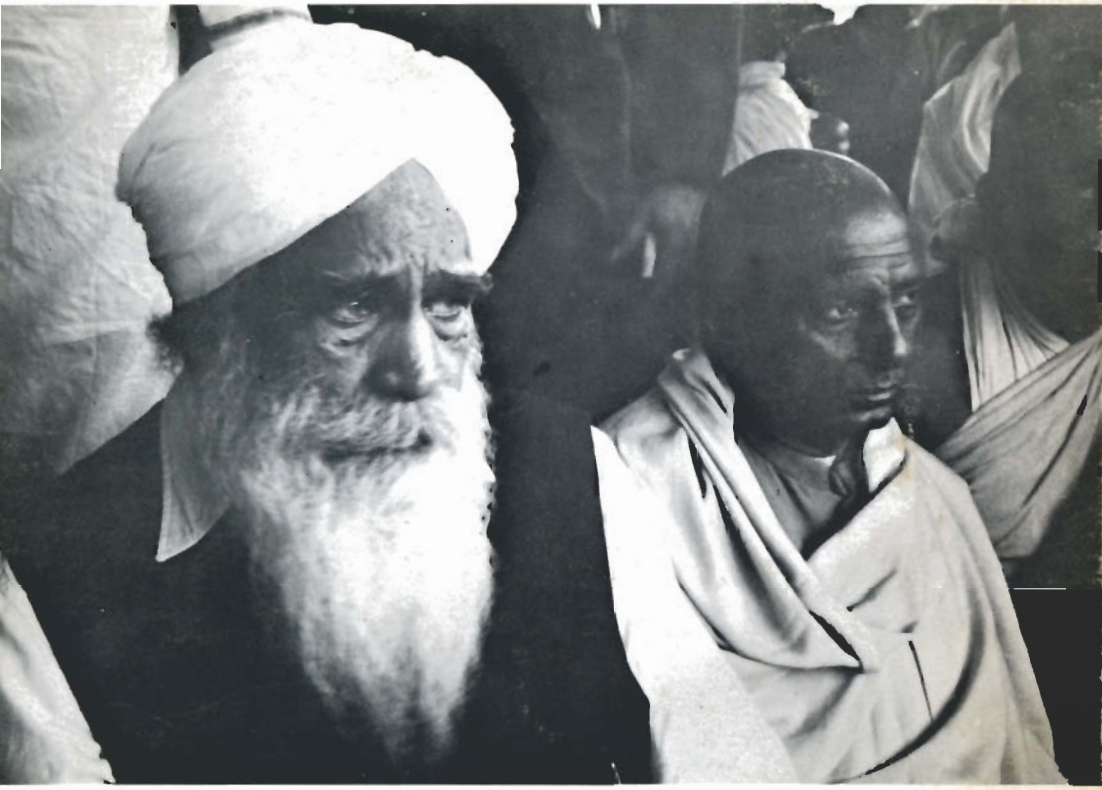

Sat Sandesh

the message of the Masters

March 1976

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Sat sandesh

March 1976 volume nine number three

FROM THE MASTER

What is a True Satsangi? 2
The Master's Talk

Man is in the Make 27
from an early discourse

OTHER FEATURES

Poem: Rescue me from me 17 *Donna Jewell Pollard*

The Life of Guru Amar Das 18 *Michael Raysson*

The Minutes of the Board Meeting 30 *Helen Von Aldenbruck*
Anaheim, March 13, 1976

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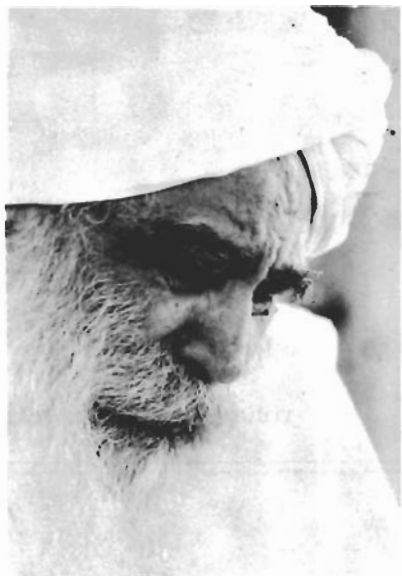

THE MASTER'S TALK

What is a True Satsangi?

QUESTION: *For many years of my life I have been holding strictly to the principle that you should not partake of sentient flesh of any kind or any poison of any kind. And for that reason I have felt that you are doing wonderful work. But I can't understand why you draw the line on eggs.*

THE MASTER: About eggs: We are to use suchlike diet that is a helping factor. We want to have control over our passions. Anything that goes to flare up passions is to be avoided.

QUESTION: *Oh, I see. And eggs certainly do. I understand.*

This was the farewell talk given by Param Sant Kirpal Singh Ji at Louisville, Ky., Nov. 11, 1963.

THE MASTER: I tell you now: there is an equivalent to eggs in the dietary system. I will give you a small prescription: one-half a walnut, two almonds and four currants will give you the strength of two eggs. . . .

I am very glad to see you all here gathered together.

QUESTION: *I'd like to understand why you don't have them stop smoking—giving up tobacco, when you have them stop eating certain foods. It's very harmful to the body. I mean, why don't you demand that immediately as you do the other things? I'm just asking you; I'm not criticizing—just wondering why tobacco isn't considered harmful.*

THE MASTER: *All* intoxicants — the word I use is "all." Smoking is also an

intoxicant. For instance, when a man is going to murder someone, he wants a smoke first.

QUESTION: *I know. But you don't require them to stop smoking.*

THE MASTER: I always stop it, please —in India and everywhere. I say *all* intoxicants.

QUESTION: *Well, they haven't, though.*

THE MASTER: If they haven't stopped, that's another thing.

QUESTION: *But you don't require it of them.*

THE MASTER: No, no, there's no question of requirement. You see, it contains nicotine, and if you were to continue smoking, it would also give you a fit. It does.

QUESTION: *Do they have to stop smoking before they can be initiated?*

THE MASTER: Intoxicants, yes. I do in India. Our Master said that about 360 or so diseases arise only from smoking.

COMMENT: *And it's a bad habit.*

THE MASTER: It is a bad habit, too. But it also has a bad effect and gives intoxication; it is intoxicating. You'll find that whenever a man is going to murder someone, he first has a smoke.* Generally you'll find it like that. It gives you a fit.

COMMENT: *Well, some of the group leaders smoke.*

THE MASTER: Do you mean to say that those who are group leaders have become perfect? They are on the way; they are all imperfect people. We have to carry on the work with them. But they *must* stop. That's no reason why they should not stop. If they are leaders, it does not mean that they should act like bad examples. You are right there.

COMMENT: *Yes, but we didn't do that in the beginning, did we?*

THE MASTER: Always—in India, at least. No one is allowed to smoke at Satsang or anyplace; "No smoking": even those who come and are not initiated are also not allowed to smoke—even those who are addicted to it.

COMMENT: *There are some people who are very sincere and very devoted to you, but they don't understand that they're not supposed to be smoking.*

THE MASTER: I think for the future that should be made clear to them; that's all right. Intoxicants include smoking. I tell you one thing: intoxicants such as wine affect all at once. Smoking affects slowly, but in the long run it is injurious. *Unani* doctors say that 360 or so diseases arise only from smoking.

What is bad is bad; it cannot be made good, you see. Those who are addicted to it simply make little allowances to meet with their own purpose. This is bad. But so many things are prescribed and people don't do them. They should.

QUESTION: *Do almonds make you grow spiritually?*

THE MASTER: Well, they are *satvic*. What do they give? They don't create any other thing. They are a helping factor. All nuts are proteins.

QUESTION: *Maharaj Ji, what can we do or what must we do in order to increase in us the feeling of love?*

THE MASTER: Love is already ingrained in you. Simply withdraw from outside and it will develop; or get in the company of those who have love, and it comes by radiation. The more you come in contact with the Light and Sound Principle, which is Love personified, the more you come in touch with that, the love in you will flare up. And the out-

* This observation—of smoking as a psychological crutch enabling us to overrule our consciences—has also been made by Tolstoy and Gandhi.

ward company of those who are lovers of God will give you a very great impetus.

QUESTION: *When you say "no drugs," does that also mean no medications that are sometimes prescribed by physicians?*

THE MASTER: I never said anything about drugs.

QUESTION: *I thought I read that on the initiation application.*

THE MASTER: "No drugs" means intoxicating drugs, not the ordinary treatment.

QUESTION: *But medicines would be all right?*

THE MASTER: Medicines are there only to help you. Naturally, nowadays people are coming around to appreciate the natural way of healing by vegetables and other things. But medicines do little or nothing, I tell you. It is the soul that has the curative power. We simply clear the way to help the soul.

QUESTION: *I was told the other day that there was a homeopathic medicine you could take to stop smoking in three days.*

THE MASTER: Yes, that is calcarea phos, 3 x. It gives you an aversion to smoking. 3 x is the potency. You can get it from a homeopathic doctor. It is calcium, you see—calcium and phosphorus combined, 3 x.

These are tablets that are already prepared. Put 8 or 10 tablets in a glass of water and take a small spoonful every five minutes for two hours or so.

QUESTION: *Are we supposed to tell the new applicants for initiation to stop smoking before they are accepted?*

THE MASTER: Well, yes, they should; that is, I tell you—one thing. Some things give an instantaneous effect—they affect you very quickly. Smoking affects you later. But it is to be stopped. They *should* stop.

QUESTION: *Now do you wish to give your message?*

THE MASTER: If you like. What message do I have to give?

COMMENT: *Well, give your talk, then.*

THE MASTER: All right.

* * *

YOU KNOW that Christ once said to his disciples, "I don't want to make you slaves, but friends." Slaves do not know what a friend can be. Slaves only know how to do what is said. You can appreciate anyone if you work along with him and see what he is doing. So Christ said, "I make you my friends." I think it is better that I address you as friends: because I have told you many times that I am a man like you, with the same privileges that you have from God. But I have developed in a certain way; you have not. And that development is due to the grace of God, or the God working through my Master: that is, how to die while alive, how to be reborn, how to be cut off from the attachments of the world, the body and other things. That is a way within you already.

So I love you as friends, I would say. I regard you as the children of Light. Because I love God and that Light is everywhere, so I have to love you and have regard for you as well.

What I would especially like to bring to your notice is that initiation does not mean that you have become perfect. It is a way to perfection. One does not become a *satsangi* simply by being initiated. The word satsangi means: *sat* means unchangeable permanence; and *sangi* means one who is constantly in contact with it. We have been put on the way to analyze our soul from mind and the outgoing faculties and to have some touch, some contact, with the God Power. When you remain a constant com-

panion of that God Power, only then will you become a true satsangi. Now you have something, of course, to start with: you have learned how to contact it. But unless you begin to be conscious of that power all through, you are not a true satsangi.

We have to work up to that. We have to mold our lives in accordance with the principles of *satsang* in thought, speech and action. If you simply take a medicine and put it on the shelf, will your disease go away? All Masters say that those who live up to what they are told are destined to have the Master become their slave.

Let's say that a father has four or five children. Some children obey him, others do not, and some children—not just because of obedience—even surrender to the will of their father. As I told you yesterday, when you surrender, the Father becomes your slave. If a father has a very obedient son who just works according to his intentions and never asks for anything, what would the father do? When he leaves, he would simply hand over his key to that son, not to everybody.

The Master says, "Always look to the interest of others. Don't let others starve." That is what is required of those who live up to what they are told.

Love requires, first of all: "If you love me, keep my commandments." We don't keep the commandments: some do with modifications which suit their own interests. Unless we live up 100 per cent to what the Master says, we cannot truly get to know what God is.

So, "actions speak louder than words." And thoughts are even more potent. A satsangi must, in his daily conduct, reveal what he is: not what he says, but what he is. If he says, "Love all," then see whether he loves all. If he loves all, is he always ready to help others, without any show? If he still loves, is he ready to sacrifice his everything for them? Everyone can know so much about these things: libraries are full of them; scriptures are full of them; but it is just like —what do you say?—loading an ass with books. What is it really? If a paddle or spoon moves through a sweet dish, will it get any taste out of it? To know so many things in your brain will do you little or no good; or perhaps it will do more evil than good, because then you will act and pose: "Oh, I know so much." But you don't live up to it. So the main thing is, we must live it, and live it not willy-nilly, but with pure love and devotion.

Obedience comes next. And obedience is also not sufficient: we should surrender. This is what is needed. All Masters have been saying that. If someone finds some shortcoming in you, what does he say? "Oh, a satsangi is like that. Perhaps the Master teaches that way." Some people have been writing to me on account of some shortcomings here or there. I always reply to them, "Pity it is that I have to carry on with imperfect people. They are all not perfect—they are all on the way to perfection. Those who are on the way to perfection, here and there, they do fall. So just forgive and forget. We should be on the way for the common cause of God."

That is why what is needed is to live up to it. Truth is above all, BUT TRUE LIVING IS STILL ABOVE TRUTH. People don't know whether you can have a contact within with the light of God or not: they will see how you live, how you behave, what your treatment of others is. Are you fighting with others for selfish motives? Are you usurping others' rights? Are you sucking the blood of others? They will see you from that level. Here's a bulb. If the glass is besmeared with filth, although the light is there, it won't give off light. So the bulb should be pure,

quite clean, without any dirt. Our hearts must be pure: what we have in our hearts should be at our mouths, and what is at our mouths should agree with our thoughts. When there is agreement between these three, then consider that it is right. Sometimes we do one thing for many days; it becomes a habit. Habit turns into nature. It is very difficult to remove that habit that has formed itself to our nature.

So, first of all, what are we to do? I would say, perform no action in secret. There is no doubt about it: you will find this a very helpful factor. Perform no action in secret. If anything requires secrecy, abandon it at once. Deeds of darkness are committed in the dark. This is the first thing. That is the criterion of a sin: you want secrecy. Just consider this in all your ways of life.

Then, further, do nothing which, after having been done, leads you to tell lies. That is also a criterion for something wrong. Lying follows a sin because you want to conceal it. I tell you, the criterion of a Saint is that you will find him doing the same thing everywhere, inside or outside, at midnight or during the daytime, in the pulpit or in private rooms. Hafiz says, "When we go to the pulpit we give very long yarns of talks, but when we go to secret places, we do otherwise."

Mind that, God is within you and the God Power—the God-in-man—watches everything. How can you deceive him? You can deceive others. Our Master used to say, "If a child of five years of age is sitting by you, you won't do anything unbecoming in his presence. You will require secrecy." When you think that when the Master gives initiation, the God Power takes possession of you within, looks to the very thoughts that arise and knows the very trend that you have to follow, then how can you deceive him? So I always say, "Be true to your own self." If you are true to your own self, how can you deceive others? This is the main criterion.

And further, don't desire evil for anyone, irrespective of creed or color, even in thought—for anyone, not just necessarily your initiate brother: because whatever thought arises poisons you. Others don't know it, but you will be poisoned. And because of their radiation, you will find that thoughts are more potent. The other day I gave you the example of Akbar the Great, King of India. Birbal was his minister. He told the King that whatever a man thinks about anyone reacts in the other's mind. The King said, "How can that be proved?" So the minister took him away to some place along the roadside. A man was coming at a distance and the minister told the King, "Just think anything about him in your mind." The King was going bareheaded. He thought in his mind about that man who was approaching: "I should shoot him." When the man came by, he passed the King, and the King said to him, "Look here, tell me truly; I will forgive you if you say it; but what struck you when you saw my face?" The man said, "I thought I should break your head with my fist."

That reacts, do you see? Never think evil of others. These things are thinking evil of others: when we say anything against anyone, what is that but thinking evil of others? When we backbite, what do we do? We think evil of others. When we make parties, one against the other, what do we do? We tell this side one thing and that side something else. You are deceiving your own selves, and the God in you sees you.

I may mention to you today one incident. There are always controversies going on. In my own life, Master once ordered me during his lifetime to initiate

about 250 people in the monthly gathering. Those who were after the Mastership became worried: "What is going to happen? Everything is gone from our hands." They made parties and spread a great deal of propaganda against me, in writing, through letters and this and that thing. I was true to my own Self. The Master had ordered me to do it; and to give talks at satsang places, attend the poor, the sick, the needy, everyone. Even when I left the office, I used to be attending the sick until eight, nine or ten o'clock at night, and sometimes even later than that.

The Master had ordered me to do it; and letters about me, written by the parties concerned, began to pour in, in all languages, from different towns. They were all about the same subject: "He's such a man; he's such a man; he's such a man." And Master also knew about all the letters. There were heaps of letters from all around.

My Master had always asked me, when I went to see him, "Well, come on. please, and give a talk." And what did I do? He was sitting there, and he made me sit near him, like a son or a student. I would speak my heart to him—I would open my heart to him in a heart-to-heart talk—and the people enjoyed.

But they had arranged it so that for eight months regularly I was not permitted to go near the Master, not even to talk to him. So much propaganda was being carried on! But I would just look at his eyes, and that was sufficient for me: because eyes speak more than words.

My Master used to go to the hills. My elder brother went there (I did not even tell this secret to my brother. Why complain of the Master and his disciples to someone else?), and I simply asked him, "When you find yourself all alone with the Master, simply ask him if there are any drawbacks or if there is anything I've done wrong. (The disciple can err; only Masters are saved from that.) I may have erred knowingly or unknowingly. Just talk with the Master."

When my brother came back, I asked him, "Did you ask the Master about it?" And he said, "Yes. The Master said, 'I know he has done nothing wrong, either knowingly or unknowingly; but strangely enough, so much water passed over his head, but he never came to me to tell me about it.' "

So naturally, when Master returned—I never asked any time from my Master— I said, "I want a few minutes with you."

"Oh, yes, you're welcome."

When the day had passed and it was about nine or ten in the night, he sent for me and said, "Close the doors."

I was with him, sitting by him. I told him, "I did not come to you because I know that you are in me and seeing my every action—watching my every action and also the trend of my life: you know where I am going. That is why I never came to you."

He was all wroth. He said, "Those people have created so much hell."

I said, "Well, I have not come for that."

What did he say the next day? I used to always sit at the back, just watching. He sat on the throne—on the pulpit—and said, "Well, Kirpal Singh, come on, give your talk!"

And those around him who were making parties said, "No, Master, we won't like to hear him; we would like to hear from you directly."

He said, "No, he will talk." They insisted very much. And still he ordered me: "You come here and talk to them."

Strangely enough, the tables were turned in one night. This is what I say: if at all anything appealed to my Mas-

ter, it was my frankness, my being true to myself. I think it is a great qualification.

If we are true to our own selves, how can we sin? How can we make parties and talk against others: I write you one thing, you write that man, that man writes someone else; and that goes on, creating friction and parties. You say, "Oh, well, I have not done anything; I'm quite all right; I'm his slave; I'm his servant; I've practiced sacrificing"—that means cutting the very roots!—The result is that the whole satsang is defamed. That has been the cause of trouble here, too, honestly speaking. Through God's grace and through your cooperation, I think most of it has subsided. If anything is still there, I would request you to wash it away, by love.

Do you know how many days I have spent on that? Even in Chicago? We must be true to our own selves. Anytime the Master asked me something, I would answer him. Why do you conceal it from your Master? We are even sometimes going to, I mean, dethrone the Master, and we make parties like that. What nonsense it is! Is the Master made by you? Or is he made by God? So you are saved from suchlike things if you are true to your own self. The only true sympathizer of yours is the Master. And nobody else.

So, do nothing for which, after having done it, you have to tell lies. Thank God, thank my Master (the God in him) and the cooperation of you all, that this thing has subsided. We are now all in a loving embrace.

One thing more I would say: try to help somebody else. You are not born for your own selves. Share your incomes with those poor fellows, those who are needy, those who are hungry, those who are unclothed. Always try to share; because God resides in every heart. I gave you a parable on how to feed each other: "Don't bend your arms." So always stretch out to others. This way you will be saved from many things.

And one thing more: Never try to remain alone, unless you become a Master—perfect. Let all your words and actions be as if you are in His presence, whether you are outside or inside or anywhere.

Two seekers after truth went to a Master to be put on the way. What did he do? He gave them two pigeons and told them, "Go someplace where nobody will see you and kill them." One man went out behind a wall, killed the pigeon and came back: "Master, I've killed it. There was nobody there." The other poor fellow was hunting, knocking about from place to place, in many secret places, many lonely places, from morn to night. He could not find any place where nobody was seeing him. He came back: "Master, I'm helpless. I could not find any place where nobody was seeing me." "Who was it?" He said, "The very pigeon was seeing me." When he went to kill it, it looked at him.

It was the God in him. Just think. These are very simple things, but they are pregnant with meaning.

God resides in every heart. He also resides in you. He is watching our every action. Similarly, God in man, the Master, also looks to our shortcomings, but he does so lovingly. He wants to wash them away. So always remain in his presence. That is why Kabir said, "When the Master initiates you (Master is not the body; it is the God-power working in him), he resides with you forever." One thing: he is always present. Can you do any sin, tell lies, deceive others, act or pose? No.

And further, just live up to what he says. "If you love me, keep my commandments." Their purpose is that they are not to be transcended. If anything

happens unknowingly, that is another thing. But don't intentionally do anything that he wants you not to do.

If you do these things, you have nothing to fear, even in the three worlds. These are the things that are required —to be lived up to. They are very simple things. What should you do, then?

Every day, both in the morning and the evening, put in time for your meditation. How? Like a child. When children sit together, they forget everything. Do it like a child, with a clean heart, with enmity toward no one. The kingdom of God is for the children. A child goes to his mother. Does he draw any inferences to go to her? He goes simply out of love. He embraces her and goes into her lap. Say your prayers like that.

In the evening, too, keep your spiritual diary. What do you do in the evening? Introspect yourself like a hard taskmaster: "What have I done today?" In the beginning you won't find any shortcoming in yourself because it has become a habit. There are so many drawbacks in us. I was a voracious reader of the biographies of the saints and great men, in my student life; I think I read more than 300 biographies. I found that each man had introspected his own life; he did something to supervise his own self. But how can we do it? Make no allowances; like a hard taskmaster, don't spare yourself.

Then what will you do? If you have done anything wrong, repent; that is very necessary. Shed tears: "God, forgive me; I won't do it in the future." And then, what will you do? For the future, be on guard. This is what is meant by the diary that has been given to you. I've kept a diary all through my life, even as a student. We don't care what we are doing. Something passes out of our mouths and we don't even know what we are saying.

Think twice before you say something: how will it affect another? Think twice about what you write. When you are in anger, don't reply to anyone. Go to a separate place: like a plague-stricken man, don't show your face. Be in a normal condition, and then greet him. If a man is not perfect, he has already let himself down, and others are also let down.

The purpose of the diaries is to recall what you have been doing from morn to night. You may have read about the Pelman System of Memory. That system is based on remembering what you did all day. In the beginning you'll say, "I rose up, I took a bath and ate, and went to my business or shop." But when you go into it, well, when you were just taking a bath, what were you thinking?

Even thoughts are potent. These are the things that have to be watched. If you do it, well—it is not difficult to meet God, but it is difficult to make a man. For that reason: *See no evil* and *hear no evil; talk no evil* and *think no evil.* You will be saved. If anyone sees any evil against anyone, he says, "Oh, yes; he's like that." He works like an unpaid apprentice of the C. I. D.* of God. He's watching, I tell you.

We do not care for these things. The result is that we do not progress. If, by God's grace, you have been given a contact with the Light and Sound Principle, what stands in the way? Simply these things. So each one of us must work up to that. Some may say, "We are seniors; that's all right." Others say, "We are old disciples; the new ones coming up are behind us on the path." No, no, no, no. A new initiate who lives like this will go ahead of you. Whoever does it, he will have it, that's all. So we have to be very careful about that. These are

* Confidential Investigation Dept., the Indian equivalent of the American F. B. I.

very little things, but little things harm you more than anything else. If you just take care of the pennies, pounds will be saved. If you don't care for the little things daily crossing your mind—thinking evil of others, seeing evil in others; talking, hearing about it—they, after all, will affect you.

Once there was a rishi living in a jungle. A king went to the jungle to hunt. He found the hut of the rishi and entered it to ask for some water. He had a bow and arrow, and he thought, "Perhaps, instead of taking it home, I will keep it here." He said, "Rishi, I will leave it here, and when I come back, I will take it with me." The rishi said, "No, no, don't leave it here." "No, no," the king said, "I think you won't mind it." "All right," said the rishi, "Let it remain here."

So the king left the bow and arrow there. Now, the rishi was a rishi. How it affects, I tell you! He would go by the place where it stood and muse, "What is it? A bow and arrow." Then he would walk on. Once, twice, thrice a day, when he passed by, his attention fell on those two things. Then one day he thought, "Well, let me see what it is, after all." He took it and tried out how it worked. He became a hunter!

If you see things like that, be very cautious. A man who has occult powers can live among the snakes, and the snakes' poison won't affect him. But any man who has not got that occult power is bitten and suffers. That is why I sometimes say, "Behave. Be very cautious." Had the rishi not allowed the king to leave the bow and arrow there, he would have been safe. But the daily passing by and thinking, "What is it? What is it?" went to make an impression, until he eventually thought, "Let me see what it is." And he became a hunter.

If you care for these very small things, you will see for yourself what you will become. Iqbal, a great poet, who has passed away now, said, "Why did prophet Moses go to Mount Sinai to seek God? Did he not know that God is after finding some man on earth? He is looking for us." We are not men, we are beasts in men. By appearance we have the man-body, but in our habits, our nature, our everything, we are like beasts, like animals; and even worse that that: we are even worse than serpents biting. So, God is in search of a man who is a man. Why should a man go to the mountains? God is searching for us. He is going all around looking for us, but He can find no one.

Baba Jaimal Singh, our grand-Guru (the Guru Master of our Master), was living by the river Beas. He went to the Murree mountains and passed by our Master when he was busy in his work as an S. D. O.* One woman disciple was along with Baba Jaimal Singh, and Baba Jaimal Singh told her, "I've come for this man." And the disciple said, "He has never accosted you, never greeted you." And Baba Jaimal Singh said, "Yes, he will."

Even the Masters are seeking for somebody who is a man. After all, it is no easy job. The very soul trembles on becoming a Master. It is a selection by God; with His help only can it be carried on. Never dream of that, I tell you. Be disciples. The one who becomes a true disciple is sometimes selected for a job. These things that appear to be very trifling are very important.

For that purpose, the diary system has been introduced. Perhaps you have not appreciated the true meaning of it. If any of you have been given something to start with, and you live up to it, why don't you progress? You must

* A Sub-Divisional Officer in the Military Engineering Service.

have gone on for years now—some for eight years since I was here last—and no new things have come up. Some even had better experiences before. Then, where do you stand? How many of you have gone to the third plane? I don't think you are all lingering on the astral plane. What is the reason why? Because we don't live up to what we are told. We simply make allowances; in our zealousness we think, "We are seniors; we are good speakers," this and that. No, no, no. We cannot deceive God. Perhaps this is the only thing I have to tell you that will be of your use: to abide by these words in your heart and live up to them.

Just keep your diaries. Be regular in your meditations. Like a child going to his father every morning, always be in His lap. It does not mean that you do not do your work. Do your work. Do that which has been allotted to you by God in order to look after your families, your children and others. Then help others.

So this is what is needed. Don't forget your own Self. It is the grace of God only.

Once there was a Master who initiated a King. And the King was always boasting: "I'm a king; I'm a great man; I'm this; I'm that. I'm very wonderful; I can do this; I can do that." Of course, Kings can do anything they like.

So what happpened? One day the Master told him, "Look here; what is your value? Have you ever considered it?"

"Oh yes, I'm of very much value. I'm worth tons of gold and emeralds. I'm a King; at my beck and call a whole army of troops is there, ready to fight."

"All right," said the Master. "Will you permit me to do something and let you know what your real worth is?"

"Yes."

"Then, all right. Lie down. Simply relax yourself. Close your eyes, and don't mind what I do."

What did he do? The King lay down, relaxed with his eyes closed, and the Master took him by the legs and slung them around his neck and carried him around in the street calling: "Look here, anybody! This is the king's corpse, his dead body. Will anybody purchase it, for one dollar, a half dollar?"

He came down to one penny, even a half penny. Whoever saw it said, "Oh, this so-called Guru has killed the king! We'll all be caught." They all fled away in fear. Even for a half penny no one wanted to purchase the body of the king.

He brought the king back: "Well, do you know what your worth is, please? Have you heard it with your own ears?"

Then he said (he already had these words in his mouth): "Man has no worth."

It is God's grace that gives you some worth. Otherwise, what worth have you got? If you die, nobody keeps your body for more than two days—it will give a bad odor. So it is His grace that we are working in the body, it is His grace that we have got something to know God, it is His grace that we have been put in the body. Even if we have made some progress on the way, it is His grace; and the grace of Who?—God working through the Master, not God living in the heavens.

Mind that, be a good servant. Whoever really becomes a good servant, in the true sense of the word, becomes a Master.

These are my few words. God knows whether I will come again or not: it is in His hands. But if you live up to this, you will never be left alone, and God will help you. Convey these, my words, to whomever you meet. Love one another, that's all. I think if a father sees

his children in an all-loving embrace, he will be pleased—even to hear about them. At least I am pleased. Before I came I was not so pleased as I am now on leaving. You have a more loving attitude, and I wish you to progress still more.

Love beautifies everything, that's all. If there are any shortcomings anywhere, realize that each one has his shortcomings: forgive and forget. That's the only thing we can do.

I tell you, as my Master loved me, I have loved you—for no compensation, but to do the will of my Master. I wish you would live up to what you are told to do, that's all. These words are coming out of my heart. If you just abide by them, you will progress wonderfully. God never leaves anyone alone. Christ said, "I shall never leave thee nor forsake thee until the end of the world." Bodies do leave; but that God Power working at the human pole does not leave.

So, with these best wishes I would like to depart; but my wishes will always be with you, and I will always be hearing from you. And if loving thoughts are radiated to me there, I'll simply be too pleased. If any father sees his children loving one another, I think the father is pleased. If you are obedient, so much the better; if you surrender yourself, all is yours, I tell you.

This is the greatest thing, and it starts from keeping a diary, I tell you. Don't underrate the diary; it means something. There are those of you who have no time for it; but like a hard taskmaster, don't spare yourself. If you do this, one and all, you will find change in your lives. You will see change for your own selves. This is, I think, all that I expect of you. It is in your own interest and earns my pleasure for nothing. Our Master used to say, "Don't be doing civil disobedience and lie down and let everybody carry you while loading you on cars and trucks. You should also help." That is helping the Master, too, in a way. The task becomes easier. What does he want to give you? God—I tell you honestly; but you're not ready to have It. He will give you something, but you don't appreciate it.

My best wishes have always been with you and remain with you, with God's grace—the God working through my Master.

* * *

COMMENT: *On behalf of the group known as the Ruhani Satsang of Louisville, Kentucky, we wish to express our deepest thanks.*

THE MASTER: No—no thanks. Thank you. True thanks will be given when you live up to it, each one of you. I don't think that you're not living up to it, but still, become ideal.

QUESTION: *Master, I have a question.*

THE MASTER: Yes, please.

QUESTION: *I judge that the love you're talking about is a very positive out-going type of force or emotion or whatever you want to call it. Speaking for myself, and perhaps for quite a few other members of this group, I find it very difficult to really love everybody. Very difficult. I find it possible to take a negative approach and maybe suspend my dislike of people. But if somebody wrongs me in my judgment, about the best I can do is, well, I won't dislike them. But as far as turning on a positive power of love, that is extremely difficult. And, of course, in addition, it seems to me fair to say that there's a very marked temperamental difference between a scientific man with a scientific point of view, who certainly is not so trained in the power of affection and love as a man, say, whose bent is toward politics.*

Then, the only additional comment I have, if you want to call it a question, is this business of God-hunger. I'm afraid I, speaking for myself—and this is a moment of complete honesty—I'm afraid I don't hunger for God. I think that may be my trouble. That may be the reason I'm not progressing any faster. I mean, God to me is a theoretically desirable person or force or state or condition, or whatever—you look at it one way one day, another way the next—but I'm afraid I don't actually hunger for Him, hunger with all of my heart and soul. Can you suggest any practical means for people in my predicament that would speed us up?

THE MASTER: Yes. It is the grace of God that we have the man-body. Out of millions of people, we may not have a very strong hunger, but we have made some choice, and by a little discrimination we have considered that this is the right thing for us to do; it appeals to us. Out of millions all those who are given up to the other things, how many have come this far? Those who have some inkling, even some slight thought, have it by discrimination or as a reaction of the past. Sometimes a man is born with this way of living and has it as a child; others gain it by discrimination and by the company of those who have been on the way. If you want to be a doctor, then sit in the company of doctors. By their company, by radiation, by constantly living with them, you will naturally develop an interest, a hunger, to be a doctor.

Some have had this as a child. But generally, when we come up, we use the intellect: we have to work by discrimination; that is, to discriminate right from wrong. But when we get even a little thought for the mystery of life and what it is, I consider that day to be the highest in a man's life, the greatest day in a man's life: because that question cannot be stamped out. If you stamp it out by being very busy in one way or another, that question will still be raked up. When God sees that raking up, He makes some arrangement to bring you in contact somewhere, where you are put on the way.

Then further, company helps you: discrimination and company, and getting something to contact within. When you sit by ice, all heat will go. Naturally, when you come in more contact with this, your hunger will grow further still —and then, more and more: the more you have of that taste, naturally it will result in your having more in comparison with others. As I said at the beginning of this talk, we are not made satsangis in one day. "Rome was not built in a day."

It is because we have some inkling of this that we are together here. Why are not thousands or millions of people living in the towns here? This is the fate of those who, by the grace of God, have had some inkling of this and that inkling enables one to *seek,* either by discrimination or through literature or by company. He makes some arrangement, somehow or other, to bring him into contact somewhere, where he can be put on the way.

To be put on the way, as I told you, does not make a man a satsangi: we are on probation on the way. The more we contact that God-into-expression Power, all qualities will become ours. We are souls; we have the same qualities as those of God, but they have been hidden. I mean, deep down you have that inkling, and you have had some contact. The more you have a contact and the more you are in the company of those who are that way, the more your hunger flares up and becomes strong.

This way is the only way. We cannot

love everybody—that's right. If you have no hatred for others, you have improved: that is only if a man thinks evil of you. If you have no inkling like that, naturally it won't affect you. It will go back and affect the very person from whom the thought emanated. You are saved. Love comes next. When you come in contact with God, as He resides in everyone, love will be developed. It is already ingrained in us. But if you have no hatred for others, I think this is, on the way, halfway to perfection. Then naturally you are saved from so much.

With due deference, I quite appreciate this frankness. Really, we are on the way to it. That is why I suggest keeping the diaries. I quite see that a man does not become a satsangi in one day. We are called a satsangi: we have not become one so far. To become a satsangi, we have joined this thing; we have got something. If we go on earnestly like that, I think we will be overflowing with the love of God and also those with whom we come in contact. When you come in contact with some God-intoxicated man, with a man who is overflowing with God, the same intoxication is radiated to you.

So, we are all on the way to perfection. If we start that way, the day will come when we will reach our goal. At least something, either as a reaction of the past or by discrimination or by company, has come within us. We are trying, of course, to go. The flesh is strong, but the spirit appears to be weak. But it helps when we come in contact with it. That is why I suggested to you to have group meetings. And every morning, after meditation, take up some scriptures. They will give you an impetus to be on the way—to hie on the way.

These are the helping factors. If you are really after it, the day will come when you will become like that. If you sit by a wrestler daily, you will begin to exert yourself. You cannot become as strong as a wrestler in one day, but, in time, by regular practice, you will become like that. "Every saint has his past and every sinner a future." There is hope for everybody.

God help you, that's all. My best wishes are with you. That's all I can say.

Master, Master, i am tired
i have carried, i have sired
thousands of children
millions of deeds
billions of flowers
trillions of seeds
Over and over
Born here to die
Rescue me
From me

i have wandered countless years
First through laughter, then through tears
Laughing and weeping
Wandering and lost
Wanting and having
Paying the cost
Over and over
Death and re-birth
Rescue me
From me

When at last, through Grace alone
You have come, made me Your own,
Thousands of wonders
laid at my feet
Drowning in mercy,
Still i retreat
Over and over
Father, i stray
Rescue me
From me

Master, Master, pity me
Break my will that i may see
You as the potter
i as the clay
Pound me and shape me
Fire me to stay
Over and over
Father, i pray
Rescue me
From me

DONNA JEWELL POLLARD

The Life of Guru Amar Das

by Michael Raysson (Reprinted from SAT SANDESH, January 1971)

GURU NANAK came and spread the flame of Sant Mat to the wide world. Lehna Ji he molded into his own image as Guru Angad; and Guru Angad in turn made Amar Das his own.

In this age there was pitch darkness; he arose like a Sun.
With him the field of Truth germinated and the fruit of Truth was produced. . . .
The wise being Guru Nanak descended in the form of Amar Das.

BALWAND AND SATTA

PROLOGUE

With Guru Nanak the great history of the Sikh Gurus began, a history which extends in an unbroken line to the living present in the form of the beloved Kirpal. Third in this glorious line was Guru Amar Das, whose life presents many striking parallels to the present day Father of Naam. He searched many long years for a true Master, at last finding him in Guru Angad. When his Master appointed him as his successor, he (Guru Angad) foresaw that his own family wished the guruship as a throne and so he sent Amar Das away to start a new forum where all brothers and sisters in God could sit together on one platform and imbibe the teachings of the Masters. Guru Angad's relatives brought propaganda against him and claimed his seat as their own; so he gave his seat to his rival saying, "You are the true king," and made no claims of his own. The sun is the sun. Wherever he went there was Light and those who came in search of Light found him.

The brahmins and kings who came to see him had first to eat from "the Guru's Kitchen" with common people and untouchables, before a sight of the Guru could be had. To the Muslim women with veiled faces he said, "If you want to see the Guru, why veil your face?" and this practice too was ended among his following. He continued the teachings of Guru Nanak, and explained to all genuine seekers that the greatness and fullness of the Word can be found only at the feet of a True Guru. He said, *The avatars came but never found the true extent of things. God gave Lord Brahma the Vedas, but he did not understand their true import and wandered in transmigration. . . . O Nanak, this contact comes through a Godman alone.*

So the people who were hungry for this thing came to Guru Amar Das and he gave them some of that very Life Impulse, a drop of all consciousness from the limitless Reservoir . . .

THE SEARCH

Guru Amar Das spent full seventy years in search of God. He went to all sorts of sadhus and "holy men" in his search, but he could find no one who would show him the Truth.

How can the lotus bloom without the sight of the Sun?
How can man obtain salvation without a Guru?

He saw that his life was passing in vain in spite of all his efforts.

O Saints, how may I find the Lord by whose glance of grace I may get enlivened?

Without the Lord I cannot live, O
contact me with the Guru that I
may drink the Water of Life.

Every year in his search Amar Das went barefoot on pilgrimage to the Ganges at Hardwar. On returning from this pilgrimage one year he stopped to eat with a fellow pilgrim. Noticing Amar Das's piety, the man asked him who his Guru was. "I have no Guru," Amar Das told him. "Alas, I have committed a great sin! I have eaten from the hands of a man who has no Guru."

In deep distress Amar Das lost all desire to eat or perform his secular duties. From deep in his heart he prayed:

O God, mercifully grant I may
meet such a Guru
Who has the alchemical power of
turning dross into gold.

Such prayers cannot but bear fruit. It so happened that at this time Bibi Amro, the daughter of Guru Angad, was married into Amar Das's family. She would arise early every morning and recite the Jap Ji and other hymns of Guru Nanak and do her meditation. One morning Amar Das heard Bibi Amro's chanting and as he listened to the verses relating to the saving grace of a true Guru he fell into a state of deep intoxication. He went out to Bibi Amro: "Who taught you these songs?" "My father, the great Guru." "You must take me to him!"

As soon as arrangements could be made they set out to Guru Angad. When Amar Das arrived, Guru Angad came out to embrace him but Amar Das fell at his feet. It is said that Amar Das's delight was like that of a poor man who has gained the wealth of the whole world.

DISCIPLESHIP

A beautiful gem is the story of Amar Das's discipleship at the feet of Guru Angad. It is the sublime story of his transformation into the Gurumukh-son of his Master.

Guru Amar Das obtained the same
mark, the same throne, and the
same court.
The grandson was acceptable as
the father (Guru Angad) and
the grandfather (Guru Nanak).
Guru Amar Das by the force of
love threw into the churn the
rope of the snake (mind),
And churned the ocean of the
Word with the churning staff of
Meru.

BALWAND AND SATTA

Guru Amar Das served his Master night and day. At his feet he learned the secret of Naam, a story which no book has ever told. He made his worship at the living altar of Guru Angad.

Having met such a Master all the outer practices lost their savor, for he had found that for which all outer practices were meant. His old friends, though, would still come by and press him to come with them again on pilgrimage. Amar Das declined, but he gave them instead a tumbi fruit, that is sweet on the outside and bitter within. He told them to bathe that fruit in the holy rivers and bring it back. When they brought the fruit back after their long pilgrimage, Amar Das cut it open, filled it with water and gave each some to drink. When they remarked on the bitterness, Amar Das asked them how it could still be so bitter after so many holy dips. Then he said to them, "This mind which is so full of filth, how can it be washed clean by merely bathing the physical form?"

After he had been with the Guru for some time there came a great drought in the land. There was one ascetic who was very jealous of Guru Angad and he told the people that it was because of Guru Angad that they were having a drought. If they expelled Guru Angad and worshiped him, he said, then he would bring rain by his supernatural powers. Soon the people began to believe him and they went to Guru Angad. He humbly told them, "Rest satisfied in God's Will. God has no partner in his designs and no one can influence Him." But the people would not listen and so he said that would gladly leave if that would gain their object. In this way seven villages in succession refused to receive Guru Angad, and he took refuge in a forest.

So when Amar Das came to see his Master the next day, he found the place deserted. He was shocked when he found out what happened. He asked the people if they had taken leave of their senses or if they were plain stark fools—how could a lamp substitute for the Sun? But the people went to the Sadhu and asked him now to produce some rain. For all his incantations and supernatural powers nothing came. Amar Das told them that no one but God had the power to send rain. How foolish they had been to send away one who had the power to manifest Naam in their hearts! The people quickly repented. They punished the monk and went to ask the Guru's forgiveness.

Guru Angad was far from happy when he heard of the ascetic's punishment and he turned to Amar Das and said, "You have not obtained the fruits of companionship with me which are peace, endurance and forgiveness—You did this only to please the rabble." Amar Das was completely abashed at hearing this and he fell at his Master's feet, begging for his pardon.

Guru Angad then gave Amar Das the following advice: "You should have endurance like the earth, steadfastness in weal or woe like a mountain; you should bear pardon in your heart and do good to everyone irrespective of their acts. You should deem gold and dross as the same and practice humility, for the humble shall be exalted." These words Amar Das placed on his heart and he became a living embodiment of those virtues.

True Saints are perfect in every respect yet sometimes out of sympathy for their disciples, in order to teach lessons or for other reasons unknown to us, they take on physical ailments or defects. Guru Angad had a sore foot, and occasionally it would appear to pain him greatly. One night matter was issuing from it and the Guru told Amar Das that he could not sleep because of the pain. Amar Das immediately applied his mouth to the sore and sucked it. By Amar Das's loving devotion the Guru was relieved. He told Amar Das to ask for a boon. All he asked was that his Master should heal himself; but Guru Angad quoted Guru Nanak's verse which begins:

Pain is medicine, worldly pleasure
is a disease;
Where there is such pleasure, there
is no desire for God.

Guru Angad saw that his two sons were not fit to succeed him and he also saw that Amar Das had grown into his own image. As the time drew near for his final departure from the body, one incident occurred for him to show the true worth of all three. On a moonless night a great storm came. The cold winds

blew furiously, lightning flashed and the world seemed flooded with rain. In the middle of the night, Guru Angad woke one son and then the other, asking them to fetch water at the Beas River which was a great distance away. When neither would obey their father, Amar Das, who was also there, stepped forward and said, "Great King, thy slave will fetch the water!" Guru Angad objected saying that Amar Das was too old for such service, but Amar Das replied that he had grown young on hearing the Guru's order. So he put a pitcher on his head and started toward the river. The night was so dark that he had to feel his way along but at last he made it to the river and filled the vessel. Full of the intoxication of devotion he headed through the darkness. On the way was a colony of weavers who had dug holes in the ground to put their feet while working at their looms. Amar Das fell into one of these and struck his foot on a peg. Nevertheless he saved the water. The weavers, hearing the commotion, thought perhaps some thief was about, but on peeking out they heard Amar Das singing the Jap Ji.

Because of his uncompromising and seemingly superhuman devotion to his Master, Amar Das had acquired the reputation of a madman among the worldly people. So when they saw it was only Amar Das, the weavers began to taunt him. Amar Das never minded a bit, but when one lady began to insult his Master too he could not bear it and told them that they themselves must be mad or how could they say such things about the Guru? Then he continued on his way to Guru Angad.

It is stated that the lady who insulted Guru Angad did indeed become mad, and it was only by taking her to his feet that she was cured. Then Guru Angad spoke to them of Amar Das, telling them:

You describe him as homeless and lowly,
but he shall become the home of the homeless,
the honor of the unhonored,
the strength of the strengthless,
the support of the unsupported,
the shelter of the unsheltered,
the protector of the unprotected,
the restorer of that which is lost,
the emancipator of the captive.

After saying that, the Guru had Amar Das placed in his own seat and said that he it was who would be his successor.

Significant are these words that Guru Angad gave out to his disciples before his leaving: *The Saints of the Satguru are of the nature of clouds. They assume a body for the benefit of the world and confer benefits on men. The body, which is merely a storehouse of corn, shall perish. As a rich man casts aside his old clothes and puts on new ones, so do the Saints of the Satguru put away their crumbling bodies and take a new vesture for their souls. A man in his own house may remain naked or clothed, may wear new or old raiment—that is the condition of the Saints—they are bound by no rules.*

It must be said that millions of histories can hardly begin to do justice to the Great Souls for their story takes place on planes unknowable. Yet sometimes in their own words we may get little hints of the great unrevealed story. Guru Amar Das, whose own life included those many years of hard and bitter searching, tells us himself, by way of autobiography, of his disillusionment with outer rituals and of his inner unfoldment at the feet of his Guru:

I got exhausted in my search, in performing outer rituals, etc.

We who are without understanding, foolish, stupid and blind,
Have been put on the Way by the Satguru.

I wandered through the whole world calling out for my Beloved yet my thirst departed not;
But on meeting the Satguru, O Nanak, my thirst departed and I found my Beloved in my own home.

I have been led astray through so many births,
But now that I have found Thee I am as if I never strayed.

Elsewhere Guru Amar Das added this description of his experience at the Guru's feet:

I have completely altered since I met the Guru;
I have obtained the nine treasures to spend and eat.
The eighteen perfections follow in my train;
My mind ceases to wander outside.
The Unstruck Shabd ever plays for me,
And I direct my attention to absorption in God.
O Nanak! Devotion to God abideth in whose forehead
Such fate was written in the beginning.

The Light of the World

Ever in thy kitchen, O Amar Das, are ghee and flour to eat.
Thou knowest the four quarters of the world; the Word is dear to thy soul.
Thou hast removed the transmigration of those on whom thou lookest with favor.

BALWAND AND SATTA

When the time was at hand for Guru Angad to end his worldly mission he sent for Amar Das and gave to him the duty of dispensing Naam to the world. He gave him instructions on his sacred mission. During his life he had commissioned Amar Das to build a city (nowadays called Goindwal) on the banks of the River Beas. Guru Angad told Amar Das to leave his own seat in Khadur and go there to Goindwal, where all children of God should be brought together regardless of caste or outer trappings. He then had his sons, who looked down on Amar Das as a poor servant, bow down before him. Later, however, one of Guru Angad's sons, Datu, took up his father's seat in Khadur and claimed the Guruship as his family inheritance.

As instructed Guru Amar Das set up his place at Goindwal (then called Gobindwal). There people of all castes were brought together and all outer forms and rituals laid aside. Visitors would all eat together at the free kitchen and forget their social position; if they did not, they were denied the Guru's darshan. The Guru freely distributed the heavenly manna of Naam to one and all who came with hungering souls. Guru Amar Das himself had only one suit and lived on the coarsest fare. Whatever was contributed to him was given over for the maintenance of the free kitchen and the care of the poor and needy. All were taken care of according to their wants and there was great love among the brotherhood.

Many wonderful stories are told of Guru Amar Das's grace, and the little

city of Goindwal became the center of Light in the dreary world. It is by the grace of God that wherever that human pole is, that place becomes a veritable Paradise on earth. Guru Ram Das, the successor to Guru Amar Das who spent many deeply devoted years at his feet, paid homage to the presence of the Saints or Sadhus:

Wherever a Saint walks the land,
the entire region becomes purified.

All the places of pilgrimage set up after the various gods and goddesses pine for the dust of the Sadhus' feet,
All, all wish for a devotee of the Lord so as to be blessed with the feet of a Sadhu.

Guru Amar Das himself says:

When the Satguru recites his verses and hymns,
The world blooms again by his Love.

Such was the the case also in Jesus's time, and nowadays some of us have seen that same grace still pouring out, an unending well of bliss at the feet of Baba Kirpal.

Attracted by such grace, people of all sorts came to the Guru. Pandits, brahmins, yogis and those enamored of outer rites and rituals came. The peasants and the nobly born came. At his feet their angle of vision changed. That which the scriptures hinted at was made manifest. That which they had sought outwardly they were shown in their own body-temples. One such seeker, Bhikha, having been transformed at the Guru's feet, wrote the following:

By the Guru's divine knowledge and meditation man's soul is blended with God . . .
I have continued searching for a Saint and seen many holy men—sanyasis, ascetics, and sweet-voiced pandits—
I have roamed for a year, but none of them satisfied me.
I heard what they had to say, but I was not pleased with their conduct.
What shall I say of those who, renouncing God's Name, attach themselves to mammon?
God has caused me to meet the Guru;
As Thou, O God, keepest me, so I abide.

The great emperor Akbar was a shrewd and just man. Having heard of the Guru, he traveled to his place. He ate of the coarse food with everyone else. He was impressed with the large number of people who ate freely there. He went to the Guru and asked him to accept some land for his work. The Guru replied that God had given him land with everlasting tenure. After a while with the Guru, the emperor said, "I see you desire nothing. From your kitchen countless beings receive bounty and I entertain similar hopes."

In the times of the Gurus there are many people who seek Guruship for worldly reasons. One such was Datu, the son of Guru Angad mentioned above. When he heard of the reverence in which Guru Amar Das was held and the contributions which were pouring in for his work at Goindwal, he could not bear it; since he was claiming to occupy his father's seat at Khadur, he thought all these were due him alone. He went to Goindwal. "How can you, who were just a mere water-carrier in our house, be sitting as a Guru today?" he asked, and kicked Guru Amar Das

off his seat. The Guru, who was all humility, replied, "Great King, please pardon me, for you must have hurt your foot!" And he left that seat for Datu to sit on. He then retired to his native village of Basarka singing this song of Kabir:

O Kabir, heart-burning ariseth from claims, he who hath no claims is without enmity.
He who hath no claims deemeth Indra poor in comparison.

And he went into seclusion and sat in samadhi.

Datu in the meantime was free to sit in the Guru's place and felt very proud. However, he found few followers at Goindwal, and so he packed up as much wealth as he could take and returned to Khadur. On the way he was attacked by robbers and struck in the very foot with which he had kicked Guru Amar Das.

Those disciples who had been used to the bliss of Guru Amar Das's presence were now in great distress. They left the place and searched all over for him but he was not to be found. At last they prevailed on Bhai Buddha, a very advanced disciple of Guru Nanak, to help them. Bhai Buddha was afraid the Guru might be angry with him if he found him but the distress of the disciples was so deep that he had to give in. Bhai Buddha had the Guru's mare put at the head of the search party and sure enough she made her way to the Guru's house at Basarka.

But when they came to his dwelling they found the door bricked up and a sign reading, *Whoever opens this door is no Sikh of mine, nor am I his Guru.* However, as there was no prohibition against finding another entrance the desperate disciples broke open the side of the wall. The Guru arose from his deep meditation and asked why they had opened the door in disregard of his orders. The poor Sikhs explained they had not come in the door, and Bhai Buddha pleaded: "Guru Angad has attached us, O Guru, to thy skirt; yet you have left us and concealed thyself. How are we to receive spiritual consolation?" The Guru smiled and remained silent. Unable to disregard his loving Sikhs, he mounted his mare and returned to Goindwal.

The Guru was the lover of all mankind. His heart was a great ocean of compassion which drenched all the world, continuing as he was the great work begun by Guru Nanak. The work of the Guru is really the work of God and goes far beyond our mortal ken. In return for sorrows, heartaches, pain and all the misery of the world, he gave out the wine of Bliss and Truth. Full of pity for the suffering humanity, he worked from early morn to late night with no recompense. For all this the worldly people looked for some hidden motive or perversion, while the religious leaders who made their money and worldly fame in the name of Religion waged open opposition to his work. Never once do we find that Guru Amar Das uttered a bitter word against such people but always prayed that God should change their hearts to love.

Once some Mohammedan leaders sent their followers out to beat the Sikhs and break the earthen pots in which they gathered water. When his disciples asked him what to do, Guru Amar Das told them to use goatskin bags which were harder to break. When they pierced the goatskin bags with arrows he told them to use brass utensils, but they knocked those over with bricks and stones and continued to beat the Sikhs. How long should such tyranny be borne?

he was asked. "As long as you live." He counseled the virtues of patience, contentment and mercy, and told them that there was no greater weapon than forgiveness. "Whatever a man sows, he shall reap. If he sows trouble, trouble will be his harvest. If a man sows poison, he cannot expect Ambrosia."

The Guru also faced the long and bitter opposition of the Hindu Brahmins. When their lengthy hostility failed to disturb the Guru they decided to complain to the emperor. They told him that the Guru had abandoned all the Hindu customs, rites and rituals, and had eliminated the four castes. The Guru, they said, speaks of Wahguru instead of Ram, does not reverence Brahmins or Yogis, gods or goddesses, and because of him no one obeys the Vedas or Smritis anymore. And they added that such conduct was likely to lead to political disturbances or insurrection. The emperor, after repeated complaints, decided to have the case brought before him. His summons to the Guru was not the stern order of a modern court but rather read, "Kindly grant me a sight of thee."

The Guru, on hearing the request, said that he was too old to go and called for Jetha Ji (who later became Guru Ram Das) to go in his stead. He embraced his loving disciple and addressed him in a very moving manner. With intoxication flowing from his eyes he told Jetha that the disciple had become one with the Master and so none could prevail against him; he was entrusting him to uphold the Great Truth; if he could not answer any question, Guru Amar Das told him, he had merely to think of the Guru and a proper reply would come. With great devotion Jetha fell at his Master's feet and said, "O my Lord, I know nothing of myself. Your darshan is my morning and evening prayer; my thoughts will ever be on the Guru and I will do whatever you order."

So the Brahmins made their complaint and the emperor asked Jetha to reply. He said, "In the four ages God was worshiped under the names of Wasdev, Hari, Gobind, and Ram. The Guru tok the initials of these four names and made the word *Wahguru* which is praise of God and the Guru. The great Rishis who composed the Shastras wrote that when the Saints meet and repeat the Name of God, there are the Ganges, Jumna, Saraswati and Godavari (places of Hindu pilgrimage). It is true that by bathing at these places the body is cleansed, but in the company of Saints and by repeating the Name of God the mind itself becomes pure. Better than idol worship is to see the Light of God in all and to hurt none; no place of pilgrimage is equal to mercy. To bear no enmity is tantamount to fasting. To renounce hypocrisy and repeat the Name of God are the main elements of our faith. The Satguru gives honor to all while he himself remains humble. . . . Selfish and ambitious men roam and wander in search of wealth, but the Guru has no worldly desires. He knows that God is in all creatures, pervading all, and so is ever firm in faith, harboring no doubts and renouncing all superstition."

The emperor, who was a man of justice, was deeply impressed by Jetha's answer and said that the accusers of Guru Amar Das should in fact ask him for forgiveness.

Once the Guru, who was the Living Pilgrimage, did return to the Hindu holy places which before he had frequented in vain. There were pilgrim taxes in those days, but by order of the emperor, the Guru's party was exempted

from that. Wherever he went, he gave out the age-old teachings of Naam. People of all sorts joined the Guru's party. Some came just to be near the Master and hear his words, others came to be free of tax and safe from robbers. Wherever he went, the unfortunate tax collectors went home with empty pockets, for everyone would cry out *Sat Naam,* and say they were with the Guru. Guru Amar Das told the people, "As the tax collectors have not been able to prevail against you, so Death, another tax collector, shall have no power against those who know and repeat the True Name of God."

Bibi Bhani was the daughter of Guru Amar Das and also the wife of Guru Ram Das (who became Amar Das's successor). She was extremely devoted and worked all day in the Guru's kitchen. One night she was sitting before her father while he was in deep samadhi. She noticed that the couch he was sitting on had a broken leg and was on the verge of collapse. She put her hand under it and stayed like that through the long night. When the Guru came out of meditation, he saw his daughter there and asked why she had endured such torture. She said that if her wretched body could do any service for the Guru she was indeed fortunate. The Master was very pleased and told her to ask a favor. Her request was that the Guruship should remain in her family. Guru Amar Das told her that a universal saviour (Guru Arjan) would be born to her, but added, "You have dammed the clear-flowing stream of the Guruship and consequently great trouble and annoyance shall result." As is known, the Guruship did stay in that family for six generations. During that time, two Gurus were put to death and two others, Guru Har Gobind and Guru Gobind Singh, had to organize their followers into an armed force to protect the innocent people.

Like his Master before him, when the time appeared for him to leave the physical vesture, Guru Amar Das tested his disciples so as to demonstrate to all who was fit to succeed him. That story is now well-known: how he had his disciples make and unmake platform after platform, moving from one spot to another, always finding something wrong. After so many times of this only Ram Das remained building; all the others lost faith, doubting the Guru's sanity. (According to tradition, he was 125 years old at the time.) They say that Ram Das built and unbuilt some 70 platforms for his Master and said he would spend his whole life in such work if the Master wished. He had seen both within and without the true greatness of his Master; how could he doubt him?

So when he had to leave, Guru Amar Das told his disciples: "God's summons has come. I am about to depart. Let no one mourn for me lest they incur my displeasure for I am returning to the Feet of God. When I have gone, sing God's praises, hear the inner Word of God and obey God's Will."

* * *

The story of the Saints is full of sweetness and inspiration, a bubbling oasis in the desert of the world. It is a story which continues in every age. It is told in the man body, a most precious boon given by God. The living Master tells this mystic tale; his disciples may hear it day and night without cease. Otherwise the world is all in torment with no way out.

MAN IS IN THE MAKE

from an early discourse of the Master

THERE was a Swami named Ram Tirath who visited America. Once, he was sitting in *samadhi* (a state of controlled attention). He used to do his own kind of yoga. An atheist lady was quietly sitting there, waiting to meet him, but Ram Tirath did not get up for a long time. There is a radiation which comes from enlightened souls, and when the Swami opened his eyes, the lady joyfully told him, "I am an atheist no more." So to be near the physical form of a Master does give some assurance that there is God. Or one can have the same assurance by seeing within. But remember this, that a wrestler is not made in one day. A strong man revels in his strength, and a weaker man wonders how he got it.

When I was in Lahore, I used to go to the Ravi River at night. In those days there was a certain man named Gunga who became famous all over India as a wrestler. Gunga means dumb, and he was dumb, hence the name; but he was a great wrestler. It was winter, so the days and nights were very cold. His father used to strip him naked except for a brief loin-cloth, and would turn him out of the house and lock the door. All night the boy would do his exercises. No one had ever seen him exercising, but when he became famous everyone knew him as a wrestler and wherever he went the people would say, "There goes Gunga, the wrestler." Just like this, my brothers, Mahatmas are not made in one day. Rome was not built in a day. Man is in the make. If anyone wants to be a wrestler, after two or three days of practice his body will ache all over, but if he starts nursing his aches, how will he succeed? For success, perseverance is required.

In the Gurbani it is written that purity of thoughts and perseverance are needed. Do you want to become something worthwhile or don't you? Hearing such words, an interest is awakened; but the work cannot be accomplished in one day. A child, learning to read, reads a few lines and promptly forgets them. He must read them again and again, but after much struggling with learning, he one day may be able to write a book. Every Saint has his past, and every sinner a future. The people who are like us today can become something tomorrow. For this, true guidance is required from one who has seen, not anyone else. The second requirement is implicit obedience to one's Guru. The Master's words are not just words alone, but are the Master himself! Added to this, perseverance is necessary.

Just to hear some talk about God, one's mouth can start watering. A Mahatma, seeing the world with its mountains, earth and sky, gets intoxicated. Now, how did he become what he is, and how can we become that? There is hope for everyone. We should find some God-realized person who has seen, and can make us see. Then every day we can increase the inner experience. Today, if a man gets even a little intoxication he thinks he has become a very big Mahatma (great soul). So remember—the destination is very far—very, very far. Many big rishis and munis (renunciates who sit on thorns, etc.) started on the path to God. They were always saying, "neti, neti" meaning, "this is not it, this is not it—there must be something else."

It is said that for generations philosophy has been tried and probed, but God's Word remains where it always was. So does it remain unspoken as it always was unspoken. Guru Nanak has written that the people of the world have exhausted themselves explaining about God, but they have never reached the end of it! It is something like knowing what one ray of the sun is, and the intellect will not allow that there is anything beyond that. First, we should know this small temple of ours, the physical form. This in itself will give us some awakening as to what the greater form is—the Brahmand.

I will now explain a hymn of Guru Amardas, but before doing so I would mention that when I take a hymn during Satsang and proceed to explain it, people open their eyes wide and question in their minds, "What hymn is this?" Even explaining a hymn from the Guru Granth Sahib seems like a new thing to them. Some years ago, I went to my home in Sayyad Kasran. There were some Akalis there (one section of the Sikh religion) and they were somewhat fanatical. I held a Satsang, taking a hymn from the Gurbani. "I am attached to things that I see. How can I find thee, O Lord?" All through, they were looking at me and wondering where the hymn came from. The hymns themselves are very clear but we never search for the true meaning in them. These holy words contain valuable jewels. Have you ever given any real thought to them? Parrot-like we go on reading them, without understanding anything. One day a Christian gentleman met me, and he said, "Christ is the Light of the world." I asked him, "Have you studied the Bible thoroughly? For it is written therein, 'I am the Light of the world, as long as I am in the world.' "

A little knowledge is dangerous. First see what is in your own home, the physical house. Go into the folds of the holy books and see what is given there. The same knowledge that I am giving you is given therein, but for need of a self-realized man we do not understand what is written. Guru Amardas Ji says, "With the Guru's blessing, just see that this body you carry is the temple of God." He says that this body you are taking around is the very temple of God. And when will you be able to see it as such? When the Guru blesses you with that sight. This temple was made by God's own hand. He is residing in there as well as we. All through life, He never leaves this body, but when at the end He leaves, we also have to leave the body. Then the body is taken to the cremation ground.

This body is a temple of God, which has been given with a great blessing. We worship the images of it outwardly. This is all right, and we should show respect to those places where people sit in remembrance of God. But He, God, resides in this body and not in the temples made by man. Those were made in remembrance only. The true Light shines in the human form. Is an image better than the true form? I would say that the true form is infinitely better. With great love, Guru Amardas Ji has written that with the Guru's blessing you can see Him inside you. What is a Guru? Forgive me, but these days you can pick up a stone and find a guru underneath it. One finds so many gurus (teachers) that it is really hard to find a single disciple anywhere! These days if a man studies any kind of outer attainment, he starts thinking that the man who taught him is a Guru. Brothers, a true Guru is one who takes away the curtain of ignorance and reveals the Light within. The exact meaning of the word is dispeller of darkness.

What is a Guru's work? "The Guru

has put the colyrium of knowledge in my eyes, dispelling the darkness of ignorance and filling my whole being with Light." He says that the Guru puts the colyrium of knowledge into our eyes. It is an example. Our inner eye cannot be opened until we withdraw from outer things, leave the senses, and concentrate behind the eyes, where the soul goes at the time of death. The God-realized man takes our scattered attention from outside and brings it to a point behind the eyes. Then that Light, that radiance, bursts forth.

Then, he describes the Guru: "He who makes me hear the Sound, the Music of the Spheres, he is my Guru Dev (True Master)." He is a Guru who makes one hear the strains of the perpetual celestial music. So now go and find a Guru like that. Again, he says, "Repeat that Word, by which the Light of millions of suns appears and the Song of the Lord's Name is heard." It means that by repetition of the Naam, the Light of millions of suns shines forth within you. The Song of the Lord's Name comes through the Sound Principle. It is a Path of Light, or *Sruti Marg,* Light and Sound Principle, *Noor* and *Kalam-i-Kadim.* All mean one and the same thing. You can call it Truth clothed in Light, Music of all Harmonies. These are but different names of the one thing which is already existing.

God's expression has two aspects, Light and Sound. He who has the power to withdraw you from the outer things and give you a little demonstration of the Truth inside, he is the Guru. Search the world and see how many Gurus like that you can find. Guru Amardas Ji could not find such a Guru in his seventy years of searching. All outer practices have their own value. If you do good you will be rewarded. This is a preparation of the ground, but one's birth and rebirth will not finish this way. It is said, "The Saint has given me capital." Capital is that which the Guru gives at the start, and which must be increased daily through meditation. After his long search, how did Guru Amardas meet his Guru? In his own words, he says, "I met my Satguru without any effort of mine." . . .

If you knew there was some treasure hidden somewhere, wouldn't you like to dig it out? If a thief came across an unguarded house with no one to see his actions, do you think he would sleep in the night? So many say that God is within us, but even then sleep without caring. Why don't they dig out the Truth? Even if one meets someone who can help to bring out this Truth, and some understanding is given, even then one does not care to do the digging. How unfortunate is he! What can we call such an unfortunate person? If he were not conscious of the thing, it would be a different matter, but if someone has shown a little of that treasure inside, and even then one ignores it, then what is to be done? The usual excuse given is, "I have no time," is it not? Do you want someone else to dig out the treasure for you?

The Minutes of the Board Meeting

Helen Von Aldenbruck

AFTER a thirty minute meditation, the Annual Meeting of the Board of Directors of Ruhani Satsang—Divine Science of the Soul was called to order by Charles Fulcher, Chairman of the Board at 9:45 on Saturday, March 13, 1976 at the Sanctuary at 221 W. Broadway, Anaheim, California.

Directors present were as follows: Charles Fulcher; Reno Sirrine; John Lovelace; Rey Eilers; Dara Emery; Lucille Gunn; Farwell Hull; Dona Kelley; Russell Perkins; Etta Perrin; Mildred Prendergast.

Voting by proxy was: Judith Perkins representing Dan Crow.

Officers present were: Reno Sirrine, Vice President; Helen Von Aldenbruck, Secretary; Robert McLeod, Treasurer.

Also present were: Phillip Perrin, Charles Kelley, Jan Hance, Ben Ringel; plus many initiates observing the meeting. . . .

The minutes of the last meeting of the Board of Directors held May 10, 1975 were read by the secretary. John Lovelace made the motion that the minutes be accepted as read. Dara Emery seconded the motion and it was carried unanimously. It was then, RESOLVED, that the minutes be approved as read.

The Treasurer's report of the fiscal year ending June 30, 1975 was read by the Treasurer, Robert McLeod, and discussed. Reno Sirrine made the motion that the current financial status, as presented, be approved. Dara Emery seconded the motion and it was carried unanimously.

Reno Sirrine passed around publications regarding the Anaheim Civic Center re-development plans which will eventually mean the city will acquire the National Headquarters' property by eminant domain.

Before discussing the Old Business, John Lovelace gave a prayer asking Master for His Guidance and understanding and to act through each one of us at this meeting.

Reno Sirrine gave a full report on the 2nd Unity of Man Conference held in June 1975 and that we received back the $3,000.00 plus about $750.00 more which can be used toward the 3rd Unity of Man Conference, to be held in Mexico City in June, 1976. . . .

A lengthy discussion followed regarding India's frozen bank accounts due to the law suits and their need for financial support to keep the school, hospital and home for the elderly open at Manav Kendra and also the possible means to get the funds to them. . . .

Charles Fulcher, Chairman of the Board, requested Reno Sirrine to give a full report on Thakar Singh so the Board could make decisions that might stem from this issue. Mr. Sirrine gave a report on Thakar Singh and the initiations he was now giving. Reno said he was impressed with Thakar Singh who was a humble and balanced person, and that he (Reno) had agreed to convey initiation instructions for Thakar Singh. Letters to Reno Sirrine, Betty Shifflett and a brief life history from Thakar Singh were read by the secretary. An account of his meeting with Thakar Singh was given by Jan Hance. A portion of a taped talk by Thakar Singh was played and pictures were passed around.

The Vice President then submitted a letter, resigning as Liason of the Board, so the Board could elect the new Liason for the next year.

Russell Perkins then gave a complete account of his trip to India, his meeting with Thakar Singh and also his meeting with Ajaib Singh. Russell stated that he went to India in response to inner specific instructions and had his tickets to go before he had even heard of Thakar Singh or that Reno was in India. Russell felt Thakar Singh was a very good man but did not see him in the capacity of a Master. In regards to Ajaib Singh, Russell felt he was a very holy man that he felt love for. He (Russell) said we must decide for ourselves in regards to a successor and must do this without criticizing or lashing out at others, and suggested that, somehow, maybe Master's Corporation could act as a healer for all Master's disciples.

Several members of the Board then each expressed their feelings regarding Thakar Singh and the future function of the Corporation. John Lovelace stated he did not want to be in the position of sending someone new to someone that he wasn't "sure" was a Master . . . *all* the way! Mildred Prendergast, Etta Perrin, Lucille Gunn and other members of the Board agreed with John.

Lucille Gunn felt we could further Master's Teachings in the educational and humanity field. Dona Kelley felt we needed some place to send sincere seekers and suggested classes to teach the Theory. Charles Fulcher reminded us that Master Kirpal Singh waited from 1917 to 1924 for initiation and was seeing Master Sawan Singh within all that time.

The meeting was opened for discussion and comments were given by Ben Ringel, some visiting initiates of Darshan Singh Duggal and several group leaders and initiates in the audience.

Etta Perrin made a motion not to accept Reno's resignation as Liason of the Board. Mildred Prendergast seconded the motion. It was passed unanimously. . . .

Russell Perkins said for Reno's sake, the function of the Corporation should be made clear and the standing of the Corporation in regards to a successor.

Rey Eilers referred to the following resolution and asked Reno if he could comfortably comply with this:

"BE IT RESOLVED that all satsangs operated under the auspices or name of Ruhani Satsang—Divine Science of the Soul, should be conducted solely and wholly for the dissemination of the teachings of Master Kirpal Singh and for the purpose of providing a congenial atmosphere for the initiates and seekers to come together in remembrance of Master Kirpal Singh and that no group leader, initiate or other person attending satsang should direct any seeker to any other Master or Master's satsang regardless of the opinion said person may have as to the competency of any other said Master. Any discussion of other Masters or their satsangs should be carried on at a place other than the forum of Ruhani Satsang."

After considerable discussion, Mr. Sirrine graciously agreed to do so for 60 days . . . which time was subsequently extended to the next Annual Board Meeting. . . .

Rey Eilers made a motion for a committee consisting of the Chairman [Mr. Fulcher], Reno Sirrine and Russell Perkins to listen to proposals by initiates, of ways to achieve harmony within the framework of Master Kirpal Singh's Corporation. John Lovelace seconded the motion and it was carried unanimously.

Rey Eilers moved that this committee be empowered through an appropriate agency to give aid to the Indian Corporation, with a limit of $10,000.00 over the next six months. Reno Sirrine seconded the motion and it was carried

unanimously.

Reno Sirrine stated that since the Board of Directors does not accept Thakar Singh as the successor, he would use plain stationery to answer requests for initiation and not use Ruhani Satsang letterheads. Mr. Sirrine also agreed that in his letters responding to persons who had written to him as an officer of Ruhani Satsang—Divine Science of the Soul, he would include the statement that, "the Board of Directors have reserved judgment on the question of whether or not Thakar Singh was a Master."

Rey Eilers moved that the Board pay the round trip fare plus $60.00 each for Reno Sirrine and one secretary for the 3rd Unity of Man Conference to be held in Mexico City in June, 1976. Mildred Prendergast seconded the motion and it was carried unanimously. . . .

Dara Emery moved that the Board ratify the acts and actions of the officers and directors of the Board. John Lovelace seconded the motion and it was unanimously carried.

Dara Emery made the motion that Reno Sirrine be reappointed as Liason of the Board until the next Board Meeting. Mildred Prendergast seconded the motion and it was carried unanimously.

Etta Perrin brought up the subject of Master's Ashes. Reno suggested we distribute them in the Mississippi or Missouri rivers. He said we could engrave on the urn where we distributed them and when. Etta Perrin made the motion that the Ashes be distributed at the next Annual Board Meeting to be held in St. Louis, Missouri in 1977, and that Mr. Rey Eilers be the head of the committee for this. Reno Sirrine seconded the motion and it was carried unanimously.

Lucille Gunn brought up the subject of playing Master's tape on meditation for non-initiates. After discussion, Rey Eilers moved that all Board members send in their authority and reasons for permitting or not permitting non-initiates to meditate. John Lovelace seconded the motion and it was carried unanimously.

Rey Eilers moved that we send a note to Dan Crow, in regrets that he could not attend this meeting. Judith Perkins seconded the motion and it was carried unanimously.

Dara Emery made the motion to adjourn the meeting. Farwell Hull seconded the motion. It was unanimously carried and the meeting adjourned at 7:00 p.m.

RESPECTFULLY SUBMITTED: Helen Von Aldenbruck, *Secretary*

EDITOR'S NOTE: *These minutes are accurate, but greatly condensed; hence I would like to clarify a few points in connection with the report of my remarks. I do not feel any longer that I am competent to tell other people who is or is not the Successor; I am only competent to know whether or not there is a connection between a possible Successor and me. My comments on Thakar Singh should not therefore be understood as an objective assessment of him, but only as a recognition that the connection is not there for me.*

Regarding Ajaib Singh, my exact words were, "He is a very holy man and I love him." My suggestion as to Master's corporation being a healer was not original with me, but was based on his message that the Master Power could not come forth in its fullness until all fighting among the Satsangis (including "squabbles over property") died down; it also included recognition of my own part in the squabbling, sowing seeds of bitterness and self-righteousness and seeing myself as some sort of warrior crusading for the cause of right.

R. P.