Sat Sandesh

the message of the Masters

November 1975

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THE MASTER'S TALK

The Whole System is Wrong

QUESTION: *Master, will you speak to us on the three gunas or three qualities?*

THE MASTER: These are the different states of mind, I would say. When a man is inclined for good things—compassion, love, sympathy and helping others — when the ramifications of mind are inclined toward the good things, that is called *satva*. When you find some laziness, slothfulness and putting things off for tomorrow—"We'll do it some other time"—that is called *tamas* or *tamogun*. And when you are vehement in doing something and active, like taking over and exerting yourself (People have their own nature. Some are exertive and pushing), that is called *rajas*. Those who are lazy, slothful, putting things off till tomorrow, lying down and this and that—their state of mind is called *tamas*. And sometimes we are for normal things, good things: that is called *satva*. These are three different attitudes of mind, you might say.

So we are to leave off this sloth and laziness, putting things off till tomorrow.

The *satvic* man has an inclination for good. If the *rajsic* element is present, he will push on, like an unruly horse, which, if bridled and under control, will take him to the destination sooner. So literally, I mean these attitudes of mind are called three qualities.

We must rise above the three qualities. Discard the first quality [tamas] altogether. The second [rajas] helps if it is directed toward good. If it is directed toward doing ungood or not good, such as killing, it is also dangerous. But when it is combined with the satvic side, man

This informal discussion between the Master Kirpal Singh Ji and some of his disciples took place in Washington, D. C., January 18, 1964.

works wonders. These three attitudes of mind are called by different names by different Masters. The rishis called them the names used here; the Mohammedans call them by their own names. So these are the different attitudes of mind, that's all. We have to rise above them.

Of course, satva is a stepping-stone on which we have to transcend all these qualities. These are the attitudes of the mind. We are to take up the satvic way as a stepping-stone to rise above them. But even the satvic attitude is binding: like chains of gold or chains of iron, that's all. So we have to rise above these three attributes. In these few words, I think you'll find it to be like that. It is not very clearly given in the books, you see.

QUESTION: *What does it have to do with the third word of the charged words?*

THE MASTER: These have little or nothing to do with that, I tell you. These are the three attitudes of mind that we have to transcend: then true spirituality begins. Mind has a very large scope. It has the physical; it has the astral mind; and there is the causal mind; there are three different degrees. Do you see? When you transcend the three planes, that's a different thing. But mind is also in all these three planes; it is called by different names. The rishis have their own names: *pindi manas*, *andi manas*, and *brahmandi manas*. The physical works in the physical body, the other in the astral body, and the third in the causal body. We have to transcend all these three. And the qualities are the three different attitudes of mind.

QUESTION: *And on what plane for sure is there no Sound? Does the Sound ever stop?*

THE MASTER: Sound is going on all through creation—in all the planes.

QUESTION: *Through the fifth?*

THE MASTER: Through all the planes, I say. When God came into Expression, there was Light and Sound. There was Light; from Light proceeded Sound. In the Beyond, in the Wordless state of God, there is no Light and there is no Sound. There is all "hush-up"; there it ends.

QUESTION: *The Sound is throughout creation.*

THE MASTER: Throughout creation.

QUESTION: *But where it's Nameless, there is no Sound. Is that it?*

THE MASTER: In the Nameless, Wordless state there is no Sound, no Light. But that is something in Itself. It cannot be expressed. That's all I can say.

Very few people really ask or have asked this question of the three attributes, at least in the West. So the satvic element is the stepping-stone. And we have to rise above it, to transcend it.

Those who are tamsic people—those who are of the lowest degree—will do what others goad them to do: goading; they require goading. They won't do it otherwise. When anyone does not like to do it of himself, he has to be goaded to rise up: it requires constant goading. And the rajsic person is the one who is an unruly horse: he requires bridling. That, if combined with satvic, works wonders. Rajsic just means vehemence. That's all.

Now, all foods have their own attitudes—low attitudes or results. Each food has its own effect. That is why you should discard all this meat, etc. Milk, fruits and vegetables are satvic. And there are so many tamsic-like things in the vegetable kingdom, too. Something that causes a flaring-up is rajsic. In the *Gita* of Lord Krishna, they have given the three different elements and enumerated which is which. That is why the

satvic element—the fruit diet, the strict vegetarian diet, grains and milk—is advised. These are satvic, they create the satvic element. For example, if a dog is kept on meat, it is always growling and howling, you see? If you keep it on vegetables, it becomes very amiable.

So diet has a great part to play. But it is not necessarily all. You might follow the whole diet, but mind still has to be transcended. The diet is a helping factor, of course.

QUESTION: *How many people do you think are vegetarian in the world?*

THE MASTER: I think there are vegetarians in every country. In India you'll find the majority is vegetarian. In other countries some percentage is: you'll find 20 or 25 per cent. In India you might find fifty percent or more, but now more meat-eaters are growing up there. And everywhere, I think, the number of vegetarians is increasing now, on account of the World Vegetarian Council that is being held here, there and everywhere.

QUESTION: *We probably have maybe four or five million in this country. I don't know, because the Seventh Day Adventists are vegetarians. There are a couple of million of those people.*

THE MASTER: This is what I say. In India you'll find more. The Seventh Day Adventists in the West are vegetarians, too. But generally how many Christians are vegetarians? All Protestants and Roman Catholics are meat eaters. The Seventh Day Adventists care about it and restrict themselves to it; the Essenes, also.

QUESTION: *Maybe someday they'll have to be vegetarian, because they say you can feed ten people vegetarian on the amount of land it takes for grazing to produce meat for one. With the population growing, maybe it will be that way someday.*

THE MASTER: Well, that is to be looked into. The means adopted for controlling this birth rate is defective. It is developing more debauchery. A life of continence should be developed—a life of chastity.

Some people came up to me in India. They said they were going to form a family planning group. You see? This is my view. They wanted to make me president of it. I said, "Well, what will you do? Are you going to increase debauchery or stop it?" What is family planning? Why not take up the course of chastity? Tell them to be chaste.

Marriage does not mean debauchery. Marriage means taking a companion in life to be with you in weal or woe. Do you see? God has united you; let God disunite. Have a companion to help each other to know God. One duty is begetting children, but not 100 per cent of your duties.

In the olden times, when one or two children were born, people left the world and went to the forest for meditation. And in the Bible it is said, "Husbands should love their wives as Christ loved the Church." This is what is wanted to be developed or adopted. This will save us. Otherwise, as the population is growing every minute—there is some computation that every minute in the world there are 90 more births than deaths—after ten years, what will happen?

QUESTION: *That's where a lot of trouble is. Of course, they have these birth control pills now.*

THE MASTER: Birth control pills won't help you, you see.

QUESTION: *But that's going to make things worse.*

THE MASTER: More debauchery, you see.

COMMENT: *Immorality.*

THE MASTER: Yes, immoral life. It is

not the aim of any scriptures. No Masters gave that out. Nowadays you talk about it. Well, such a society will lead us to hell. The only remedy is that we should set examples, ourselves. I tell you honestly, when our brothers and sisters were born, we did not know anything about it. We used to ask where the child came from. And we were told, "The midwife has left it here." Do you see? So chaste was the life of our parents that we never dreamt of how children come. And now, if you ask a small boy, he will tell you everything. He sees everything. So the only remedy is a chaste life.

Two things are increasing very rapidly: one, atheism; the other, population, immorality. Unless they turn to spirituality, there's no hope, you see. After ten or twenty years, what will happen? It's high time, I tell you.

QUESTION: *You say in ten, twenty years if we don't do anything, things might not be so good?*

THE MASTER: Not so good! I think man will eat man.

QUESTION: *Man will eat man?*

THE MASTER: Yes. Where will they grow all these things? If every minute gives you 90 extra people after deducting the number of deaths, then what will happen?

QUESTION: *That's what they say about the Chinese. They want to go into India.*

THE MASTER: Well, India will go where? Hell? To the ocean? Man will eat man. What more is wanted? What I say, what I'm telling you, I *see.* The purpose of my taking up this tour is only that. Let them come to their senses. Even if those who are initiated would stand on their own legs, even that should do some good. I tell them just to maintain spiritual diaries: they don't care. They're not living up to the diaries that are prescribed, I tell you. There is a column there for chastity. Nobody will tell you these things honestly, I tell you. They consider it below their dignity, below — what do they say — morality. And the whole thing is being spoiled.

The remedy is chastity and love for others. That's all. Love means charity, not sensual love. I don't mean that, you see. These are the only remedies left. Do you see?

The number of atheists is also increasing, even among those who are Christians or Hindus or Mohammedans. They are in their religions in numbers, but how many live up to them? Do they really say prayers daily? How many are there, tell me? I was saying this morning, "Have little chapels in each home. Everyday, all in the home, from the little child to the elder, should sit together for an hour or so, say prayers and read something." But now, tea is required and the reading of newspapers; parents are enjoying themselves somewhere and the children are going around somewhere else. The result is that they only take up the formal way of religion; and outer religion does not give us anything. That's the result. You're crying against communism and don't bother crying against atheism. Do you see? We are all adrift, the majority of us.

QUESTION: *How do you find it in America, Master? Don't you think people here are quite spiritual compared to other countries? The reason I ask this question is that statistics show that 60 or 65 per cent of the Americans go to church, whereas in Europe it's only about ten per cent of the people.*

THE MASTER: No, no. My point is that it is only routine-like, I tell you. They do go to church. How many are there that really go and pray? Do you see? They simply say, "Everyone stand up!" One hundred, two hundred people

stand up, very long rows, saying prayers, and all exerting themselves from head down to foot. Well, *living* is required. Have a prayerful mood; that's all right. But it is only once a week: what about day-to-day? I mean to say, give some time, morning and evening. Let them find more time, and you'll find all this changed: parents will be changed and children will be changed.

QUESTION: *That's what they used to do when this country was founded. They lived in little log cabins, and they gathered around the family. But the population has grown.*

THE MASTER: That's the only remedy, you see. The population is growing because they have not lived up to what the scriptures say. You'll find what I'm telling you today after ten years.

QUESTION: *It doesn't look too good, then, for the world.*

THE MASTER: The only true remedy is that at least those who are initiated stand on their own legs. In the old days, I tell you, there were three degrees of celibates: the lowest was of those who could live celibate for at least twelve years. I'm talking about married people, not those who have left the world. And the next higher was of those who kept celibacy for 24 years. And the first class, the highest, was 48 years' celibacy. Would they not grow giants, physically, intellectually and in every way?

QUESTION: *How long ago were people like that?*

THE MASTER: In the olden times, about the time we speak of as the "rishis' time": in the time of the *Mahabharata* and the *Ramayana,* say about three or four thousand years ago. These things are given in our scriptures. When the Bible says, "Husbands should love their wives as Christ loved the Church," what does it mean? Then, scriptures also say about children: "Set an example yourself. Have one or two, that's all; and make them to be ideal people." Now each man on the average has, God knows, I tell you, not less than half a dozen children: on the average, I'm saying. Some have even more, even those who are not ready to have additional children.

What I'm telling you is no spirituality; it is a help in spirituality. There are night clubs; excuse me, why should I go further into it? You know what happens there.

QUESTION: *A waste of time? I don't know what night clubs are.*

THE MASTER: A waste of time? If it were only a waste of time, it would have been better; but it is still worse. Lives are being spoiled.

QUESTION: *I think television spoils a lot of our people. You look on while they're smoking and drinking—even the children see it. "Take this kind of pill."*

THE MASTER: I say television is spoiling us. During this tour I met a certain group of people in Canada with a very troublesome cause.* They don't like to send their children to the schools. The government is pressing them to go to the schools. They say, "We don't want the education they give; we want to keep our children with us and give them our own teachings of celibacy, chastity and a good life." The government is against them; they are being put in jail. There's a hunger strike in Vancouver.

And we interceded. This matter came

* The Dukhobors (Russian: Spirit Wrestlers). They were a Russian peasant religious sect of the 18th century that rejected all external authority in favor of direct revelation. They were renamed the Christian Community of Universal Brotherhood in 1886, then the Union of Spiritual Communities of Christ in 1939. They settled in Canada about the turn of this century, where the majority, about 20,000 now live.

to me and the Baron [Blomberg]. We called the Prime Minister, and he came over there. We reconciled them. "Let them have their own schools, their own teachers. Why do you force them to do what is not, I mean, moral?" What are schools doing nowadays? The teachers are not chaste, I tell you. Some children are spoiled at home and the rest in the streets and then in the school.

My son was brought up this way. He was reading in college, and one day his professor asked him something of a personal nature. He came home and said, "Well, father, my professor asked me this today—was he not ashamed to ask me that?" And that has become very normal now. I've seen that when classes of children grow older, they are free: "Everyone do what you like!"

See this from the viewpoint I'm talking from. Whatever I'm talking about I've seen; I had the chance to go see it. I was invited there, so I had to go. They are having their wines and bottles at afternoon gatherings; these are young students, young mothers. They're free now because of our ignorance.

QUESTION: *Did I understand you to say that the Baron and you got together with the Prime Minister?*

THE MASTER: Yes, yes. He came from Ireland. We had a talk, and they were agreed on the matter after all. There was a hunger strike, and they were dying of hunger. We helped them with food.

QUESTION: *I remember for the last five years we've been reading about them here in America. They used to take their clothes off.*

THE MASTER: Yes!

QUESTION: *And they said they were crazy. But now you tell us a different story. They're very spiritual.*

THE MASTER: They're not crazy. They are spiritual. They don't want these things. Their leaders came to us; they were dying of hunger, some in prison, some outside in the cold winter. This is what is required. Who is going to do this?

QUESTION: *Our newspapers give us the wrong story then.*

THE MASTER: That's *altogether* wrong. I know what happened and what has been reconciled. Now the government has agreed to give them the right. I told them, "Why don't you give them their own schools? Let them bring up their own children in the way they like. Why do you force them to do otherwise?" And they want their children to go to those schools which are spoiled. Our whole system is wrong, I tell you. People might tell me, "What nonsense he's speaking about these things!" But these are common-sense points. I am appealing to your common sense.

Then I left, but they were reconciled; the government agreed. They were in jail, you see. Inside the jails, they were hungry; outside they were going on a hunger strike. Some were all-naked; some had clothes, others not. I gave them at least food for a fortnight or so, so that they might not go on hungering. Khanna was there. Do you remember?

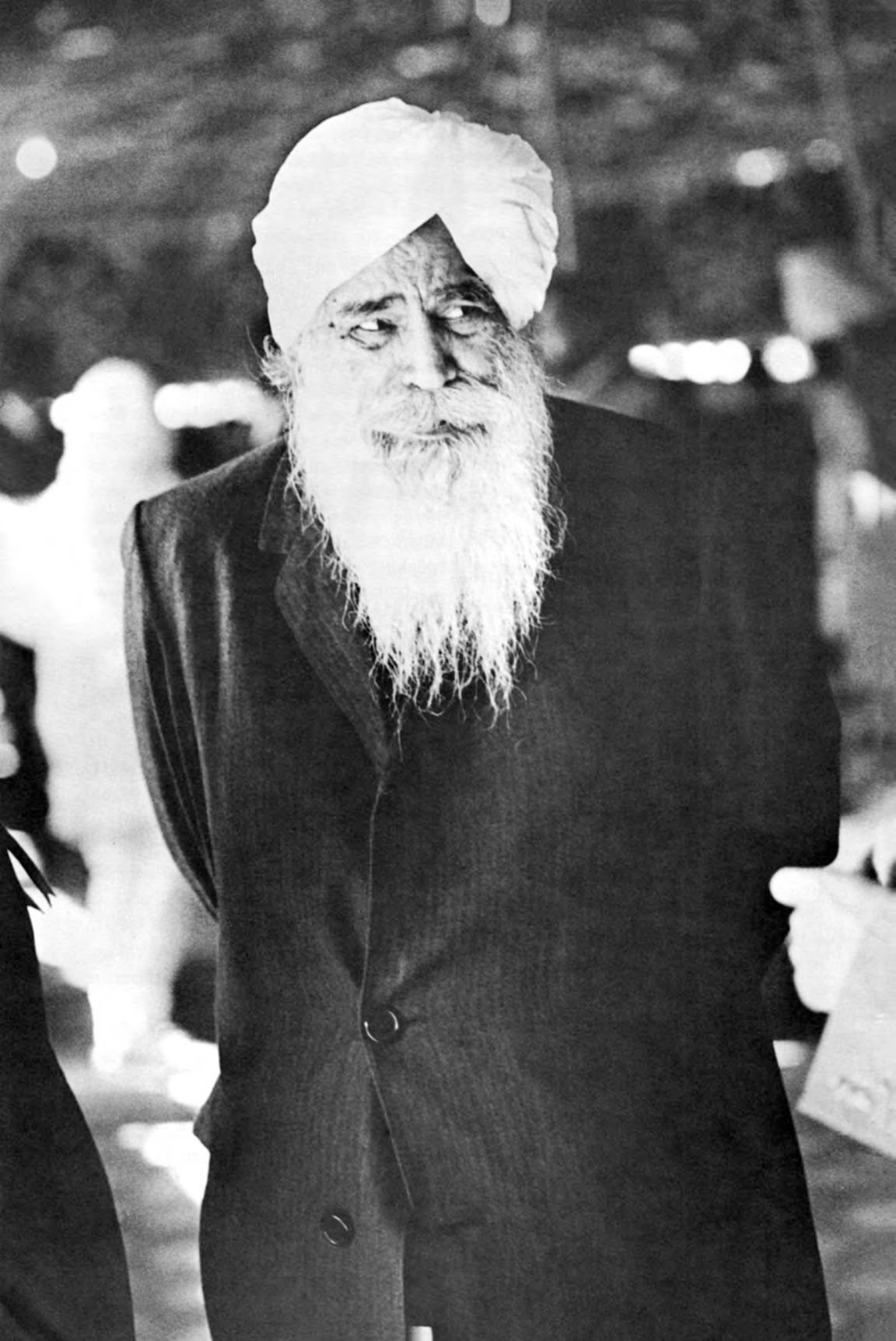
COMMENT: *Master gave them about 200 dollars' worth of food.*

THE MASTER: Yes.

QUESTION: *There are a lot of things we don't know about. Will that come in a report? That's good information.*

THE MASTER: The reports sometimes tell about what I'm doing in connection with the World Fellowship of Religions.

This is also part of the spiritual life. If we do not love the hungry and naked gods moving on the earth, what will our God, Who is in heaven, do? Is this not so? This is what Christ said: "If you do not love your brother whom you see,



how can you love God Whom you do not see?" We don't go into the spirit of the teachings. That's the pity. Then we go by the letter of the rule, that's all: "We are Christian; we are Hindu. Oh, heaven is reserved for us." Who says so? A Christian is one who sees the Light of God. And a Sikh is one who sees the Light of God. Those who do not see, cannot go to heaven. Who says they will go? I must be very frank, I tell you. These are truths. We are after truth, you see.

I tell you, let all the ministers of all the religions be taken away from their jobs; not paid anything. Then let me see how many ministers there will be remaining. They get ample money to stand on, for living, enjoying themselves, drinking and eating. And simply, for an hour or so, they cry like anything. What is this? I do not denounce the prayers, I tell you. I am simply talking about the attitude they have taken. It is like a business. Christ said when he got rid of the money changers: "Go ye out of the synagogue! You have made the house of my Father a business home."

I saw the ceremony for our President on television.* The deacon was drinking and dispensing wine throughout. Is that the God-intoxication? With due deference to the system, that intoxication has been changed into another form. That is why, when Masters come, they politely change the angle of vision. They don't force it on people, but they awaken them to what they're doing. Do you see any truth in what I'm telling you?

DISCIPLE: *I see very clearly.*

THE MASTER: Yes. The only remedy is that we should stand on our own legs: *now,* not tomorrow; from this moment on! Change your lives! Have chapels made in your homes, small chapels. Have honest lives. Be true to your own selves. What more do you need? This is what is wanting, you see. It is not difficult to get to God, but it is difficult to make a man. One poet Iqbal said, "Why did Moses go to the mountain to meet God? Was he not aware that God is Himself in search of men?" He does not find any men. He finds all are beasts in men. They've beastly habits. Beastly men with beastly habits. They have the noble form of a man, but they're not men. They are in the form of a Christian, but they are not true Christians. They are in the form of a Sikh, but they are not true Sikhs. They have these outer badges, and they are not living up to what the Masters demanded of us.

QUESTION: *Master, what is meant by the frequently quoted phrase in the Bible: "Man is made in the image and likeness of God." Does that just refer to his soul?*

THE MASTER: Soul, yes. Soul. God is all-consciousness. Our souls are conscious entities. God is all Light and we are Light. We are children of Light. God is all wisdom and we are after wisdom.

QUESTION : *Some interpret that exteriorly. But that has no reference to the body?*

THE MASTER: God is neither with form nor without form. Excuse me, if there is a meeting of buffaloes sitting together, and they think of God, they will think of God as a big buffalo, [*laughter*] That's all. Do you see? That's how they can see. God is Light. God is Spirit. And furthermore, what will you find? God is Spirit, and we are Spirit in man. God with form and formless, both are the attributes of the Wordless state. And what is an Expression? It is Light and Sound. That is the true Christ-spirit.

I gave a talk in a Unity Temple. I told

* The funeral ceremony for President Kennedy. Master was touring the United States at the time of the President's assassination.

the minister that Christ also lived before Jesus and after him. He was very quiet. Then I asked him, "What are you thinking?" He gave me a book. It said, "We believe Christ was before Jesus and after him."

What is Christ? Christ said, "I shall never leave thee nor forsake thee till the end of the world." Christ is God Power or *Guru* Power or Master Power, the God-in-Expression Form that controls all creation. When that manifests in any human form or pole, that is the Christ Power or God Power. It helps humanity.

QUESTION: *May I ask this question, Master? Do you think as initiates that someday or sometime in our development we'll ever find an answer as to why we were created? That's a question that is always asked.*

THE MASTER: I will tell you the answer. But may I ask you one question?

DISCIPLE: *Yes, sir.*

THE MASTER: It is a very ordinary, common-sense question. Why do you beget children?

DISCIPLE: [long pause] *Probably because everybody else does. I don't know.*

THE MASTER: It's common sense: *because you wish it.* It's God's Will that He created. Why did He create? We will go to Him and ask Him. That would be a better thing to do. He would be able to explain it better. But all Masters say that it is His Will. When He sends us down, we have to abide by the rules of that plane. I am usually in India. But so long as I am here, I have to abide by your American laws. Do you see? I cannot use the law of India. In your physical plane, you have to abide by the physical law. So, "as you sow, so shall you reap." But why did He send us down? Well, it is His Will—Pleasure. Or we will go to Him: Let us go to Him, and we will ask Him. When you go there, then, I think, this intellect won't be with you: not this mind will be with you.

QUESTION: *My intellect won't go with me? Oh, oh, I won't be able to ask!*

THE MASTER: Try it. I'm not putting forth any inferences by discussing it in any intellectual way. This is common-sense talk.

QUESTION : *Many years ago an Indian sage came here, and I think I asked him that question. He didn't answer it. He said, "That's one of the mysteries."*

THE MASTER: What mystery? It is a very common-sense thing, you see. When you're physically and intellectually still, you know God. And all of these questions are within the pale of the intellect or mind. When you rise above it, who will have a question? You become one with Him. It is His Will. All Masters say that it His Will. And that's the only reply that you can give: "Because we have been sent here."

"Why did He send us down?" It is His Will. "Why did He want all this world to be made?" Well, if you go on like that: "Where was He sitting when He made this world? And that land—who created that land on which He was sitting? Is the seed before the tree or the tree before the seed?" You cannot know unless you transcend the three planes and the three attributes. Then this question does not arise. You see clearly that it is His Will.

Before setting up a mill, the mill owner first has a wish or pleasure to do so. Then he opens it. After opening it, he has to abide by the requirements of running the mill. These considerations don't help us. The main thing is that we are in a house that is on fire, that is burning. "Who set the fire in there? Why did he put fire to the house?" Why not first get out and then ask and find out? Do you see? Get out of the building and see!

Then find out why he has set it. [*laughter*]

We are after happiness, you see: bliss and joy. We want to have it. Really, that bliss or joy is within us; because God is happiness, all wisdom, all joy; He is eternal. And all these qualities are within us, too. Don't you find in Corinthians that it is said, "You are spirit in man, in body. Why are you afraid that you will die?" Is it not so? God is eternal, and soul is also eternal. God is all wisdom; we are also wise. Everybody considers himself to be the wisest man in the world. Is it not so? It's a reflection of that.

And everybody is after happiness. If a man earns money, collects possessions, builds buildings and courts, what is it for? For happiness. But this happiness is only temporary; it changes. Real happiness lies within us. So long as we are identified with an outside thing, for the time being we feel happiness. Otherwise, when it is withdrawn, or we are withdrawn, we are unhappy. So let us be happy first. Do you see?

QUESTION: *Master, I hear one question over and over again. The Christians have the idea that they meet their loved ones when they pass on. The general Christian attitude is that when they leave here they go to heaven and they're going to meet their father, mother, children, wife, husband . . .*

THE MASTER: I tell you. It is common sense. Use your common sense. I have come here. If my friends have already come here, I will meet them. But if they have gone to Africa?

DISCIPLE: *That's it. I tell them I don't know how many wives and husbands I have up there.*

THE MASTER: And what will be the fate of those who have had so many marriages? Just think for a moment: after the physical body, we live in the astral planes. You can meet those who are in that plane, not those who have gone up or gone back. That is very common sense. And there is life after death, very definitely: as I am here, not in India.

They do meet. This is what spiritualism is about: you can contact them. But sometimes, if they do not appear, you are misguided. Spiritualists act and pose. They impersonate. That is not reliable. In London I went to one man who was a spiritualist. He would call souls, and they would talk, they would speak. His fee was five pounds. "All right, we'll pay." I went there. There were also about three or four people with me. He shut us in a room and also sat there with us. It was all dark, pitch dark inside. It continued that way: ten minutes, fifteen minutes, half an hour — a full hour passed by. Nobody came up. That spiritualist was considered to be the best. Then I offered him the regular fee. He said, "No, I won't charge you."

"Well, why?"

"Well, the atmosphere was not correct."

So, the higher spirits cannot be contacted. The lower or average spirits can be contacted. But they cannot be wiser than when they left the body, you see. If I go out of this room, or you go out of this room, do you mean that by going out we become angels? You become whatever you have developed.

In spiritism*, they do harm. For instance, those spirits that are drunkards

* In the Introductory portion of his book, *Spirituality: What It Is*, Master has explained in brief the differences among the terms used here. He writes:

> The term "Spirituality" is not to be confused with (i) Spiritism, or belief in the existence of spirits apart from matter, which, when disembodied, haunt the nether regions as ghosts, or the lower planes of the astral regions as angels, (ii) Spirit-

will enter the bodies of drunkards. Those that are very angry will enter wrathful souls. These are what are called "bad spirits," as Christ referred to them. This is spiritism. Things are very clear as daylight, even at the level of common sense.

QUESTION : *I would like to ask a question, Master.*

THE MASTER: Yes, yes, yes, yes. Come up!

QUESTION: *During meditation, when may we stop repeating the Holy Names?*

THE MASTER: When we become God.

QUESTION: *You mean, when you see the Radiant Form of the Master?*

THE MASTER: I did not say the word. I used the word God.

DISCIPLE: *Well then, the Radiant Form of the Master is God.*

THE MASTER: The names are to be used for testing at least, because there are negative apparitions, too. Test the genuineness of the Master by repeating the Five Names. Then it's all right.

QUESTION: *And then you may not repeat them anymore if He stands?*

THE MASTER: Then, whatever He says, do it. He cannot be with you all along the twenty-four hours of the day and night.

QUESTION: *I was wondering, why do we have to leave so quick for? We go down here again; we come back again.*

THE MASTER: That is because, you see, we are not yet accustomed to staying there. It happens only once in a while or we go and come back. Our connection, the astral cord (the "silver cord"), is not broken. We have to come back. Naturally that connection with the Inner Form is cut off. Sometimes It appears with open eyes, too. That is a very much higher, advanced state. But generally, we go and come, go and come.

There was a Mohammedan saint, Maulana Rumi, whose time of death came up. He was in his meditation, and some friends of his came in and prayed to God, "O God, let him recover." He opened his eyes: "This recovery is for you. I don't want it."

They said, "We have prayed for your recovery. Why don't you want it?"

He said, "I used to snatch away some time from my busy hours to come in contact with God and be in His lap. Now the last moment has come that this body will stand between me and God; this body is going to be eliminated altogether. Wouldn't you like me to go into the Lap of the Father and remain there forever?" Do you see the angle of vision? Different.

Saints do live in the world: they are bound there, I tell you honestly. They would like to go back, but they're under orders. Do you see? Whenever they have to go back, they say, "Don't ask us to stay here."

People generally told our Master [Baba Sawan Singh Ji], "Pray to your Master to let you remain here."

"I'm not going to ask him!"

"Why?"

"I would like to go back."

When Baba Jaimal Singh's last day came, he said, "Don't say anything about my remaining here. I'm going to go." Did not Christ say, "I'm going to my Father?" Pity it is that we judge these things from our own level. We have not

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ualism, or belief in the survival of human personality and in communication between the living and those who have "passed on,'' in the form of spirit rapping, planchette writing, etc. . . . Spirituality on the contrary, is the science of developing Higher Consciousness in Man on the level of the soul, and making one transcend from mere body consciousness into Cosmic Consciousness and further on into Super Consciousness, so as to enable one to understand the working of the Divine Plan. (p. xi)

realized that state. Those who come with a commission have their own level of thinking.

We attach too much importance to outside things. Today, we have planes that fly 32 thousand, 40 thousand feet high. From that height, even rivers appear to be like very small lines or gutters. When you rise above, all these things become insignificant. Now these appear to be the most important and foremost things. You would not spare an hour from your job, compared to your spiritual advancement. I do see: "Well, I cannot get leave; I have to go to the job. I have no time to attend your talk."

QUESTION: *Master, if your devotees are not able to rise above the body consciousness adequately, are they saved when they pass on?*

THE MASTER: The point is, by putting in regular time in the spiritual practices, you become like wood that appears all right from the outside, but within is all eaten away by ants. Those who devote their time by coming in contact with the Light and Sound Principle are naturally inwardly cut off, unattached. Do you see? The real attachment begins to be with God and with the higher planes. Such-like souls are not to return, because they are not attached to the world. They are kept in the higher planes and advance further. Those who do not do anything at all—they take the talents* and bury them underground—have to come back; but not below the man-body, because in the man-body only, this can develop.

So, those who, for instance, have advanced to the third state will go directly to the third plane. Those who have advanced one, will go one. You'll find that those who are initiated are fed up with worldly things. Outwardly they are doing things, but still, in their hearts, they want to leave. This is but natural. When we sit by fire, naturally cold will leave us. We have to go where we are attached. If we are attached to higher things, then naturally we are not to return; we are to develop from there. And whatever stage we have developed now, we will go straight up to at death.

QUESTION: *I heard through some source that even if you only love the Master with all your heart and all your soul and all your mind, and you cannot withdraw, that you are still saved when you pass on.*

THE MASTER: I tell you, I tell you. Hear me. You are attached to what? To the God in the Master. What is a Master? "The Word was made flesh." If you have love for Him, where will you go? Where He will go. If He is truly a Master, you'll go and not come back; you'll go where He goes: to the higher planes. At least you won't come to the earth again. This is but natural. Why do we come back again and again to creation? Because we are attached. But how many are there who are really attached to the Master? Tell me. Very few. Only they who see the God in Him, who see that He is a God in man, are attached to Him; otherwise, generally not. I think, what more is left after that? One who is really attached to the Master in this way has not to come back to the earth; but he has to develop further. "As you think, so you become." "It is I, not now I, but Christ lives in me." Something like that. If we love the Master, should we not obey His orders?

QUESTION: *Yes. But why can't we always?*

THE MASTER: We can, if we really love the Master. Take a worldly example: If you have love for somebody, you simply respond to an inkling of what he

* Reference is to the parable of the talents in Matthew 25: 14-30.

wants; he need not speak to you. Is it not so? Christ said, "If you love me, keep my commandments." And further, he said, "Let my words abide in you, and you abide in me." What does it mean? How can you abide in Him? You react on the one of whom you really think. Do you see? You develop receptivity. "As you think, so you become." And don't transcend any orders. This is true love.

QUESTION: *Master, some initiates years ago used to say—and I have said the same thing to others when discussing the Path of the Masters—that the most often even the worst initiate has to come back into the man-body on this earth would be three times: because the Master next time will put him in a better environment where he can develop spiritually. Is that true?*

THE MASTER: This is true only of those who are tamsic. The meaning of tamsic was discussed in the very first question that was put. Why should they wait for three births? Why not do it in one birth? Simply obey his orders. He says, "Have pure lives"; then have pure lives. He says, "Put in regular time for meditation and come in contact with the God Power within." You'll see; you are not to return. If, in one year, you can move from one class to a higher class, why can you not, in one year, step up one state? Because we are not sincerely doing it; that's all I would say. Of course, the disciple, or the initiate, should not be in a hurry to advance; but if the teacher wants him to advance, then there's no shame. Times have changed. And a student can also pass two classes in one year—and every three months, too.

QUESTION : *Master, could I ask you a question?*

THE MASTER: One? Hundreds, you see.

QUESTION: *In his book, Dr. Julian Johnson said that one year of meditation on this plane is worth a hundred on the higher planes. Is that true?*

THE MASTER: Yes. Here you can advance higher. There it takes years; here it takes months. You can have quicker results in the earthly life.

Do you know that that book was revised by me? The original book was not issued by him.

QUESTION: *It was written by you, Master?*

THE MASTER: It was written by him, but revised by me. Three manuscripts were written by him. They were written in a missionary spirit as he wrote the Christian part of it; he put the Christian part in a very drastic way. One copy of the manuscript was given to me, one to Sardar Bahadur Jagat Singh and the third to Professor Jag Mohan Lal. Professor Jag Mohan Lal never returned it. And Sardar Bahadur Jagat Singh returned it with very strong strictures about that. Dr. Johnson would not listen to it. So it came to my part. I told my Master, "Because he is not fully aware of all these things, it appears that that is why he has not been able to write about all this." Then I went to him: "Well, look here, Dr. Johnson. I appreciate the efforts you have made in bringing out this manuscript, but it appears that here and there you are not in the full know of things. That is why you have not been able to do full justice to the work." Dr. Johnson said, "I would like to know." All other portions on religions were put in the same way as the Christian portion: Hindus do not know; Mohammedans do not know; Sikhs do not know. I gave him quotations from the Hindu, Sikh and Mohammedan scriptures, and he revised those portions. And I asked him to polish down the Chris-

tianity portion. He said, "No, no. My brothers in the West won't wake up until I put it that way." This is what he said.

Now that book has been revised, and a short edition has been issued by them; because that part was not relished by the Christians. That was revised, but the revised portion was not given to me; he died in the meantime. That was published as is. But anyhow, many things were set right.

Once one lady applied for initiation. She came across a part of the book in which he had referred to something about Negroes. She threw away the book: "I don't want the kind of initiation given in this book!"

Now an abridged edition written by him has been issued. He was a missionary. Of course, with due deference to him, he had remained in India for six or seven years.

So that is true. What you can do now will take a longer time to do in the higher planes.

DISCIPLE: *That frightens me to think of how hard I have to work.*

THE MASTER: That is what I am complaining about: the people don't get it. One day or one hour off from the job—they are more important. We read every day in the scriptures, "Is not the body more than the raiment, and life more than meat?" Why do you read those things? "What does it profit a man if one gains the possessions of the whole world and loses one's own soul?" These words were meant for us, I think. That does not mean you should not work. You must work. Stand on your own legs; earn your livelihood.

DISCIPLE: *I meant the meditation.*

THE MASTER: No, no! I'm not stopping that. Do that. But out of 24 hours, put in two, three, four hours for meditation. You're not working, I think, 24 hours of the day and night. Ordinarily, you work six hours, eight hours, ten hours. How many hours do you put in for the job? I think not more than that—or maybe twelve hours; not more in any case. Then what about the remaining twelve hours? I give you twelve hours' time for the job.

DISCIPLE: *Eight hours when people work, and two hours getting to work.*

THE MASTER: No, no. I mean to say, I think that hardly anybody is working more than twelve hours a day.

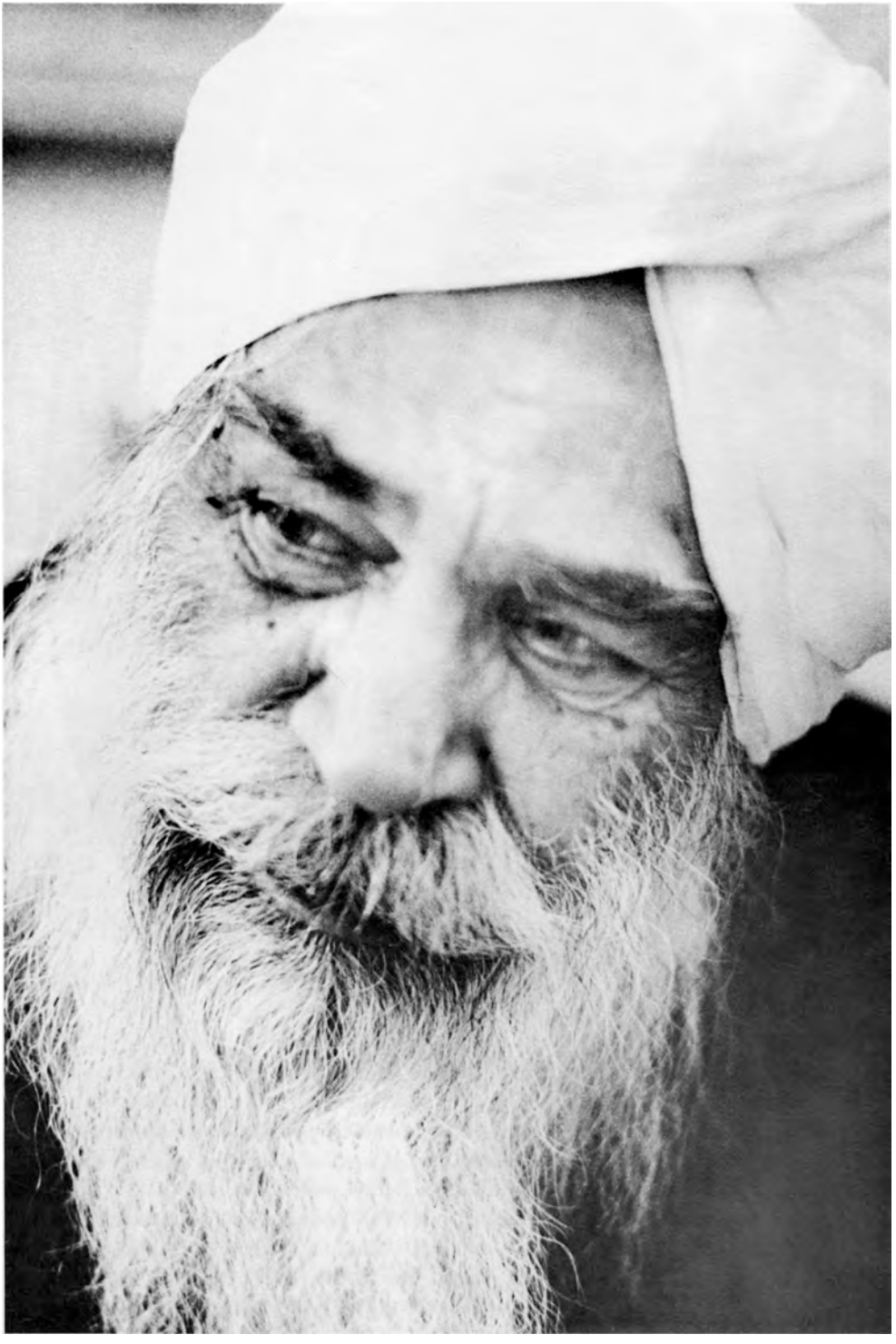
DISCIPLE: *No*.

THE MASTER: Then take it that you have to put in twelve hours a day. What about the other twelve hours? Just put in two or three hours of meditation from those. Do you see? If you get sick, God forbid, you don't go to your job. Why can you not take a day off for spiritual things? Does not this spirituality cost even one day's pay? Tagore, a great poet of international fame, said, "O, God, I see there is a great worth in you. You are a priceless jewel. Why cannot I throw away the dirt of my house?" We have to change our angle of vision. Mind deceives us. Out of 24 hours, I think you can very safely devote two, three or four hours to meditation.

Yesterday

Yesterday i met a fool i did not hate
A coward at whom i did not sneer
A child i did not envy
Yesterday i did not cry from burning pain
I did not want for worldly goods
Nor fear the truths of Masters
Yesterday i knew that soon that inner light would
Saturate both mind and soul
Both heart and being
And today, the path shines clear
For Kirpal Singh has granted me the
Peace that passeth understanding
Surely, surely God is good.

Donna Jewell Pollard



The above is a greatly reduced black and white reproduction of an original full-color painting by Jonas Gerard, a distinguished Satsangi artist, which will be the cover for the 1976 Kirpal Singh Memorial Calendar to be published in December by the Sant Bani Press. The calendar will be 16 x 23 and each month will have a full page to itself with one large picture and many smaller ones of Master and Baba Sawan Singh; all significant dates in Master's or Sawan Singh's career, and many birthdays and death anniversaries of Saints and great men of all traditions are noted. Calligraphy by Steve Diamond. Cost is $5.00; there are three full-color pages.

Guru Nanak's five-hundredth birthday was celebrated at Sawan Ashram, Nov. 2, 1969, with a mammoth six-hour satsang, attended by religious leaders of all faiths and about 30,000 people.

Reflections on GURU NANAK

a condensation of an essay by

Sant Kirpal Singh Ji

The essay which is condensed in the following pages was originally written by the Master at the request of the Indian Government, in honor of the five-hundredth birth anniversary of Guru Nanak, which took place in November 1969. The article appeared in newspapers and magazines all over India, under the title, "Guru Nanak and His Teachings" and was published in SAT SANDESH in January 1970. The complete essay (about one-third longer than the version printed here) will be included in the forthcoming edition of *The Jap Ji: The Message of Guru Nanak* soon to be published by The Sant Bani Press.

GURU NANAK is not the sole monopoly of the Sikhs nor of India alone. He belongs to all mankind. He belongs to the world and the world belongs to him. He bore witness to the glory of one God, one brotherhood, one law, the law of human fellowship and love. He came to reconcile all religions and all faiths. He came to harmonise all the scriptures of the world. He came to announce the ancient truth in the common man's language, the one wisdom that is so eloquent in the teachings of all the prophets, the apostles, the sages and the seers; and to show that one flame of love shone in all the temples and shrines and sacraments of man.

The love of God and the love of man were the very core of the message of Guru Nanak. We need to learn to serve the poor gently, quietly, unostentatiously, and to have reverence for all the saints of the past. This is the first great teaching of the Guru. When he went to Multan, the land of pirs and fakirs, the latter sent him a bowl brimming over with milk, implying that the place was already full of saintly souls and there was hardly any room for more. Nanak, who knew the implication in the offer made, just took a jasmine flower and placing it on the surface of the milk returned the bowl, meaning thereby that he would float as lightly as the flower and give fragrance to all of them. The true saints, as a rule, have no quarrel with anybody. They talk gently and work quietly in the service of God and man.

He traveled far and wide unlike any other prophet who trod the earth before him. He undertook four long and arduous journeys on foot, each extending over a number of years: one, to the north into and across the snow-capped Himalayas where he met the Lamas, the Sidhas and the Naths, the Tibetans and the Chinese; the second, eastward into the modern states of United Provinces, Bengal and Burma; the third, to the South as far as Sangla Dwip or the modern Ceylon; and the fourth, to the middle-east countries of Baluchistan, Afganistan, Persia, Arabia as far as Mecca, and Jerusalem, Turkistan, Egypt, Turkey; all these journeys covering well nigh 30 years in times when there

were no satisfactory communications and transport worth the name.

Guru Nanak's teachings revolutionized people in diverse ways. His teachings are of great interest today as they were in his own time. The nascent Republic of India needs his inspiration in the task of rebuilding the nation on a sound footing, for India is still bristling with many problems and its freedom is yet far from complete.

Guru Nanak came at a crucial time in the history of India. The country, torn as it was by factional fights, was fast slipping into the hands of the Mughals. We get a glimpse of the chaotic conditions prevailing at the time from the words of no less an authority than the Guru himself: "Kings are butchers. They treat their subjects with gruesome cruelty. The sense of duty has taken wings and vanished. Falsehood is rampant over the land as a thick veil of darkness, darkness darker than the darkest night, hiding the face of the moon of Truth." The Hindus and the Muslims were bitterly opposed to one another. The very semblance of religion had degenerated into formalism, and the spirit in man was stifled and suffocated by rites and rituals and by creeds and ceremonies. Too much importance was attached to the outer husk and shell at the cost of the kernel within. Casteism and untouchability were waxing like anything. The people were losing faith in themselves. The political and the social conditions in the country had reached the lowest ebb. The chaotic conditions could not be more chaotic. In the blessed name of religion, all kinds of atrocities were being perpetrated by those in power, swayed as they were by incontinence, greed, lust and immorality. Mistrust and hatred were the order of the day. Both the rulers and the ruled had lost all sense of shame and decorum.

In such a dark hour of history, Nanak appeared to set the house in order and to shape the destiny of millions of Indians. He went about preaching in the name of God, asking nothing for himself, but anxious only to serve the people and save them from degradation and downright damnation.

Nanak saw the deep tragedy that was menacing the country. He saw the world caught in the pernicious web of suffering and woe. Moved by the piteous cries of the helpless and the afflicted people in their deep agony, he prayed for the grace of God: "O Lord, the whole world is being consumed in the invisible flames of fire. O save the world in this hour of darkness. Raise all unto Thee. Raise them in whatever and however a way Thou mayest." On coming in contact with Babar, the Mughal king requested the Guru to ask for some favor. He politely and yet firmly declined the offer saying: "Hear O King! Foolish would be the fakir who would beg of kings, for God is the only giver munificent beyond all measure"; significantly adding: "Nanak hungers for God alone and he asks for naught."

Babar had great respect for all men of piety. Once, when he came to know that Nanak had been put behind bars, he ordered his immediate release. On request from the king, the Guru gave his advice, called *Nasihat Nama,* in which he counseled the king to worship God everyday and to be just and kind to everyone. He told him that the NAAM, the *Sat Naam,* the holy Word of God or the *Kalma,* was a panacea for all ills of life, here and in the hereafter. It was *Kalam-e-kadim,* the most ancient song of God, singing in the heart of all, and could be heard only by the pure ones. "Be pure," said the Guru, "and Truth would reveal itself to thee. Have love of God uppermost in thy heart and hurt not the feelings of His creatures."

Once, this great soul, great in humility and love of God, asked a school teacher: "Sir, what have you learned?" The school teacher replied: "I am proficient in all branches of knowledge. I have read the sacred lore of all the religions. I know quite a lot of everything." Then Nanak humbly enquired of the school master what he had actually gained thereby. In a passage of exquisite beauty and wisdom, Nanak sang of the secret of true education:

Burn worldly thoughts and their ashes rub,
And of these ashes make thine ink,
And let the paper on which ye write,

Be the paper of faith;
And write thou the Name of God.

When put to school, he told Gopal Pandhe, his teacher to "make the heart your pen, and with the ink of love write again and again the Name of the Lord."

The current system of education in India ignores the vital injunction "make the heart your pen," and "make an ink of the worldly intellect." Worldly attainments, of whatever type, are not sufficient in themselves, if one does not know God. We need a system of education which includes in its curriculum the eternal values of life. We have instead a commercialized course of cramming books and texts-made-easy, just for securing diplomas and degrees and getting jobs. The number of schools, colleges and universities has increased in India and elsewhere but the moral fiber of the so-called educated people has not grown by a millimeter. "What does it profit a man if he gains possession of the whole world and loses his own soul?"

Democracies have failed, but a democracy can live, survive and triumph when two conditions are fulfilled: (1) When sectarianism and fanaticism perish; and (2) when States bow in reverence to a superior law, the law of fellowship and human sympathy, and above all to the Infinite whose Voice rings from end to end: "Children of the Earth, ye all are one!" Nanak came to proclaim this two-fold truth.

The real and lasting freedom cannot be achieved without faith in solidarity and freedom of humanity. How? By:

(1) Faith more than mere knowledge of books;

(2) Solidarity more than schemes of reform;

(3) Service of humanity more than anything else.

Guru Nanak found the basic remedy for true solidarity and the integration of man in the love of God and in the love and service of God-in-man. Once when he came out of a trance in the water, he explained: "There is no Hindu and no Musalman," meaning thereby that there was no basic difference between the two.

He considered that there was no sin greater than the spirit of separateness which went against the solidarity of life in the brotherhood of man and worked for disruption in society. This prophet of unity and oneness saw the higher harmony in all the faiths in the Religion of Man—the worship of God and the service of God-in-man. He wanted the followers of all faiths to sit together as seekers after Truth, seeking communion with the Almighty. The highest religion teaches us to reverently study and experience in full consciousness the living presence of God, as like-minded students in a class. When questioned at Mecca as to whether he was a Hindu or a Muslim, he frankly and fearlessly declared that was neither the one nor the other in particular because he discerned the spirit of God in both. When asked which of the two religions, Hinduism or Islam, was superior, he said: "Without good acts, the professors of both the religions shall perish." In one of his hymns, he says: "To him whose delusion of the mind is gone, Hindu and Muslim are alike." At Baghdad, the people questioned him as to which sect he belonged; he replied, "I have renounced all sects. I only know the one True God, the Supreme Being who is on the earth, in the heaven and in between, and in all directions." On being further pressed as to who he actually was, he replied: "This body, compounded as it is of the five elements, is being illumined by the Light of God and is just addressed as Nanak."

Again and again, he warned his disciples against the sin of separateness. In a beautiful passage he declared: "Numberless are Thy worshipers and numberless Thy lovers, numberless Thy *Bhaktas* and saints, who lovingly fix their thoughts on Thee. Numberless the musical instruments and the sound thereof and so are Thy musicians."

In the course of his travels, he had with him two attendants, one a Hindu and the other a Muslim: Bhai Bala and Bhai Mardana. He poured his love to all, setting at naught all conventions, creeds, castes, and color bars. He was a brother of the poor, the criminal and the persecuted. His socialism was vibrant with love of God and not atheistic in character. Growing

out of a vision of God's love, it flowed into the hearts of men as brothers in God.

A new Indian nation can be built even now, but not in blind imitation of the West. We must accept the vital message of the seers, the prophets and the saints of the East who are well conversant with the conditions of our society, and have a rich spiritual heritage behind them.

GURU NANAK—GOD-INTOXICATED:

From a very early age, Nanak was fond of meditation. He would go to a forest and for long hours sit there in rapt silence. He would meditate on the great mystery of life—a mystifying mystery indeed. Where does life come from? How does it work in us? How does the great Controlling Power sustain us from day to day? Is it possible to contact this Power? These were the vital questions that he posited for himself. Nanak's father tended to regard his son as insane. One day he called a physician to attend upon him. As the latter felt the pulse Nanak said, "O physician! I am not mad. I am only smitten with the pangs of love for God. They call me mad, but I am not. I am simply God-intoxicated."

Nanak was overflowing with the love and glory of God. He radiated love of God to all who came in contact with him. He was verily Word-made-flesh and dwelt amongst us. He opened the inner eye of those who came to him and enabled them to witness the light of God within them. He was the light of the world as long as he remained in the world.

The light manifested itself in him and he guided the tottering humanity with that light. This light never vanishes but always remains in each one of us. We have to break the stone walls of our passions and prejudices, of separateness and sectarianism, in order to have a vision of the divine light in full splendor. The Guru, like all other Masters, advised: "Kindle the light which is within you. Ye are the children of light. Be ye lamps unto yourselves." India and all other countries of the world need heaven's light for their guidance. This was the universal call of Nanak to

the whole humanity.

He offered the water of life and the bread of life (the light and the *Nad*) as food to the starving souls of the people, having which, nothing else remained to be had. God is love, and love is God, and the way back to God is also through love. He was love personified, and inspired love in everyone. He always sang:

Teach me how to live immersed in Thy meditation,
day and night.
Grant, O Lord, that I may never think of aught save
Thee,
And that I may sing of Thee ever and evermore.

Again:

O my heart! Love God as the lotus loves the water,
The more it is beaten by the waves, the more its love
enkindles;
Having received its life from water, it dies without
water,
O my heart! Love God as the chatrik loves the rain
drops,
Who even when fountains are full and the land green,
Is not satisfied as long as it cannot get a drop of rain.

And again:

Whichever side I cast mine eyes, there Thou art!
Parted from Thee, I crack and die.

To reach God, teaches Guru Nanak, one must walk the way of love. Love God alone, and if you love others—your children and friends and relatives, love them for His sake. Yearn for Him. Develop within you an intense longing for Him. And when you feel restless for Him, know that it will not be long before He will reveal Himself to you.

He was the prophet of the "inner life," and urged that the inner should be expressed, not in creeds and dogmas, rites and rituals, but in humble service of the poor and the lowly. And this service must be inspired by the love of God and NAAM—the Spirit and Power of God.

The Guru then sums up the qualities required of a devotee on the spiritual path. Purity of thought, speech and deed is the first prerequisite for the dawn of Higher Life. Christ too said: "Blessed are the pure in heart, for they shall see God." Purity is verily the key that unlocks the door of meditation, leading to the mansion of the Lord.

Secondly, one must develop patience and perseverance to bear cheerfully whatever good or evil may befall, as a reaction to our actions.

Thirdly, one must have control over one's thoughts, casting away all desires so as to ensure equilibrium of the mind.

Fourthly, a steady practice every day of the presence of the Living God by communion with the Word in full faith in the Master Power above.

Fifthly, one must live in holy awe of His presence, stimulating one to untiring effort to achieve ultimate union with Him.

And above all, one must love God with such an intensity as may burn up all dross in us, leaving us free to proceed unhampered to His Kingdom.

An Ideal Farmer:

A lover of freedom, Guru Nanak spent his early days in the freedom of the farm and the open air of the countryside. As he grew older he traveled far and wide, exhorting the people to free their minds of conventional thoughts and convivialities of life.

On his return from his far flung travels, he settled down at Kartarpur as a farmer. He was a true son of the soil, a passionate peasant who had cultivated much harder things than earth —the mind and intellect, etc. After "man-making" and "man-service," he engaged himself in land-service, for to grow a blade of grass and to raise a stalk bearing an ear of grain was to him much better than the work of a mere priest or a preacher. He set an example of hard labor by bringing under cultivation the barren lands of Kartarpur for feeding the poor and the needy on the produce thereof.

He also set up at Kartarpur the institution of *langar* or a system of free community feeding, where both bread and broth were distributed freely to all according to the needs of each. "Bread was the Lord," the Guru declared, and "the bread which the Lord gave was His *prashad* (God-given)." "Bread and water belong to the Guru," echoed the followers. And the Guru said that the Beloved was in the people.

His disciples came from far-off places like Baluchistan, Afghanistan and Central Asia and included, among others, the Brahmins and the Sufis, the high-caste Kshatriyas and the low-caste Chandalas, the Sidhas and the Naths. Thus his following was a conglomeration of all sorts of people, knit together in the bonds of loving devotion to the holy cause and vying with each other in the labor of love for the fallen and the down-trodden. Nanak, their spiritual Father, now advanced in age, moved on foot every day, laboring in the farms and singing hymns of Naam and breathing the benediction of love. The Guru was a picture of humility, and his followers in a spirit of dedication worked as humble servants of the Lord, worshiping God without any pomp and show, in the stillness of Nature.

From Kartarpur spread the fire of the love of God and love of man, all over the Punjab. Guru Nanak's face shone with the simplicity and serenity born of the saintliness in him. He was a laborer, a tiller of the soil, a servant of the poor and lowly. The life at Kartarpur was a blend of willing work and worship, love and labor, silence and song.

On being asked by his father as to what was real farming, Nanak replied: "The body is the field, the mind is the ploughshare, and modesty is the life-giving water for the field. I sow the seed of the Divine Name in the field of the body, leveled and furrowed by contentment, after pulverizing the encrusted clods of pride into true humility. In a soil prepared like this, the seed of love will prosper and, seated in the abode of Truth, I behold the glory of God in the rich harvest before me. Oh Father! Mammon accompanies no man. The world is just deluded by the glamour of riches. It is just a few who escape the

delusion with the aid of discriminating wisdom."

Guru Nanak had a deep-rooted penchant for silence. He frequently merged himself in the silence of God, the Sat Naam, the Eternal Word; in the silence of Nature, the silence that shines in the starry sky and dwells in the lonely hillside and murmurs in the flowing waters; and in the silence of *Sangat sewa or* unostentatious service of the community of the faithful and of the *sewaks* (servers) alike, who stayed with the Guru and whom he always addressed as *Bhais* (brothers).

THE WAY OF LIFE:

He prescribed a methodology for achieving success in life. Absorbed in the Lord of Love the disciple grows in the sewa of *Sadh Sangat,* the selfless and loving service of all. In such supreme and selfless service, many a *Koda Rakhshas* and *Sajjan thug* were redeemed during his ministry.

He exhorted the people to earn their living through honest and fair means. This was a rule not for disciples and the laity only, but even for real teachers and preachers. He went to the length of saying: "Bow not unto him who, claiming to be a Godman, lives on the charity of others. He who earns his living with the sweat of his brow and shares it with all, can know the way to God."

That which belongs to another is not to be wished and craved for, much less grabbed, for it is as odious and noxious as pork is to a Muslim and beef to a Hindu.

He forbade people from encroaching upon the rights of others. Those who thrive on ill-gotten gains can never have a pure heart.

Time and again he stressed the purity of heart through virtuous deeds performed in the love of the Lord. It is only the deeds that count and not the religious hallmarks that one may bear.

The chanting of the Name of the Lord was a necessity but with a pure heart and a clean tongue for without these all our prayers, however loud and long, would never bear any fruit. "It is the deeds alone that are weighed in the divine scales and de-

termine one's place in relation to God." It is with the alchemy of God's love that one can transform hardened criminals into men of piety.

Nanak never advocated ostentatious renunciation as a means of God-realization. He taught that salvation was possible for a householder, as for any other person, through proper rendering of his duties and obligations with faith in God. He believed in the efficacy of prayers not only for all mankind but for animals, birds and all other creatures. He himself always prayed for peace unto all the world under the Divine Will.

Nanak emphasized developing the life of the Spirit for all true men and women. Such persons live not for themselves alone but for others.

To live for others is the highest norm,
He alone liveth who liveth for others.

He defined a truly great man as one who renounced all his desires and cared not for the fruits of his actions.

The seeker after God was enjoined to cultivate purity of heart above anything else. "He who is so much identified with the body and is engrossed head and ears in the lusts of the flesh, could never be picked up by the Lord as His own."

He who blesses others is blessed in return. A seeker after happiness must make others happy.

The Guru stressed the need of prayer. Where all human efforts fail, there prayer succeeds. Sit in silence each day and pray to God, or God manifested in man, to draw you nearer to Him from day to day and grant you the company of those who are dear to Him.

Book Review

THE SONG OF EVERYTHING and other stories, by Tracy Leddy. Illustrated by Rixford Jennings. Tilton: The Sant Bani Press, paperback, 93 pp., $2.95.

WHEN I search through my thought-words trying to find simple symbols to convey my reactions to Tracy Leddy's collection of stories, I come up with "sweet" and "lovely." When I look again I find these words inadequate. The stories are sweet, but have the sweetness of well-chewed grain, not of candy. They are lovely, but have the perennial beauty of goldenrod and field daisies, not of well-tended park flowers gone with the first frost.

The striking blue cover and simple line drawing of the "Snake Charmer" by Rixford Jennings pleased and attracted me right off. I was eager to read all the stories and did read all twelve in one sitting. Then I felt robbed. It seemed clear that these were stories to be savored and enhanced by the reader's experience of them; not gulped down thoughtlessly. I appreciated the weave of the words and the texture of the simple tales the first time though and felt the writer used her medium well; but a further look at the book taking the stories one at a time, with good spaces between them, revealed much more. The steep and narrow staircase the bride-to-be had to climb "Before the Wedding" was not unlike the path I attempt; the pictures that the boy in "Michael in the House of the Sun" sees thrown upon the giant screen in the dark room where he lived are not remote—neither is the hope his Father Sun gives. In fact, none of the pains of growth, the trials of separation and the miracles of union that emerge from the stories again and again seem

fanciful or fictitious if they are read with remembrance of the One to Whom the book is dedicated. I feel grateful that a child of the Master has shared with me through her book.

Susan Mathaisell

EDITOR'S NOTE: *The twelve stories included in the book are: The Song of Everything, We Are All One, The Snake Charmer, The Story of the Ice Giant, Michael in the House of the Sun, The Road, Maeve, Nathan, Helping Each Other to Find God, Don't Go Away, Set Your House in Order, Before the Wedding. Seven of the twelve have appeared in* SAT SANDESH.

The Need for Caution

In the matter of getting persons interested in Science Spiritual, one should be very very careful in making one's choice. The teachings of the Masters—sacred par excellence—are strictly for those who evince a genuine desire for the same. As an earnest of one's intentions one must show an honest longing for Truth and be prepared to abide by the regulations—dietary and otherwise—laid down for the seekers. If anybody comes in your way, you can easily find out for yourself what type of person he or she actually is. If he is a sincere seeker after God and wishes to be helped, then alone the subject should be touched upon and not otherwise. You would please realize that most of the people are argumentative, curiosity hunters, and self-seekers. They are after signs and miracles and not after Truth. It is no use throwing pearls to the winds. As such it is always safer to avoid them and steer clear of fortune hunters.

Further please note that whenever Sat Purush comes into the world in the garb of a Satguru to save hopeless and helpless souls in misery and trouble by giving them the secret of their True Home, Kal Purush . . . follows suit in different forms to mislead, so as to save whatever he can for his kingdom on earth and to prevent an easy escape of the souls' in his domain. His agents set up schools resembling those of Sant Mat, use similar language, and adopt akin terminology to ensnare the naive or unwary aspirants. . . . Hence the need for great caution and judicious discrimination in selection whenever you meet strangers.

From a letter by KIRPAL SINGH, July 21, 1972

COMMENTS & NOTICES

Reno Sirrine has published a collection of Master's letters which are available from him (or from The Sant Bani Press) at $2.00 each. The letters are reproduced photographically from the originals, and some of them are very interesting indeed. One excerpt is printed above; there are many others.

Of special interest is the inclusion of a circular to Group Leaders only, issued by Master in May 1970. Every initiate will profit from reading these patient, loving but firm words in which Master tried to convey to the Group Leaders some sense of the responsibility of their positions—both to Him and to the initiates.

Included are a number of letters to Reno (many on organizational matters), reproductions of the original manuscripts of several messages and circulars, a generous sampling of letters on almost every subject to many different initiates (there are forty selections altogether), and three photographs.

R.P.

SATSANG IN NASSAU

The Nassau Satsangis would like to invite any satsangis visiting the Bahamas to join with them at their regular meetings, at 7:30 p.m., 1st & 3rd Thursdays, Sheraton British Colonial Hotel, 1 Bay St., in either the Windsor Room or New Providence Room, Please contact the Group Leader, Joanna Albert Lizza, at (809) 323-1732, for more information.

Ruhani Satsang Publications

by the Master Kirpal Singh Ji Maharaj

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

KIRPAL SINGH
Thanksgiving Day, 1972