a group of Satsangis from a number of nearby villages had set up a tent, provided a chair for Master by the side of the road, and were eagerly waiting for Him, even though He was not scheduled to stop there. They counted on Him being pulled up short by the bonds

of love, and they were right. He was very pleased and happy to see His children waiting for Him, and sat and talked and joked with them like any father would do. I had never seen Him so happy and jolly before, nor had I seen any disciples quite so eager for His company as these very simple people. What He said was in Hindi; there was no translation, no microphones; except for the cars that had brought us, it could have been a scene out of the Middle Ages. I was in the back of the crowd, not wanting to interfere with the villagers' darshan, and took these pictures with a zoom lens.

Before He left, Master drank two glasses of pure water provided by the villagers in a 55-gallon drum for the use of Him and His party. He also instructed us to go across the road, where Tai Ji, Ram Saroop, and Mohan had prepared a lunch, and eat. I had no inclination to do this, but obeyed His orders; we were overjoyed when He came over to where we were, after finishing the Satsang, and inquired how we were doing.

As we prepared to leave, we discovered that the Studebaker would not start. Master inquired what was wrong, and I recall Mohan saying "Maharaj Ji distributor" among other things in Hindi. Ram Saroop dumped a Coca-Cola bottle full of water over the entire electrical system, and, incredibly, the car started.



ON THE FIRING LINE

The Master recalls his "military" career

February 13, 1971

QUESTION: *I am in the army, and sometimes people order me to do something which is not . . .*

THE MASTER: Who, who?

QUESTION: *People, my superiors in the army.*

THE MASTER: Yes.

QUESTION: *They give me orders to do something that is not quite honest.*

THE MASTER: For instance?

QUESTION: *Mostly I have been working with books, and the books for the last two years have been done incorrectly, and they tell me to go and fix them. And the way they tell me to fix them is not, is not legal.*

THE MASTER: Military orders are very strict [you must obey] or you will be court-martialed.

QUESTIONER: *Right.*

THE MASTER: There is no civil law there. Are you in charge of those books?

QUESTIONER: *Now, yes. Yes, I am in charge of them, now; but what I do, I can do legally, but what was done in the past is all wrong; and they want that corrected.*

THE MASTER: How can you do that?

QUESTIONER: *You can't, legally.*

THE MASTER: Then, how can they force you to do that? What is not done right, insert a note: "Under orders." That's all. In the military, rules are very strict, are they not? Are you working in an office?

QUESTIONER: *Yes.*

THE MASTER: Well, you are an enlisted man. What can you do? That's the pity. I was just attached as an accounts officer to the military service unit. The regiment was ordered to proceed into a field of action. Orders were issued: "Tomorrow morning at such and such time, start." That place to where we had to move was about thirty miles distant. I asked the quartermaster in charge of the conveyance sector there, "I am a civilian attached with the military. This is only an attached position. I am given corresponding rank for convenience's sake. Will you please arrange for my conveyance?" They were very petrified of me, I tell you. Why? Because I am very honest. I ordered all they wanted. "All right, you may have rations from here." "But no, I am getting rations and milk from outside stores." [*Master paid for his own supplies*] Once, they said: "All right, will you be more polite when you address officers! What do you think of the officers?" I replied, "They are unjust." So a time came when I was issued an order from that very quartermaster to move, you see. The day before we had to move, I asked the quartermaster whether he had arranged for my conveyance or not. "Did you ask the commanding officer?" I went to him. "As you know, we are civilians attached with the military, at your orders. Whatever rank we are given is given only for convenience's sake. Because we are not accustomed to this hardship of military life, please arrange for conveyance." He said, "I will go on foot." He was the

colonel in charge. "I will go on foot. All others will go on foot. Why can't you go on foot?" Again I told him, "If you want to check on this, call my office in Delhi. You can phone and ask them. I am not asking any favors from you." "No, no. All will go on foot. You will have to go on foot." This is the commanding officer's order! "Well, dear friend, if you can't arrange for my conveyance, I will have to do so myself." All were shocked: "Oh my God, he is replying to the colonel like that. Wonder what will happen to him now!"—Military is very strict—"He will probably be court-martialed."

Later the colonel came around to my quarters where I was taking food. He knocked. "I have arranged for your conveyance." "All right, thank you," I said.

I had that assignment for about nine months. For three months of that time we were at the firing line. There was one military line; all were ordered not to transcend that line, because beyond it was the enemy. During the day, I would leave that border, cross it and go there for my meditation. That was in about 1931. I was reported: "He is crossing the border without permission and the enemy doesn't harm him." I meditated for three months like that at the firing line. There were bombs coming, cannon firing, machine guns going. Just like wheat being roasted in sand; stuttering, popping like anything. I had three months under fire. There were sometimes old men who brought their families and saw me: "Very strange man. He is an accounts officer."

Once it so happened, there was one man who was reading the Scriptures in the quarters. The Scriptures — very harmless. And the man in charge over there said: "You cannot read the Scriptures here." That man came up to me quietly, "Should I report him?" "No, no. There may be something important said in there."

So military law is very strict. When anybody orders "fire"—fire. You are not to question "why fire?" What to do? It is the job of the officer to order. If he says "fire," you have to fire!

Why are you afraid of death? If death has to come, it has to come. Why are you afraid of it?

In the regiment, there was one very dreadful dacoit. He liked me and sometimes followed me as my bodyguard. He said he was afraid of me. That man was a dacoit. The whole regiment was afraid of him and he was afraid of me. He said: "When I look at you I start trembling. My past sins come to life." I asked him, "Why? What happened?" He said: "I have killed so many people. Killed them, like that. How many, the exact number I killed, I don't remember. Is there any hope for me?" he asked me. "Yes, there is hope for every man. There is hope for even the worst sinner. Repent. Pray. Do no more."

In my time, the military life, living in a regiment was generally a very hard life. Now it is not as difficult a life. You have an easier time now. There was so much training going on there. What you have to do in a month now, we had to do in a week of training then. So many became sick from overwork. Very hard life. But I have love for them.

RECEPTIVITY

Let Your Instrument Be Free of Dust

February 14, 1971

QUESTION: *Master, if the sound is heard from the side without putting the thumbs into the ears, should we still put the thumbs into the ears?*

THE MASTER: The sound which is heard without plugging the ears, is a gift to simply keep your attention engaged, the hearing of which would not allow any foreign effects to enter therein. But unless you close your ears and sit for hearing, that sound won't come from above and *drag* you into the beyond. That's the difference. Both have their own value. The first is to keep your attention, "Some power is over your head." If you turn your attention to that sound you will do all your work and not be affected by outward influences. It will act as a sheet anchor against negative effects—you will be air-conditioned. Do you follow? That will be the effect of the sound which is heard without closing the ears. This will come in due course. Even if you are working that will go on within. That is a sort of protection extended. That is God Power. But unless you withdraw here by sitting, that sound won't be able to drag you into the beyond. That is the difference.

QUESTION: *But sometimes if we hear the Sound, it is much stronger without putting the thumbs into the ears. . .*

THE MASTER: This comes because of the charging from the atmosphere where the Master lives. You cannot underrate this charging. You get it *free*, without any effort, without any payment whatsoever. The physical presence of the Master at the soul level cannot be underrated. You can have that charging even at a distance, IF you have developed receptivity. If you have developed receptivity, it will be just as if you are here. Where those are who have developed receptivity, the atmosphere will be charged with

the sweet remembrance of the Master. There "where more than one man sits, He is there" and you can enjoy at a distance. If you have developed receptivity you will become the mouthpiece of the Master; you will be talking and the charging will be there. Because in the atmosphere the words are then and there. Thought in the atmosphere will give you a boost. Now you see in the case of your television, from hundreds and thousands of miles you will have sound. Sound is there already, is it not? You simply catch it. If you catch it, you will have that very boost by receptivity. It is all there; you simply need an instrument to receive it from here, there, everywhere, do you not? If one wave of thought is there, that exists in the atmosphere, you can catch it. But if you do not have that developed instrument, it is difficult. So you can catch this like a radio instrument in your area. That thought wave exists there. You simply operate the instrument and receive. So, how wonderful it is to develop receptivity! You become one with the Master, you see. The same question may be put to the Master and the same question put to the one who is receptive: They will answer in the same words. Do you follow the theory in the right perspective? You have to develop receptivity and receptivity develops when nothing remains between you and the Master. No other thought. If there is some dirt in your instrument, do you think that it will receive the message? All the same, even with difficulty there, the message is still going on. *It is there.* Master says, "Sit down" and you are entuned. Sometimes because of reactions of the past, some people do hear the sound and they don't know what to do further. They think they have disease with their ears and have them treated medically.

So there are messages at different levels. The more you are entuned strongly (let me explain in that way) the more finer things you can receive. Master speaks messages from the most high. God speaks through Him. But He is conscious of that lower level too, so He will (also) explain to others from their level. Do you think these things are given

in books? No . . . I am only telling you from the common sense point of view. You can develop receptivity, have the same thought which occurs to the Master occur to you.

I think I explained to you by parables, examples given to you to bring home these things. There were some portrait painters who came to another country and asked the ruler in charge for permission to paint a mural. One wall of a hall was given to them to do their work. The people from the same country came up to the king and requested permission to also paint a mural. So they put up a long curtain along the big hall, so that they would not see each other's work. Those foreign painters were working hard painting. The other side was doing nothing. When the painting was ready the curtain was drawn, and to the great astonishment of the ruler, the same, the very same painting that the foreigners had painted was on the other wall, even clearer without blemishes. "What have you done?" "We have done nothing, we have simply been rubbing the wall so that it may reflect." So if you develop receptivity, Master speaks through you. But only when nothing remains between you and Him. That is being receptive. Just as an instrument which remains free from all dust, quite clean, will catch . . . This is spirituality. To influence others, invading others, reading others' minds, is no spirituality. Developing receptivity is a first step. Go on doing . . . live, transcend the three planes. This is not accomplished in one day. Regularity pays. Go on doing so that you become receptive, so that there remains nothing: no secret, no reservation between you and the Master. When you have love for somebody do you have any reservations left?

QUESTION: *Should I show a letter I have with the charged names written in it to anyone else?*

THE MASTER: You may show it to the initiates. Five names are given at initiation. You will find others will ask, "What is in there? Why?" Even if people know the five names (these are given in books) they are not charged. They are not charged. Charging helps. A further explana-

tion of the five names already exists. This explanation of the five names is only for those who are initiated, not for others. God is explained in a scientific way as the One Power which is working in all planes, called by different names according to their position. Just as the power house is working here, the factory is there. The very connection is to the same One. That God Power is One, called by different names on different planes according to those planes. The power that works on the first plane, highest plane, is Truth, never dies away, never changes through dissolution or grand dissolution. That is called Truth—*Sat*. *Sat* means Truth. The same power which works in the second plane is devoid of cover—physical, astral, causal. He [*the disciple*] comes to see that "He is within me and I am in Him." That is the meaning of that name. But merely feeling that way is a different thing; saying it is a different thing. Similarly the third is beyond physical, astral and causal planes. Other planes will go around in dissolution and grand dissolution. This is an explanation but anyhow this explanation will not help anybody outside.

There is no imposition, I am simply putting before you a common sense way so that at least everybody will have something to grasp. Even if you know the meanings of the five names, how will it help you? Only the charging will help. These are words which are charged. But there is nothing lost in nature. Any word Master uses has its effect of course. They work as a sheet anchor against any negative effects inside. They will combat them. You ask: "Why do you use these and not others?" Charging will help you.

So these gifts come up of themselves, naturally, in due course. Having the man body gives you the hereditary right to have God's gifts. They are all for you. So as I told you, a strong man revels in his strength and a weaker man wonders how he got it. Did he get it in one day? No. These practices are to bring you up to that level in due course. Even if intellectually you know everything, can it help you? If you know in the House of our Father there are great stores of this and that, this and that; everything is

all right; there are so many workers there, . . . ; but still with all that, how will it help you? These explanations are only for those who are entered into the intellectual plane, otherwise the same thing has to be done by everyone. Go and see for yourself if there is light or not; that's all right. In the beginning, you get a little boost there which appeals to you. But that's not the end-all. Make it a part and parcel of your life, you see. Most important, very personal work for which we cannot estimate value. I don't mean to say leave all work. Earn your livelihood, pay off those who have been connected with you by God, and work for It. Out of 24 hours give some time convenient to you—make it convenient. You have developed intellectually, have you not? But what about your spiritual development? You have understood the necessity of it. How much time do you put in?

Long yarns have been cut down by the Master, I would say. You used to have to spend hundreds of years to come up above body consciousness by controlling the breath, by passing from one chakra to another and then finally coming up to earn That. Now the very first day you get something from Master. Is it not a great concession? He asks you to maintain it by self-introspection. Masters used to give only when the vessel was ready, first trying to make the vessel clean which took years, and then . . . So you have got a great concession, you see. Sonship is there and we have forgotten, that's all I can say. Further, when you go to your meditations, *go jolly, fresh, buoyant.* Not brooding, with long face, very sad as though burdens have been laid on your head. He is already within you. You are simply to turn your attention from outside, that's all. Nothing more. This is not to be put into you from outside; it is already there. How fond you become of one another. If you become as fond of That within you already existing...

Just see to all sides—physical, intellectual and spiritual. The spiritual side is not well attended, I would say. In few words: not well attended, fully attended as it should be. How much time do you put in for physical things? You

have been made fit for earning your livelihood, working long hours, here, there, everywhere. Intellectually you have read through books at the feet of teachers, etc., and you have come to wonderful inventions. But how much time have you put in? If any well develops in there, you have to dig it and go on digging. If money is deposited in your name in the bank, you will have to go to the window. You will have more as you daily withdraw. So this is to explain to you, that's all. Just withdraw from outside, see It; no philosophy required. No inferences to be drawn—SEE IT. Of at least that much you are sure: There *is* Light.

Now you see that what the scriptures say is all right. There is Light. If you believe only that much (there is Light within you), then I think we should also believe what further things they have to say. [*Master chuckles.*] So seeing is believing. Only believe as much as you see. When you see further, you will believe further. Just hear what He says. If the first thing has become true, then the other things will also become true. These are being explained to you in a very scientific, very common sense point of view. I think that at least appeals to everyone with your background. Let your instrument be without any dust, any foreign dust on it so that it can receive. So that's all I have to say. You come here, don't have a long face, *go jolly,* you see. To be jolly does not cost you anything, does it? To have kind words and to be buoyant and fresh and open. All right, God bless you all.

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Celebrate a True Birthday

Selections from an early discourse

WE THINK that the day that we come into this world is our birth. In truth, it *is* a day of congratulations for those souls who have risen from the lower species to the human birth, but for those who come from a higher circle, birth into the world is like entering a prison. However, it is a good prison for the latter, as they rule over all the 8,400,000 species.

In this human form a man can realize God. When the people gathered around Christ on one occasion, he said, "Except a man be born again, he cannot see the kingdom of God." Nicodemus, who was a learned lawyer and much respected for his knowledge, asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be reborn?" And Jesus answered, "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. . . . Art thou a master of Israel, and knowest not these things?" The soul has to take birth after freeing itself from the outer prison, to enter the home of God. With great emphasis, Christ repeated, "Ye must be born again." So, to be born in what is called a body, a physical form, is like entering a prison. But, it is God's will that we come, and He knows best.

From the physical level, one can say that February 6 is my birthday, but I do not know about it. My parents told me this, so it might be possible. Does anyone remember when he was born? I think you will not find one man who remembers the event; all have just heard about it. A man is born every day. Sleep at night is the younger sister of death—this is what the Koran says. Every night man dies, and in the morning he is born. Ever since we entered this physical form, we daily go through birth and death. The only difference between this daily death and the final death, is that because of our *prarabdh* or destiny karmas, the silver cord cannot be broken until we have taken the allotted number of breaths.

So what is a true birth? It is to be born in a Guru's (Master's) home, which frees us from this wheel of birth and death in the world. When Guru Nanak was asked, "When did you finish your births and deaths?" he replied, "The day I took birth in my Guru's home, I ended my coming and going in this world." For most people, this cycle never finishes.

My true birth was in May 1917, the day that I left my body and traveled the heavens with Hazur.* When I met my Master physically and sat at his feet, the month was February; the day was Basant Panchmi [a religious festival day which opens the season of the sown fields starting to burst into bloom]. I think, therefore, that this day you are celebrating is not really a day for celebration. It was just a day when the soul entered the world to perform some allotted work. A true birth is when the soul leaves the body and travels to higher planes, and is able to return at will.

Does celebrating a birthday mean

* The Master's Master, Baba Sawan Singh Ji. The Master met his Master and was initiated by him in 1924, but seven years before this he started leaving his body and traversing the higher regions with the radiant form of his Master.

merely to pay one's respects to a person? Or to show happiness? Or to light candles, or to eat and drink? No, brothers, it is not any of these. The true birthday is when you are born in your Guru's home. One kind of birth is to be born in the physical form, and the other, the true one, to be born above. We are confined in a prison with nine doors! Forgive me, but can you tell me if this is a birth or a prison? When we release ourselves from these nine doors, that is indeed a birth.

If you want to celebrate a spiritual Master's birthday, there is only one way, and that is to take up whatever he has learned. That would be a true celebration. Whenever Masters come, people should learn whatever they have learned.

When Masters come, what is their work? They tell us to "Know God," "Create a love for God," "Reunite with God!" "Return to your true home from where you came." This is their work. To celebrate a birthday in the true manner, one should revive the age-old teaching, which is still with us but has been forgotten. Masters come with as much knowledge as God has given them, and they in turn give freely of whatever they have, to lift the seekers to the same level as themselves. They tell us, "There *is* a God, and you *can* have experience of Him." When? "You must be reborn. When you rise above the body and become a conscious co-worker of the Divine plan—then, there *is* something." ...

The senses are like windows from which the soul looks out to take the impressions from outside, and so wherever the senses drag its attention, it goes without any control. This is how, from birth through our whole life, we go on filling the heart's reservoir. We dream of the world by day, and when we sleep we even talk about the world in our dreams. So when can we realize God? When the soul forsakes the companionship of the mind. It is actually a servant of the mind. It goes wherever the senses drag it —the senses in turn being dragged by the various outer enjoyments. All this amounts to the reason why we have not returned to the lap of the Lord since we came here. If we had not succumbed to these influences, we would be something other than what we are.

The Masters repeatedly impress upon us their invaluable advice. There is a story of a shepherd who found a lion cub and brought him up with the sheep. He started eating grass and bleating "baa baa" like a sheep. One day a lion passed nearby and was amazed to see the young lion amidst the sheep, behaving as one of them. He called him over and told him, "You are the son of a lion." The cub replied, "No, no, I am a sheep." With great concern, the lion took the cub to a pond of still water, and pointing to the reflection, asked, "Do we not resemble each other? Now roar like me." When the cub roared loudly, the shepherd and sheep ran away in fear, leaving the lions alone—lords of the countryside. The God-realized men say, "You are the children of God—you are soul —all consciousness, but are under the control of the mind (the shepherd) and outgoing faculties (the sheep). You are the giver of strength to the mind and outgoing faculties, but are being controlled by them." We are all brothers and sisters in God, but are in deep forgetfulness, as if we are trapped in a well and cannot get out; going wherever the attention goes, falling again and again.

Why do the Masters continue to come to this world? To awaken the souls and take them back to their true home, because the soul belongs in God. When the soul, realizing its imprisonment in the body, becomes greatly afflicted and grieved with the separation from the

Lord, then its anguished cry rings out, "Where is God?" although ironically it resides in that very form which is the temple of God.

"The man-body flourisheth as long as its companion is with it. When the companion leaves, unto dust it doth return." The body can retain its glory only as long as we, the soul, are in it. It was the very first companion we had when we came into the world, but forgetting the Truth we followed the illusion, and so mistook it for our true identity. Now we have to suffer our actions because we are attached to the mind, and only by getting untied from this association can we become free from the results of the karmas (reactions of the past actions). Rishis and munis [holy men], have called the human birth *karm bhumi* (the land of actions). In the Koran it is written that this is the field of tomorrow. "Oh Tulsi, one tastes the fruit of whatever one has sown."

We are at the mercy of our actions and whatever we do sets up an action-reaction. Good actions bring good reactions; bad actions, bad reactions. In the Gurbani [sayings of the Sikh Gurus] it is written, "Do not blame others, but blame your own past actions." Brothers, do not blame anyone. You got this human form as a result of your prarabdh karmas [destiny, governing this life's pattern]; it is the good fruit of your past. Whatever you have to give and take from the past lives must be accounted for now. You have to take from some people and give to others. Sometimes when giving something to a certain person, such warmth of love swells up from within the heart, and yet on another occasion one gives with hatred and reluctance. This is reaction from the past. Someone is rich, another poor. Some are masters, others servants. In all, there are six things over which man has no control: life, death, poverty, riches, honor and dishonor. These are all beyond our control.

When I was working in my office, there was a typist who, during the 1914-18 war, went to Persia. They wanted to create a new accountant-general's post there, but because of the war there was a shortage of qualified accountants. So the typist, who had just arrived there with little knowledge of accounts, was given the office of the new accountant-general. This clearly shows that there was some impetus from past actions behind the event. We have no control over this kind of thing—if one puts one's hand into clay, it can turn into gold, and put into gold it can turn into clay. For another example, it sometimes happens that one very clever and experienced man and an illiterate, inexperienced man both start businesses, and the inexperienced man succeeds where the experienced man goes bankrupt. This indicates that the reactions of the past are making people go helplessly along in life, with very little control over what happens. In Guru Nanak's *Jap Ji* it is written, "You have no power to ask or to give. No power over wealth or state." Christ told us, "As ye sow, so shall ye reap." However, in this human form we can do that through which we shall not return to the world again.

There are three types of actions: first, those which we do every day; second, those through which we got a human form and present circumstances; third, those which are in store and have not yet borne fruit. During this human life we should make sure that we do not sow any new seeds. Whatever was done in the past will have to be harvested. There is no escape from that. Tulsi Sahib says, "Whatever has been made, is already made; you cannot change it into something different. When Tulsi thinks of

this, his mind is at peace." Masters are never worried, for they can see the laws working.

Now that our fate has brought us here, how can we make the best use of the human life? We should not sow any more seeds. Whatever happens in life due to past actions should be borne with cheerfulness. Happiness and unhappiness will come, but one should never be disheartened. The great spiritual leaders also go through similar experiences, but without suffering the pinching effects. My Master used to say, "You cannot clear up all the thorns which you yourself have spread in your path, but you can wear heavy boots for protection." The task of saving ourselves from the reactions in store for us should be seriously considered, for only in the human form do we have any chance of rendering them inactive. The Saints who come —forgive me, but they also leave the body at death. They also get riches or poverty, but they always avoid those actions which will cause reactions.

One great spiritual Master, Ravi Das, was a poor cobbler, who lived on whatever he earned from his work. Mira Bai was a princess and also a queen by marriage, but she accepted him as her Guru. One day she was very sad, thinking of her Master making shoes and living in such a simple manner. So she offered him a very valuable ruby, saying, "Master, have a good house made with this, and live comfortably." The Master refused to accept it, but on her insistence agreed, and told her to put it somewhere. Finding no better place, she put it in a hole in the wall which served as a shelf. On returning to him after about one year for his holy darshan, she saw that he was still mending and making shoes in the same small hut. She said, "Master, I left a valuable ruby here for your use; what happened?" He replied, "It must be where you left it."

God-realized people do not live on gifts from others, but from their own earnings. If donations are given, they are used for the benefit of the followers and the needy. Another great Saint, Kabir Sahib, was a poor weaver, although he had kings among his disciples. King Abraham-Adham was one of his followers. Nevertheless, Kabir Sahib earned his living by his loom. Great Masters like Kabir Sahib, Ravi Das and others, not only feed the soul with the Bread of Life, but will make the seeker a conscious co-worker of the Divine plan. They release the soul from the mind and senses and make it powerful.

On the spiritual health depends the life of mind and body both. If the soul is fed with spiritual food, one becomes unaffected by the reactions of life. How do the Masters give food to the soul? By pulling it above its casing of mind and senses and connecting it with God. Where is this God? He is the very soul of our soul. At present the soul is completely identified with the body and the world, and is scattered outwardly in many directions. It has to withdraw from outer things and rise above the senses. We have taken birth in this body, which has two parts: one up to the eyes, the other above the eyes. Although we have wandered very far from our true home, if we leave the lower body and go to the upper part, we get nearer the Truth. So a true Master raises the soul up from the body and opens the inner eye to see the Light of God, which is the Bread and Water of Life. The soul then starts seeing in truth that he is not the doer, that the Lord within is doing everything; and he gains great strength.

Guru Nanak says, "I can do nothing of my own; but only whatever are God's wishes. When Nanak starts obeying His orders, the I-hood does not remain." By

coming across a true Master, the accounts are wound up in this way. Masters themselves ask, "Why do we have to go to a spiritual Master?" and then reply, "Because he will wind up the actions." The whole of creation is throbbing and resounding under the beat of action. How does the Guru free the soul? How can we be saved from the outer impressions when all the windows in the body are open to receive greedily from outside? Masters sometimes give small examples to help us to understand the facts. One Master said that if one is pushed into a room full of black mascara, no matter how careful one may be, one cannot escape from getting some black stains somewhere. Another Master says, "It is a very peculiar situation —you have thrown a plank of wood in the river and made me sit on it, and now you tell me not to get my clothes wet!"

Oh brothers, how is it possible to stay dry? The senses are permitting the outer impressions to flood through them every day, to settle inside. How can one save oneself? The Masters say, "Make a hole in the top and escape from there." This is the only way. You must be reborn. One birth has been taken in this body, and now another must be taken above the body, where the Bread and Water of Life are available. When one has become the conscious co-worker of the Divine plan, all past actions, sanchit karmas (those in store) are erased—finished. If the person who was tasting the actions is not there, then who is there to taste them and be responsible? When there is I-hood, one must receive the results of one's actions. A man may state, "I am not the doer," but within the folds of his heart he cannot believe this, and continues to consider he is doing everything, thereby holding responsibility for his actions and the reactions to follow. If he becomes the conscious co-worker of the Divine plan and knows that he does only that which God wills, how can he be burdened by any action? . . .

Because the soul does not remember the Truth, whatever impressions go into the astral give cause for it to return to the world continuously. Everyone should understand this very important fact. If we do anything that brings the attention of the world upon us, each pore of our being gets filled with such great ego that we become full of pride and egoism. Without a Master we cannot get connected to the Truth, and without that we are just leather tanners. A leather tanner's attention is always on the leather. If we do not rise above the body consciousness we can be ranked as a tanner, with our attention constantly at the level of the body.

You must have heard of King Janak. He wanted self- and God-realization very much. He spread the news all over India that he wanted a spiritual Master who could give him true spiritual knowledge in as much time as it takes to mount a horse. Of course, everyone was astonished to hear this, for they thought it impossible. How could anyone teach Spirituality, such a vast subject, in that short space of time? After the announcement, Ashtavakra came to the King's palace and said that he could give the King the knowledge he required.

Ashtavakra's body was twisted into eight different deformities. *Asht* means eight and *avakra* means twisted. He was a *Brahmgyani,* which means he had knowledge of the Beyond. He approached the King in all confidence, for whosoever holds mastership in any field has confidence in his own ability. Take for example a laundryman, who will take even the dirtiest clothes, knowing that if not the first time, then with two or three washes he will make them

clean. A spiritual Master also knows with full confidence that by self-analysis he can clean up a person's sins of the ages.

When Ashtavakra sat down on the dais in King Janak's court, the many courtiers who were present burst out laughing. There were two reasons for this—it seemed an impossible task for anyone to undertake, and on top of that they could not imagine that this strange-looking man with such peculiar deformities could have any special powers. Undaunted, Ashtavakra asked the King, "Your Majesty, do you want the knowledge of the Beyond?" The King replied, "Yes, Master." "Then," said Ashtavakra, "Why have you collected these tanners and cobblers around you, whose attention is only on my skin, and not on my soul?"

Now, you understand what this means? We are all children of God—we are all micro-Gods, but unfortunately we have forgotten ourselves, being given up to outer symbols and appearances. Tulsi Sahib says, "The poor and oppressed got salvation by sitting at a Master's feet; the high-born paid the penalty of their pride." Those who sit at a Master's feet with full attention get his protection, but people of position, high caste or possessing riches, because of their pride get death only. Other Masters, like Paltu Sahib, have said this in similar words. Even in the countless holy books one can read that only through love and devotion can one realize God. To describe the facts in a few words one can say that the lowest caste of all is the one in which those souls are not connected to God. That man is an emperor, and the richest of all, who is connected with the Truth. . . .

We are talking of a true Master, whose daily work is to raise the souls of the seekers above the body consciousness, with one glance. With one glance. It matters not if there are ten, twenty, one hundred, five hundred, one thousand or any number of people sitting: each one's attention will be drawn up to this level. When a true Master accepts a seeker who then sits at the Master's feet, he winds up the past karmas of the initiate by drawing a line. He then advises that in the present life the future should be improved by speaking the truth, observing chastity, having love for all beings as God is in all, practicing non-violence, and doing selfless service to benefit others. This advice is like drawing a second line which one should not overstep. They do not touch the prarabdh, otherwise death would come at that very moment, but they make the soul strong by feeding it the Bread and Water of Life, that this world's happiness and unhappiness may have little effect. If you want this, you can have it for the asking. Your whole angle of vision will change. The past karmas *(sanchit* or storehouse) will get burned up through daily contact with the Truth.

So, we have all been born in this human body, but from today be born anew. Up to today, you have lived, but from now on live above the body consciousness. The day that you do this will be a day for congratulations, and that day I myself will congratulate you a thousand times. This is a true birthday, and only then may you truly rejoice and celebrate a day of birth. I congratulate those who are already on this Path and they can celebrate the Master's birthday only if they have well-learned what he has taught, and are living up to his teachings. If they are so doing, I will accept their congratulations not once but a thousand times.

If this work is not done, then what is the use of celebrating by singing and playing music? What I am telling you today is no new thing, for these teach-

ings have been given out by all Masters in the past but again and again they are forgotten, so they continue to come to revive the old, old Truth. Whatever I have learned is through the grace of my Master or the God within him; or through the parallel study of religions. You should take all these things deep into your heart, and bring them into practical use every day. Then your coming to this world will be worthy of congratulations.

THE MASTER'S TALK

(Continued from page 12)

Master wrote to me. He wrote sometimes out of love. One letter has been my guiding star all through my life. He wrote, "We saints come into the world. We have no easy life." He continued: "In the Satsang, so many kinds of people come up. Some come to pray and to appreciate—they come to love and surrender—and others come only to find fault, to criticize." He said, "If a bad man does not leave off his bad habits, why should a good man leave off his good habits?"

I think this is the sum of what I can give you. If you keep to it, God will help you. Whether I am here or not, the God in me, with the Master's grace, will help you. Love knows no showing: he feels it at heart. He gave me one or two things: once he gave me a very big carpet: he gave me something to wear; he also gave me an overcoat. I am keeping them for worship, you see? Whom you love, you love his things, mind that. I was thrilled when I came to know this is Master's* . . . [*there is a very long pause, while Master cannot speak because of tears*] . . . "Love, and all things shall be added unto you," that's all right.

Have respect from the heart. It is not a matter of show. The more you live a righteous life and practice true living, the more you live up to what you are told to do, that eases my burden—my burden. You help me, that's all I can say.

* Master is referring to a carpet next to him. Just before Master began his talk, it was announced that the carpet on which he was sitting had been used by his Master. Upon hearing this, Master pulled the carpet from underneath him, and gathering it together, put it on top of his head. He then put the carpet next to him, where it remained throughout his talk.

Wildness.
Strain against dark.
Struggle for remembrance.
Fight and fail and then surrender
brings light.

Jewel,
Star in dark night,
Restorer of deep peace;
Let no other be in my heart:
Master.

Master:
A gentle hand
That strokes away some fears
I never even know I have.
Thank you.

MARY SACKS

I have great love for all of you. Indeed if you knew how much I love you, you would dance for joy. You will become so intoxicated by His love that it will carry you straight into the arms of your Beloved within. In this way only will you have celebrated the Master's birthday as He wishes.

KIRPAL SINGH
February 6, 1970