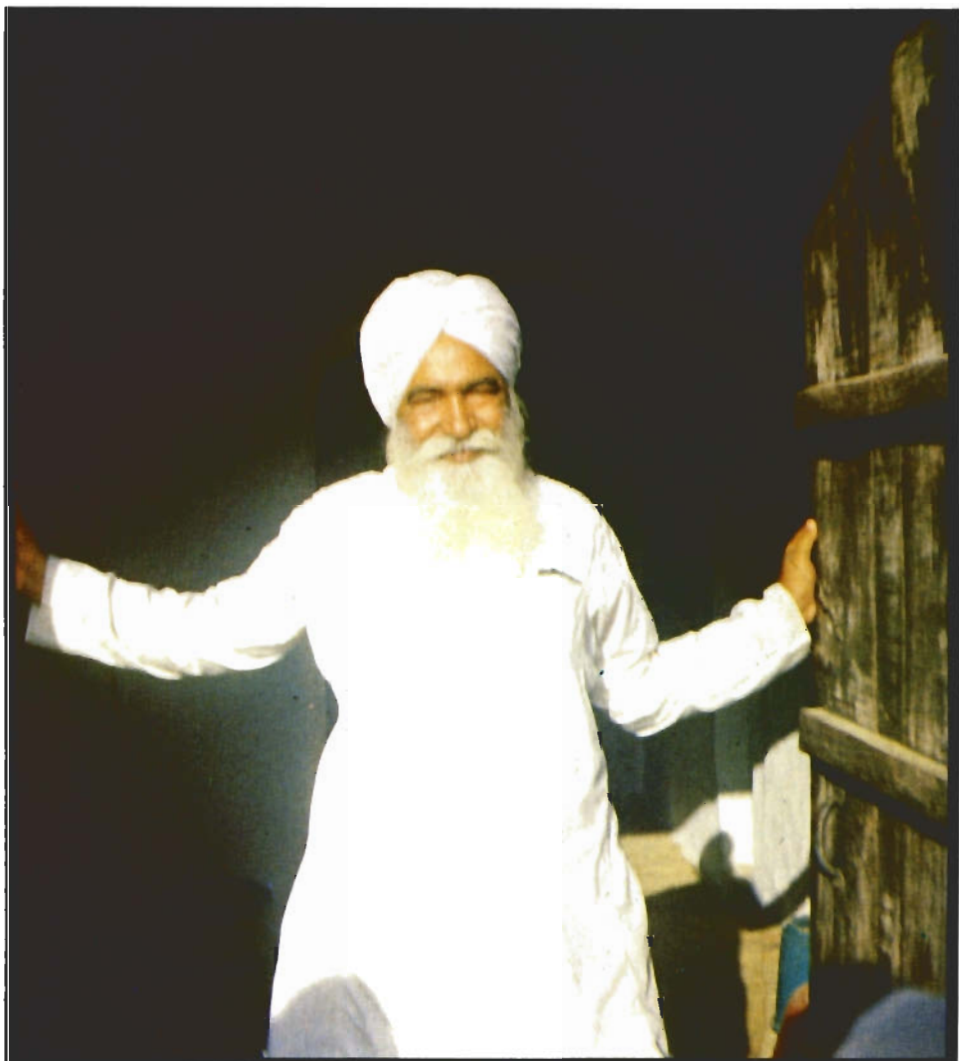


SANT BANI

The Voice of the Saints

December 1978



The Joy of Recognition

PHOTO CREDITS: Front cover, Russell Perkins; all others, Bobbe Baker.

The Message for Christmas and the New Year

Sant Ajaib Singh Ji

*Hail, Hail Kirpal, the Emperor, the Formless One
We have only Your protection.*



MY SATGURU KIRPAL'S BELOVED SANGAT: I am sending my loving greetings and best wishes for a Merry Christmas and New Year. We have spent many years in useless things, and at the end of every year we have never thought about what progress we have made in that year. This year we have to do that.

In the New Year all of you should make your lives new. Don't repeat the faults of the past year. We have to please Hazur Kirpal, Who is the Giver of all things.

Hazur Kirpal is waiting for His children to come back. Spend all your minutes and seconds in His remembrance. I send all my love and best wishes.

Ajaib Singh

AJAIB SINGH

The Joy of Recognition

ONE OF THE most difficult and painful aspects of our practice of the Path is the way in which Satsangis, including group leaders, influence the lives of others. Obviously we all should love and encourage our brothers and sisters; but in the third Receptivity Circular (January 27, 1970), Master issues a solemn warning to everyone that "group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together for Satsang. Group leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for any purpose but to help them in understanding the Teachings. In other words, initiates should not look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly if a group leader or representative allows himself to be used in this way, he too stands to lose."*

This is the circular referred to by Master in the talk "Mind Your Own Business," printed in this issue starting on page 16, and on one level the talk can be understood as an elaboration and development of the points made in that circular. Certainly the group leader's job is a hard one, and the hardest part is to fulfill one's responsibilities fully and conscientiously without interfering with or influencing others in the way that

Master warns against. Master has quoted one Saint: "O God, You have put me on a little chip of wood floating in the ocean and commanded me not to get wet!"

Nevertheless, it has to be done, and the fact that so many group leaders (including myself) have had difficulties with this or other aspects of the job led me to the conclusion long ago that the appointment of group leaders has almost nothing to do with their abilities and a great deal to do with their needs. Some of us, in other words, are so weak and incapable of following the Path without extra grace that we are put in a position to get that grace. If the opportunities for failure are greater and more spectacular there are compensations. But it remains true that "from whom much is given much is expected."

Master has much to say in this talk about comparing and warning others, and about the qualifications for doing that. He is very blunt. "The man himself who is in the well—drowned in the well—he wants to tell people, 'Well, you go this way, that way, you'll be dead.' How does it look? You're already drowned in the well. You are not out, and you're guiding those people? How does it stand?"

Minding our own business can be defined in many different ways, and it most certainly does not include callousness or insensitivity to the sufferings of others, as all Masters have made clear over and over again; but what it does mean, as Master explains over and over again, is that we neither try to influence or interfere with others, nor allow ourselves to be influenced or interfered with by others. It is of the absolute first im-

(Continued on page 29)

* *The Way of the Saints*, p. 389.

SANT BANI

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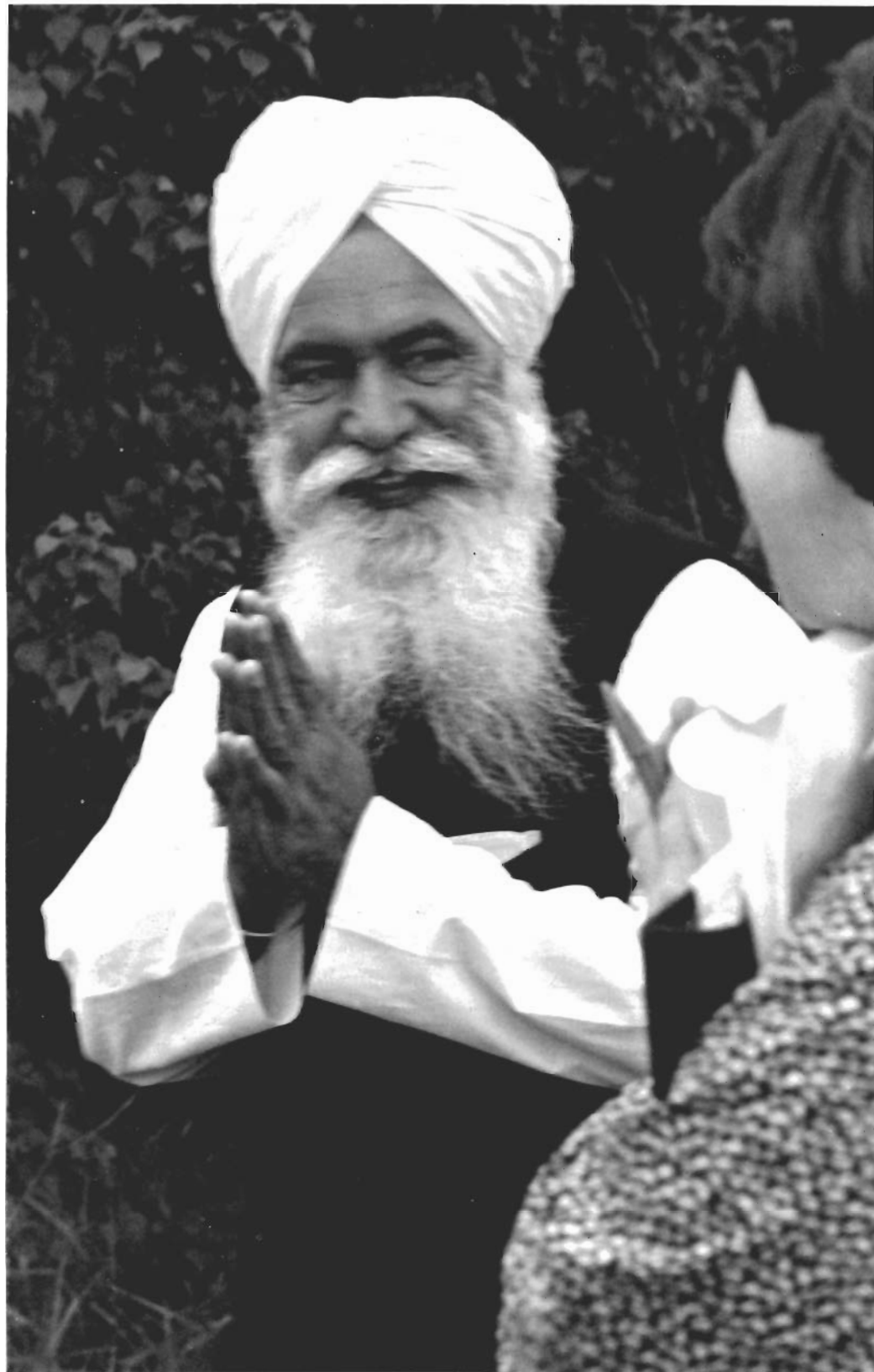
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They Come To Make It Fresh

Sant Ajaib Singh Ji

QUESTION: *Would you explain the power and the charging behind singing the bhajans?*

SANT JI: Guru Nanak Sahib used to call a group of people singing bhajans as *Bhajan mungli*, as we now call those meetings *Satsang*. When we are all sitting together, everybody knows that we are coming together in the remembrance of God. Everyone who is in that group has the thought of God at that time. That's why Guru Nanak Sahib says, "Whenever you sit together in Satsang, first of all, all of you should sing some song or bhajan which is full of yearning and love for the Master and the Satsang."

We are not to sing the bhajans as a ceremony or rite or ritual. We should sing the bhajans with yearning. Guru Nanak says, "Whenever you sing bhajans, if you sing with love and yearning within you, that singing also will give you such intoxication and peace that lust, anger, greed, attachment, egoism, all these fires which are burning within us, will begin to cool." That intoxication which we get from singing the bhajans with yearning and love removes our suffering.

The bhajans which we sing here have come out from the mouths of great Masters, and they show Their yearning. When we sing those bhajans, we should also try to develop that yearning.

The teachings of the Masters are always fresh. It is not true that the teachings of the Masters Who came in the past

—say two thousand years back—are now old. Or a Master Who came five thousand years back—His teachings are not old either. Whenever the Masters come, They always bring the same teachings and They do not bring any new thing. The teachings are always the same; the only thing required is that we should get the company of Someone Who has practiced these teachings and only then will we feel that the teachings are not old and that they are fresh. Whenever they are taught they are always fresh. When Mahatmas come, they tell us that we have to meditate on Shabd Naam, and that we have to get rid of lust, anger, greed, egoism and attachment. And if we get the company of One Who has practiced the teachings, no matter if the teachings are thousands of years old, we will never think that they are old. One Who has practiced those teachings will tell us the same thing as the teachings are telling us.

One gardener comes and sows the seed and another gardener comes and gives water and nourishes the plants. In the same way, one Master comes and gives initiation and connects us with Shabd Naam and the other Mahatma comes and gives us real knowledge and teaches us about the Path very clearly, and He becomes helpful in our going back to Sach Khand.

When Baba Jaimal Singh left the body, people came to Baba Sawan Singh and asked, "Now that Baba Jaimal Singh has left the body, on whom should we contemplate and what should we do now?" So Baba Sawan Singh replied,

After morning meditation, September 30, 1978, at Sant Bani Ashram, Rajasthan, India.

“You should not change your contemplation. You should go on contemplating and remembering Master Baba Jaimal Singh. You can come and enjoy the benefit of Satsang, but you do not need to change your contemplation.” Then He said, “When I went to Agra, I met Chacha Pratap Singh (who was the brother of Swami Ji Maharaj) and even though I saluted Him and respected Him, still I always had the image of my Master Baba Jaimal Singh in my heart. And when I told this to Chacha Pratap Singh, He didn’t mind and He was very happy.” The perfect living Masters never say that you should not contemplate the form of the Master Who initiated you because He has left the body. The only attachment we can have with the living Master is that we can go in His Satsang and outwardly we can love Him. And whatever instructions He is giving us and whatever advice He is giving us, we should follow that. But we should never change our contemplation, and He will never allow us to do that.

So Mahatmas do not come to give us any new message. The message always remains the same. They just come to make it fresh. Satsang is the fence for protecting our meditation. Our mind is a tireless and obstinate enemy, and if we try only a little bit we cannot dominate it. If we have Someone in the Satsang Who can point out our faults and failures, only then will our mind understand and only then is there some hope of our changing. As long as we stay away from the Satsang we cannot improve our life. When we come to the Satsang and realize what our failures are, then we start improving. That’s why Hazur used to say, “Give up hundreds of urgent works to go to Satsang, and give up thousands of urgent works to sit for meditation.”

QUESTION: *I can only remember my Master with difficulty, as I was with Him*

only a short time and it’s been a number of years. So I was wondering how I can develop true love for the Guru.

SANT JI: This does not make any difference, whether you have spent a little time with Him or more time. Sometimes it happens that those who have spent more time with their Master take Him for granted and forget Who He is, and in that way they lose. It doesn’t matter if you have spent only a little time with Master.

When Baba Jaimal Singh was about to leave the body, He was looking at the door as if He was waiting for someone. When He was asked, he replied, “Yes, I am waiting for one man who is going to come and get initiation.” That was a police inspector who came at the end time of Baba Jaimal Singh. After giving him initiation, Baba Jaimal Singh left the body. So just think—that police inspector got initiation when Baba Jaimal Singh left the body. He didn’t have any other opportunity to go and seek the company of his Master. But after He left the body, that police inspector came to the feet of Baba Sawan Singh. And having faith in his own Master, Baba Jaimal Singh, he meditated so much that he became a very good meditator, and he became one of the secretaries of Baba Sawan Singh. So just think—he got the initiation at the last minute and after that he didn’t let his attention waver; and always keeping faith in his own Master, Baba Jaimal Singh, he meditated in the company of Baba Sawan Singh. And he succeeded and became a good meditator.

Those who were living near Master and who spent a lot of time near Him—I have met many of them and they have themselves told me, and moreover I used to hear Master say this when He was in the body: “Those who are living near me are like the blood suckers, on the cow’s udder; those who are coming from far

away are like the calf coming from a distant pasture—they get milk from me.” Distance makes no difference. The main thing is to obey orders.

Baba Bishan Das used to tell this story: There was one *Udasi* Mahatma—*Udasi* is one sect of yogis—who had one disciple named Bordas. In those days in India, the Mahatmas used to travel from place to place as Guru Nanak did. Guru Nanak also wandered here and there and went to many places. Once, that *Udasi* Mahatma and his disciple, Bordas, were traveling from place to place and they came somewhere at nighttime, and it started raining. They were in a very old house and the water started coming through the roof. The Mahatma was sleeping when he saw that the water was coming in, and he was afraid that maybe the house would fall down. So he told his disciple Bordas, “O Bordas, go and stop this rain from coming into the house or the house will fall down.” So Bordas said, “Master, I don’t know what has happened to you today that you are telling me to go and stop the water from coming through the roof. You do not realize that if I go and stop the water from coming through the roof that means that I will be climbing over you and be higher than you and this is not good for me.” He didn’t want to do this work and that’s why he found this excuse. That *Udasi* Mahatma was very old, but in his old age he himself went up and stopped the water.

The next morning when they got up, the *Udasi* Mahatma told Bordas, “Go and bring some milk or something to eat from the people. You go and beg something for us.” Bordas replied, “Master, I don’t understand what has happened to your senses today. Now you are telling me to go and ask for the milk and things—if I go and request milk for you, people will say I am doing the rites

for your liberation even while you are still in the body!” (In India when anyone leaves the body, people go and ask for milk and other things as part of the rituals for their liberation.)

So that Mahatma himself went into the village and asked for the milk and other things and brought them back. He understood that Bordas was not going to obey him so he said, “What is the use of telling him to cook this?” He started cooking the milk and when it was done he said, “All right, Bordas, now you come and drink this milk.” Bordas said, “Yes, definitely I will do that, because I know that if for the third time I disobey you, you will be angry with me. I don’t want to displease you so I will obey your orders.”

Our condition is not less than that of Bordas. When Master tells us to meditate on Naam, we say, “What is the use of meditating on Naam when You are here? You can do this very well, much better than we can. You should do it for us also.” When He tells us that we should do seva, then we say, “Well, it is not fair when You are in the body, sitting here, that we should do any seva. If we do seva, our clothes will get dirty,” or we find any other excuse for not doing seva. But if He gives us any name and fame or if He gives us any worldly thing, then we are always ready to accept that without any hesitation, saying, “We know that if we do not do this, you will be displeased.”

Distance makes no difference. The main thing is that whatever Master tells you, or whatever Master has instructed you, you have to work according to that.

Hazur Sawan Singh used to say that our condition is like this: “We say, give us the things, moreover pay for the transportation also.” They say that people want initiation, moreover they want Master also to meditate on Naam for

them. This is just an excuse of the mind. Really, whether we are near Him or far away from Him makes no difference. If we meditate on the Naam given by Him with full love and devotion, then we can succeed.

Once there was an initiate of Baba Sawan Singh who, whenever Master Sawan Singh held Satsang, would never come but would keep on doing meditation. People would ask him, "What kind of disciple are you, that your Master is holding Satsang and you are not coming?" He said, "Whatever He is saying in the Satsang to do, I am doing it here. What is the use of going? I already know what He is telling us to do, and what is required from us." He became so successful that he would see Master Sawan Singh everywhere. Sometimes he would

embrace a tree and say, "Sawan is here. Sawan resides in this." If he saw any animal passing by, he would go and embrace and caress that animal, saying, "Sawan resides in him also."

He was successful and saw the Master everywhere because he obeyed the Master. We should introspect our heart and check very carefully when we are sitting in the Satsang, because at that time sometimes it happens that we are physically present in the Satsang, but still our absence is marked. That is because we think about worldly things during the Satsang, or we sleep, or our mind is taking us far away from the Satsang. So whenever we sit in Satsang in the presence of the Master, we should never think of anything else and always remain present there.



Simran Refresher Course

TERRY BEARDEN

HERE are some of the major points which Sant Ji brought to light for the benefit of the October/November group:

Simran and Mind and Its Influence:

Sant Ji said that soul and mind are in the same body, and mind is trying to keep soul from meditating; it is its duty. The mind will make us feel sleepy, bring in doubts and many other thoughts to keep us from meditating. When we feel sleepy or lazy, or when bad thoughts come into the mind, at that time we should do Simran very fast to eradicate these thoughts. In the morning, if we feel we can't get up due to sleepiness, then we should do Simran very fast. This will help.

He mentioned that we should never think that we have done much meditation as this is a trick of the mind and in that egoism we lose our meditations. There is no fixed time required for reaching the goal; it all depends on our love and devotion and grace. The mind while we're meditating says that we should have experienced something by now and then we get impatient and in that way we stop meditating, move or decrease the Simran. This is another great trick of the mind. We should not be in a hurry, He said, but rather be calm, patient, and leave everything to the Master. Many times we think that we have been doing the Simran and thinking of Him all day or for a long time: this is a deception created by the mind. He mentioned that Sat-sangis should avoid lust as this is very bad for them and makes it so they can't meditate (it causes them to have much pain in their body while meditating). And they lose the light in their foreheads. Where there is *Kam* there is no *Naam*, as

with night and day. Sant Ji said that the thieves (lust, anger, greed, attachment and pride) come to where the wealth is, so we are always to be on guard for them. He also said that in Sant Mat no sacrifice is considered very big; if you gave up all your wealth or name and fame, this is not giving up very much for realizing God; if your body suffers much pain this too is a very small sacrifice to realize God. In Sant Mat you have to give your mind, body, and everything to the Master, and this too is considered a very small sacrifice. He said that if a disciple remains chaste and controls the other bad things then the light within will gradually grow brighter as the disciple applies himself to the practices and he will see the Master inside face to face one day soon. He said that we people do not want to give up the taste of women, comfort and sleep and still we want to progress spiritually. This is not possible. He said, what do we do? We meditate for a year or two and think that we have done a lot of meditating, then we start asking for a great deal and in that way we lose. Sant Ji said that He meditated eighteen years under Bishan Das and then seven years under Kirpal Singh. He said that Sawan Singh said that it is because of desires that man remains a pauper.

When doing Simran, He said, we are not to think of Him, imagine His face or physical form, pray, visualize the five words or anything that would take the slightest attention away from doing the Simran. He said that there is no need to think of Master as the Simran is given by the Master, and as such a person while doing the Simran is actually remembering the Master. In the same way that the worldly thoughts now enter into our

He told a story of King Janak, who was a perfect Saint, and a man named Sukhdev Muni, who was seeking initiation. Before giving Sukhdev Muni the Naam, Janak told him to carry a bowl of oil around the city. If he did that without spilling a drop, then he would receive Naam. But if he spilt even one drop from the bowl, then his head would be cut off immediately by a swordsman who would be following him. Janak previously arranged many enchanting and interesting scenes (pretty dancers, bands, etc.) to try to lure Sukhdev's attention away from the small bowl of oil. But Sukhdev Muni walked through the whole city according to Janak's instructions and while doing so kept his full attention on the oil within the small bowl and did not spill even one drop, as he knew it would mean his death if he did. When he returned, Janak was very pleased and gave Sukhdev Muni the Naam initiation. Sant Ji said that this story is to illustrate how we should always be doing our Simran with our full attention never leaving it off even for a moment and understanding that death may come any moment unannounced. If we want the highest position offered by the Master then we should always keep the Master's commandments.

For the Simran to be effective, we should do it with faith and devotion, He said. If we do it in this manner, then the mind will be stilled and we will get much strength from that.

Someone asked how to advise the mind to meditate and He replied that the mind is like a wild horse; we are to jump on it and beat it with our Simran (hard and fast) if it is obstinate. Another person asked if we are supposed to be aware of doing the Simran. He said, yes, when you are sitting for the meditation, at the time you have to try to forget yourself completely. But when we are walking or doing any other work and still doing the

Simran without making any effort in doing it, when that type of Simran is going on by itself, only then can we progress in the meditation. And we can do that while doing other works (walking, talking, etc.). If we would do the Simran all day, then when we did sit for meditation, He said, we would have no pain and we would go up. The reason for our poor meditations is not doing enough Simran. He mentioned that if we work hard we can make it to Sach Khand even while the Master is still in the body. For those who do not meditate there is no liberation, He said.

Bhajan:

He mentioned that we people do not realize the great importance of doing the Bhajan and that we should do it regularly. He said that the Simran gets us only to the eye focus and from there the Sound pulls the soul up.

Master and Disobeying the Commandments:

He said that the Masters know before they initiate people who will meditate and who will not, and they make no mistake. He also mentioned that there is even more grace, much more grace, coming from Hazur than before. We are not to be attached to the Master's physical form, as that is subject to death. Those who get attached to the physical form of the Master will go in the cycle of births and deaths. He said, why go to the Master and take Him as only the body? Those who think that the Master is the body are making a big mistake. He is the Shabd, and it is this which we are to be attached to, as this is not subject to death or decay. The disciple is to rise above his body and the Master's body and catch that Shabd as soon as he can.

He also mentioned that those whose inner eye is opened know that it is Master Who is pulling us to Satsang. He is caus-

ing us to remember Him, and He is helping us in all our worldly affairs. In fact the Master does everything for His disciple. Those whose inner eye is not opened, they say, "I meditate," "I go to Sat-sang," "I do the Simran," "I do this and that." The Master remembers the disciple every single moment as this is the only way the Master can properly care for His child, by knowing its every thought and movement. He further mentioned that the Grace is always flowing to the disciple, it is only a matter of us becoming more receptive to it. He said that following the Path is not at all difficult, it is we who make it difficult. It is the Master's duty to bring the soul Home and we have to do the meditation and through our efforts grace comes from the Master.

He gave the example of the disciple as being like a kite; sometimes the kite flies very far but the string is always attached to the kite. The Master's long and strong arms are the string and when a disciple strays too far from the Master's commandments, the Master tugs and sometimes the disciple goes through much pain. He said that Saints are not afraid of anyone and they do not try to make anyone afraid of them. He said He always had respectful love for His Master as He knew that if He ever displeased Him, then His Master could really reprimand Him.

Effort, Grace and Developing Devotion for God:

He mentioned that before rising above one has to work hard to gain the Master's Grace. We should not expect it or ask for it, He said. Without the Master, He said that no one can achieve liberation and it is Master that saves the whole world from drowning. He mentioned that effort and grace go hand in hand; without effort no grace, and without grace no liberation from the cycle of births and

deaths. Someone asked how to develop devotion for God; He replied, the Path appears difficult but it gets very easy later. It is we that make it difficult; we want to read and talk but no one wants to do the devotion. He further said that no one has ever made it to Sach Khand by reading or by being happy and comfortable. Then he gave examples of how hard the Saints worked—Kabir stayed up all night and wept; Baba Jaimal Singh stood up and tied His hair up, and so on. He said that the Saints spend so long searching for God before getting initiation they waste no time and worked very hard. He mentioned that Baba Sawan Singh searched for God for twenty-two years before receiving initiation and afterwards worked very hard.

Difficulties, Pains and Failures:

When things do not go the way we want them to and we get sick or whatever, then Master is the first one we blame. He said that whatever difficulties, failures, or hardships that a disciple may encounter, these are for the disciple's own good and the disciple should always try to accept whatever comes his way as coming from the Master and as being for his spiritual welfare.

Then he gave the example of the potter; how he hits the clay and holds it firmly to mold it. But all the while, as he is hitting it with one hand, he is always supporting the clay with the other hand. In the same way Master is always supporting and helping the disciple while He molds him.

Isolation and Renunciation

He mentioned that when the Saints talk of isolation as being good for a person, they are referring to the inner isolation of the mind from the outside world. We are to be attached to our Simran, and detached from our external circumstances. He said that it doesn't matter

if we have a very big house with all the conveniences and live in a city, but what does matter is that we are detached from all this and know that only our meditations and Master go with us and nothing else. There is no need to run to the forest, mountains or cave. Then He gave many humorous stories illustrating how the mind still tricks the outer renunciate and how he needs the same clothing, food and shelter, etc. while trying to live as a renunciate as he needed while living in society. Even in the forest or underground the mind still makes a lot of noise, He said.

Sleep:

With regard to sleep, He said, before our Simran is perfected that body needs only five to six hours sleep and no more. Any less than this and it will affect a person's health. When the Simran is perfected, only the body sleeps and it needs much less sleep, while the soul remains fully conscious.

Dreams:

Someone asked about the significance of dreams and He replied that if we would remember the Master more (i.e. do more Simran) instead of remembering the world, then our dreams would be about Master and He could even come to us in the dreams and talk to us if we were receptive enough. If the Master showers Grace on us He can wind up some or all of our past Karmas in dreams. However, He said that dreams are mainly due to the things which we thought of during the day or even things we thought of many years back.

Death:

Someone asked Him if He would explain death. He replied that those who are not initiated and not meditating, they experience much pain at their death time and their soul goes in the hands of the

Negative Power and he punishes them according to their bad deeds. Those who are initiated and meditate they experience very little or no pain and Master takes their soul up. He said that Sawan Singh said that satsangis and non-satsangis die in different ways. At the death time satsangis experience much less pain. The soul withdraws from the feet and legs which become numb and it rises to the first of the six chakras of the body. The soul then bursts through this chakra and so on up through the various chakras and the body below becomes numb and lifeless. When the soul reaches the throat chakra, here the soul experiences some kind of sound or noise. If a satsangi is doing Simran then the Lord of Death cannot come near. Then the soul rises to the eye focus and here the initiate is still conscious but a non-satsangi loses all consciousness here. Then the Master takes the satsangi's soul up.

Looking into the Eyes of Others:

Another person asked about looking into the eyes of others and He replied that there is no harm in it if done in the right attitude—having loving thoughts. Look into them as your brother, sister, mother, etc. But it is a very serious crime to look into the eyes of others with lustful thoughts.

Eating Food and Cleanliness:

He said that doing Simran instead of talking while eating will have a very good effect on our soul. Another person asked about eating at other people's homes—is it all right? He said it's best not to eat at anyone's house and if they impose food on us, we are to be patient and lovingly refuse. They are doing it because they feel obligated but if we're patient and refuse lovingly, they'll understand. It is because we're not patient that we end up eating the food. However, it's all right to eat at satsangis' homes if given in love;

and if you can return the same favor, then the karma evens out.

He also said that satsangis should try to lead a clean (sanitary) life (i.e. clean body, clothes, homes, etc.) as it is good for them and gives a good example to others.

Children:

Husband and wife should take turns babysitting to allow each other to meditate. He mentioned that children do not take on karma for their first five years as they are innocent. However, if they do anything wrong, then the parents share part of their karma. Also, if the children while they are growing up and when they are grown up, if they do anything wrong, then the parents have to share part of their karma. He gave an example: if the parents feed the child meat and if later when the child grows up, he eats meat, then the parents share some of the karma. He said that it is the parents' responsibility to teach the child why it is wrong for him to eat meat and the advantages of a vegetarian diet. It is the parents who are the first teachers of the child and they are responsible for teaching the child the do's and don'ts and the why's. He said that Baba Sawan Singh said that it is all right not to give wealth to the children but we have to teach them. To give wealth and not the teachings is a very serious crime.

Satsangi Co-op Houses:

Someone asked if He could give some guidelines for satsangi co-op houses. He

said that they were all right and that the people should keep the same enthusiasm as when they were first formed and try to increase it. Also they should meditate together and try to utilize their time. They should love each other and they should listen to each other's problems. The problems come in when the mind finds faults in each other and the love and enthusiasm are lost.

Master's Protection for Non-Initiates:

A person was wondering if a non-initiate who attended satsang was under the Master's protection. He said that the very fact that the person is coming to satsang and is in the company of initiates means that Master is pulling them. He also mentioned that they should get initiated as soon as possible because when a non-initiate meditates the Negative Power may try to deceive him and give the person experiences of Light and Sound. How is the non-initiate to know whether it is the Master or the Negative Power giving the experience? He said that many times people do have experiences of Light and Sound before being initiated and when they do get initiated, at that time because they have been getting experiences, they expect the same or even greater experience and because of this, their attention is not very much into doing the practice accurately as shown at the initiation time and they get little experience. Then they blame the Master; but if they do the practices with attentiveness then they will have experiences.

Please Come Home

JUDY SHANNON

My first taste of His unfathomless Love was seeing the bejeweled bus. I have never seen a more inspiring bus anywhere . . . *Kirpal Kirpal*. When we got stuck in the sand in the bus last night I felt like we were on a different plane. The star-laden sky was enrapturing. The sand was so light one could scarcely feel it. It reminded me of the Naam transcendent Power. When we came to the ashram I expected dust and sand. Instead I beheld the glory of a perfect harmony between the earth and heaven.

* * *

It is not simple here—although the lifestyle definitely is in rhythm with the ages. It is more glorious than a palace studded with jewels and diamonds. The fragrant breeze and the unceasing wave upon wave of HIS ETERNAL GRACE have filled my soul with a heart-felt need to work harder and perfect my meditations.

Woke up to very inspiring singing from the villagers. Sounded as if they were reciting the *Jap Ji*. If I could only put my heart and soul into Simran the way they put their entire being into the sacred words. To become one with Simran. Not simply speaking the sacred words but becoming SIMRAN and becoming Love and becoming HIM.

* * *

My God—what a realization. All the time that I thought I have been meditating in the past—so filled with thoughts upon thoughts. The mind will always fill you with thoughts and with doubts. The soul will always fill you with a desire to go home. The choice is ours who we choose to listen to.

To close off from all outer impressions and let Him completely imprint my soul with Naam. Every second we are doing

true Simran we are filling our soul with Glory.

* * *

You will get to Sach Khand in this lifetime. What is our teacher worth if He cannot get His students to pass the examinations? There are many souls who have reached the supreme higher planes but very few are commissioned to impart Naam.

In terms of sleep, it is a trick of the mind to get up after three hours because it takes five to six hours for the body to be completely refreshed. Do not sleep during the day and you will have no trouble with going to sleep at night. Even the bodies of Godmen need to sleep two hours. Their bodies sleep but their consciousness is wide awake. If we have not perfected our Simran we need five to six hours of sleep.

We should never think that we have been meditating long hours because the ego will come in and destroy all our benefit. Surrender to HIM. To surrender your mind, have no thought except Simran.

* * *

Found out today that Sant Ji was in a flurry of work just before our group arrived. Apparently beds were being made and every comfort made ready for His Western children. If we had an inkling of understanding of what He does for us we would soar into the lap of the Beloved. But we all are so very ungrateful. As soon as one thing goes astray we are ready to turn our back on God.

We are killing our soul. Forfeiting Eternal Love we rush after transitory pleasures. Blinded by passions without a moment's hesitation, we go from one rush to another: stimulating food, talk-

ing, movies, scenery, fine clothes . . . We are living corpses, covering our ethereal beings with the veil of Maya. Time can be filled with ALL GLORY, ALL LOVE, and COMPLETE TRANSCENDENCE. But we dream, think, work and die for dust.

* * *

In your mouth is the jewel of Simran. Do not open it needlessly and let it spill forth. Treasure it as the nectar of ambrosia. Let Simran permeate every atom of your being. It will become automatic—stay at the eye focus with full riveted attention. Focus, still more focus. Progress—do not be satisfied with what you have. I want you to become

Kings, not simply Ministers. Come home, my children, come home. Do not waste a single second. The Beloved is waiting with outstretched hands—yearning to walk hand in hand with his son or daughter. As I am parshad Simran is my Life Impulse. Do not look for worldly happiness as you will draw a veil between your Beloved and your soul.

Please—everyone is on different levels of evolution; Never judge anyone, Master is looking after all His children and He will take them home. Do not look to the right or left. Win the race today, not tomorrow. Please come home, my long-lost children. Come home.

White Boat, the Soul's Crossing

“When faith in the Guru dims, the disciple falters and falls.”

KIRPAL SINGH

It has been said
and always is true,
The Hero dies but once—
What is the coward to do?

The stream we must cross
in a boat with no oar.
If our faith in Him is strong
We will see the other shore.

But if the demon doubt,
catches hold our wavering mind
Then we drift over the falls
With countless others of our kind.

DAVID WIGGINS

Mind Your Own Business

Maharaj Kirpal Singh Ji

Kashmir, June 11, 1973

I UNDERSTAND the difficulty. I'll give you an example: there's a long-run race going on. Everybody's running to reach the goal. What should he do? He should do his best to reach the goal. If possible, to be the first man to reach there, to get the first prize. When you are put on the Way—HEAR YE ALL: OPEN YOUR EARS—*Don't look to the right or left or those who are coming behind.* Don't compare with those who are going ahead. Do your best to reach the goal. If you want to help those coming even in the back, you are retarded. You follow? Don't mind who's running along with you. You go ahead. Don't think right and left. This is the first example to show you what you should do. When you are put—each one of you has been put on the Way: MIND YOUR OWN BUSINESS. I'm using the words, *Mind your own business.* You have to reach the goal. You have good wishes for all; let it be—but you are concerned with your own progress.

For spiritual things that is why I write to everybody: "You are directly connected with me." I think I issued a circular: "Nobody should stand between the initiate and the Master, so far as spiritual things are concerned." This is what you say: when you go ahead, you try to help others—at your own sacrifice. Reach the goal. When you are *given* that job, go on, do it.

Some people do start like that. They begin to help others. It's a good thing; but the result is, their progress is retarded. Sometimes they become bankrupt. So MIND YOUR OWN BUSINESS—This is what Paltu says. Man is going ahead, all right, you go. The man who is initiated, it is not his job to help everybody. You reach the goal, you may be given that job—if He considers fit, not otherwise. You follow my point? Now the result is the man himself who is in the well—drowned in the well—he wants to tell people, "Well you go this way, that way, you'll be dead." How does it look? You're already drowned in the well. You are not out, and you're guiding those people? How does it stand? You're drowned in the well of the body. Unless we come out—even then you should go further ahead. Reach the goal. You see?—It's your personal thing, mind that. Sometimes we slacken on the way. The result is, no fit progress. Even those who progress, their progress is retarded. Of course, he guides others for a while, this and that thing, but that is not perfect guidance. That job is Master's. If He says "you," all right—do it. Unless He orders you, never do it. Anybody who is on the Way, try to follow what I say. This is a very important thing, I tell you. This is a general thing that stands in the way of all. You are to get the



degree. Get the degree first, then you may be appointed teacher. We start of our own being helping to others, so that their guidance is not complete and his future is also marred. So Paltu says, “Hear!”—*Sunnye*—“In spiritual things, mind your own business.”

QUESTION: *When you say “Don’t help people,” could you explain—?*

THE MASTER: Follow the spirit I’m telling you. I never say help others. There are many other ways to help, but in the spiritual, you cannot. You’re already drowned in the well. How can you guide others?

QUESTION: *How do you mean “in the spiritual way?” When they ask what to do in meditation?*

THE MASTER: You have been given initiation. If they ask you, say, “Go to the Master.” My talks are there, you see. On the tapes.

QUESTION: *That’s what you mean?*

THE MASTER: When you become the *doer*, mind that, your attention is there. You become a teacher. Your little ego stands up and your progress is *weakened*. All right, you have been given that thing, go on. Don’t become the teacher. Say, “Master says so.” There’s a vast difference between the two things. Say, “Master has said like this.”

The result will be, there will be many who will reach the goal. The man who is running fast, those who reach there, stand first, second, third, they get the prize, isn’t it so? So that is why Lord Krishna says, “Out of thousands, one comes to me and is put on the Way. Out of thousands of such-like men who are put on the way, one reaches the goal—one.” To have good thoughts for others, that’s another thing. Books are published, books give the theory. You’re not the doer there. You see, mind is a cunning friend. The little that you do, when you feel happy at heart, that spoils it.

Don’t compare. Mind your own business. There you spoil. If you think of anybody, he is senior to you, *why lose your respect?* It is for those who go up, they may compare. Those who are already on the Way, why should you compare? “Such man goes ahead, some man is back.” Mind your own business. Go ahead. You follow my point? There are different masters: one is of the primary, the other is up to college. Well, you are thankful for everybody. Each man has his own way. When he needs further, another will come up to guide him. Those who go up, Masters, may—even then they won’t say anything. They *might* compare, who is who and where is where. Everybody has got her own husband. Our husbands are all right. You need not compare. By comparing sometimes, something will come up. We degrade others and we have to pay for it. When you’re given a race, *Go! Run! Run! Run! Reach the goal*. Whoever reaches the goal goes to the highest; then everybody says, “Oh, he’s got some-

thing.” Masters’ words are very few but pregnant with meaning. This is what I have been saying about those who are little advanced. I’ve seen in my life two in India and two outside, who exerted. Naturally, if I know a little more: “Yes, you should do like that, please.” You follow me? That means I teach you. You’re deterred from your own Master for a while. You begin to think—sometimes people say, “They are very advanced.” Don’t compare. You have got your husband. Go on. Go! When you reach the goal, everybody will say, “Oh! Here he is at the goal!” Fly your own plane. Don’t *fight*. You follow me?

QUESTION: *Sometimes, such and such person is advanced—*

THE MASTER: These things stand in our way. Paltu said, MIND YOUR OWN BUSINESS. The man who carries the light, he lights others but himself goes in darkness. The man who’s taking the lamp here, he lights others but he himself is in the dark.

If you do like I am saying, you’ll progress like anything. You’ll reach the goal within months, I tell you.

You have got your own husband. God has given you. Another appears to be like your husband, then? Have respect for everybody, that’s all right, but be what your Master says. So this is the failure: We sell sweets to others and ourselves—we eat what? Bitter things. Why not eat the sweets yourself? If somebody’s better or good or bad, He is there to watch. “As you sow, so shall you reap.” Nobody escapes, even the incarnations—*avatars*—are not immune from this.

I am giving you the science. Why should you not understand? This is the most important thing. Let me give you another example. Your house is on fire. What should you do? You should first get out of the house, then inquire who has put the house on fire. Your house is on fire. You say, “Oh! Go! Go! Go! Go! Go! That house is on fire!”—Very simple things. They are pregnant with meaning.

QUESTION: *Master knows everything. He is the right judge of everything. We are telling the Master Who knows everything, ups and downs and everything—tell Him certain things.*

THE MASTER: There are certain things. That is why to sit by a Master gives you more than you can learn in hundreds of years. These are very simple things I am telling you. You know, everybody knows. When your own house is on fire, what is your duty? Are you to ask, “Why is the house on fire? Who has put the house on fire?”—You come out first and then ask. The other house is burning? Oh! Your own house is burning! You come out of there! Reach! Reach! Reach the goal! That’s all. You know what we’re doing, really? Only that. You want to guide those people—this is about the intellectuals I’m telling you, excuse me. They’ve known so much intellectually but really they can guide only up

to what they have known. First thing, come out of this [*Master pats his body*] prison house. There the ABC will start. "The Kingdom of God cannot be had by observation. It is within you." So ABC starts when you rise above body consciousness. That's all. Learn to die so that you may begin to live. Come up! Come out of this! Those who are here, they're all being burned down—caught by the outward dacoits. Rise above them. This is what is called "religion." Where religion starts—the ABC of religion. The other man has not gone up, well all right, he has done well and good—the question is, whether *you* have gone up. Others are going down, telling lies, this and that thing? What about you? The Man Who has taken that man under His custody, He is responsible—He will take him. When *you're* given some custody, that's all right. Just before coming here, I was writing one letter. Somebody claimed that he reached the goal and had received my order. I told him, "It is not to my knowledge. You want to do it, then do it. That is your own responsibility. I wish you progress." This is a very delicate job, Master's job. He is responsible for this life and the other life too. We think it is only intellectual wrestling, acting and posing. It is not so. That is why, you see, it is said "O God, I am grateful to You for You have kept this secret from the worldly wise and given it to the babes." It is not lecturing; no intellectual wrestling, this and that thing: No! Knowledge is good—there's knowledge about the world or knowledge of the body or knowledge of the *indriyas* or knowledge of the [academic] subjects. Out of all the knowledge, that which is the highest knowledge is knowledge of the Self. With the knowledge of the Self, you can succeed in any knowledge where you turn your attention.

So just weigh what I am telling you. From this day onward, if you do that, you will see wonderful progress. Very simple thing. Your own house is on fire. *Your own house is on fire.*

Yes, please.

QUESTION: *May I ask a question?*

THE MASTER: A hundred and one, not one. To the best I know. Yes, please?

QUESTION: *Suppose a man came to me and I became aware that he was God-intoxicated, no question about it. I could pick it up very clearly and I was uplifted and he never said a word. Would I have the right to ask him, "Brother, will you give me a little guidance so I can clean my jar and become more like?"—*

THE MASTER: You have got no faith in your own Master? You'll have nothing.

QUESTION: *Oh, you shouldn't ask him then?*

THE MASTER: Why not ask your Master? What is He for? It means

our Master is not sufficient to give you? He Who has given you so much on the Way so far, is He not competent to give you further?

QUESTION: *But you never have time to draw a breath!*

THE MASTER: Suppose I take you as my Master. When I think you are not sufficient, I ask him, "Will you kindly help me?" You remember there's one instance given by Swami Ji Maharaj—Swami Ji—Shiv Dayal Singh. There were some devotees of a Master sitting by Him. Some other man came up. He was a man who had visited the place of pilgrimage—he's called a *hajji*. Then one of the followers said, "Look here!" He took his neck. "Bow down before the Master." [But the hajji talked about his pilgrimage.] And Master said, "Look here. This is wrong." And he gave an example: "A man was just on the river, going to drown." He's speaking of a man who's fully devoted to the Master. "There was no help. Then one hand came up to help him. 'Come and I will help you.' The man said, 'Who are you?' 'I am God.' 'I don't want any help from anybody except from my Master.' Then another hand appeared: 'Come, I will help you.' 'Who are you?' 'I am Prophet Mohamed.' 'I don't want your help. I want my own Master.' Then his Master appeared and took him."

Why do we go to others? Because we are wanting in our own Master. If your Master is wanting, that's all right. If a master is Master, you see—If a Master is up to the primary, he can guide you up to the primary class. If he's only a matriculate, he can guide you up to that class. If he goes beyond, only then [He can guide you there]. Man can help others up to the extent he is advanced.

So there is the question of masters and Masters. All so-called masters are not Masters. All gurus are not Gurus. They may have gone up to such and such plane. That is why you are given this criterion of Five Charged Names. The Names are charged to test. Those who stand before the repetition of the Five Charged Names, They go up to the highest. Others not. From any negative effects inside, who can save you? The charging. There's more delusion inside than outside. *More* delusion inside. Maulana Rumi guides us: "Don't go on the Way without a Guide." There are many dangers. There are many falls. If your Master is a Master, he'll say, "All right, I know only that much. Go on." You remember when I went to America in 1955 I met one lady—she's still alive. She heard all the talks. On the initiation day, she did not turn up. People asked her, "Why did you not turn up?" She said, "I meet Christ daily." She came to me. I said, "I'm glad your Master talks to you. I'm very much pleased. Now when you meet your Christ, ask him what to do further." She did not turn up for so many days: Christ did not appear. This is a living example—she's still alive, that woman.

QUESTION: *I know her very well.*

THE MASTER: You know her?

QUESTION: *She's a personal friend.*

THE MASTER: Your personal friend. *I'm referring to that only*—So she did not turn up. When I was to leave for Louisville next morning, the night before she phoned Khanna, “I want initiation.” “He is leaving tomorrow morning. How can He give?” “No! No! I cannot have ‘no’ from you!” She came up. “What happened?” She said, “For some days, Christ did not appear to me.” (I’m speaking in a heretic way, I tell you. People will think it is heresy!) “He did not appear for some days. Then He met me and said, ‘All right, for further guidance, go to Him.’ ” There is a government going in and out of it—not in a haphazard way. All Masters Who have left the scene, They help Their followers further through the one pole working on earth.

Here also in India it happened so many times. Lord Krishna used to meet so many. There was a man at Lahore. I was there. He came to me. He heard the talk. He told me that he met Krishna. I said, “All right, you meet Krishna. Ask him what to do further.” Lord Krishna was also a follower of the Shabda. His job was different; that’s all right. We have respect for Him. Then further He did not come up. Then He said, “If you go to Him, I won’t come to you!” It’s a regular government going on. People think it is voting of the kind that makes a president or a prime minister. It is not voting. It is not all your cleverness that will help you.

You follow my point today? The man in the well, how can he guide the others? He can only say such and such thing and he takes the credit to his own self; then he won’t be able to guide you practically. When his own house is on fire: “The house is burning—there!” “Oh yourself, you’re in trouble!”

So take the word of all Masters Who say it, but I am putting it in the words of Paltu Saint: “Mind your own business!” In very simple words, what’s the truth behind it? Have respect for all. If others are not good, not a perfect Master, all right, this is their fate. You pray for them. That’s all. Don’t compare. Those who have the right, Those who are the highest, They might compare, but They also don’t lose the respect. When you speak of somebody and you don’t lose respect for him—this is what is wanted. We lose the respect. We are the loser. Very delicate point. The people don’t follow. So there is another man coming up as a “master” there in the West. I wrote him a letter before coming here.

QUESTION: *Did that man come yet?*

THE MASTER: No, no. He is there.

QUESTION: *He didn’t come to see you yet?*

THE MASTER: No. Why? How? He is there.

QUESTION: *Applegate, did he come to India?*

THE MASTER: No. He is just addressing—saving Christianity now. I gave a last reply to him. No, there's some other man amongst your own selves. He's behaving now like a "Master." I've written him last night before coming here. "Yes. All right. You say you're a Master. It's all right. I am not aware of it. You go on of your own responsibility. My wishes are with you." I should be happy if there are more givers. Should I not be happy? If there are more givers who can give, I should be happy. My job will be easier. Is it not?

QUESTION: [*A question in Punjabi, apparently on the succession.*]

THE MASTER: I suppose somebody appoints somebody. Guru Nanak, when he left the scene, people asked Him, "How will we find you again?" Then he gave a very good example. "Your friend is there, He comes in another dress,—clothes. Don't you *expect* him?" Your friend is there—"I recognize you!" You see? People may say anything. Those who recognize that Power—*He appointed him*. There's a very strict law. I am very much afraid—"God, I pray." really. When Master appointed me to give talks, I prayed him, "Don't give me this job. Give to somebody else." I prayed.

When Master appointed me to give talks, here, there and everywhere, I prayed Him, "Master, don't give me this job. Very kind of you. Give me some other job." So why? Who even looks out of respect to you, that's a debit against you. Then? How much I have got? He said, "When my hand is over your head you are all right." When you think of the Master, you are not the doer, you are saved. Little man who begins to give talks, he considers he is the Master at heart of hearts, he feels that he is something. When you begin to think that way, then his whole debit goes to his bank balance. Very delicate point. These talks are more valuable than the books. There is a Pole working on earth. That is the rule. That is according to the rule.

You follow, dear friends, today's talk? Save yourself! Mind your own business. God will bless you. You are in the race, reach there first. Don't look right and left to see who is going first, Who is running fast or slow or this or that. Have good wishes for all. Pray God: "May Thy peace be unto all the world over under Thy Will, O God." Under *Thy* Will, O God. This is Guru Nanak's prayer. Let all who go to Him pray: "O God, help everybody."

These things are of course referred to in the books. But they are not given clearly like this. Most of the people fall on the Way. Most. Not few, but most. Thousands start on the Way. Out of thousands, one reaches the goal. When He wants you to do something, do it. Don't take the credit to your own self.

QUESTION: [*There is another question in Punjabi. Master replies:*]

THE MASTER: No. No. Tell in English. Others don't know what you are talking, Greek or what.

Did you ever hear me say times are coming like that? Hard times, I do say. I never said the world was going to end, this will happen, and this and that one. Suppose there is dissolution coming up? Take it for granted that is coming up. But I never said anything like that so far. People do say, I know; but I never said so. I never said so, so far. Suppose the dissolution comes. You are under the care of Somebody. He has to care for you. Why are you afraid of that? Some people wrote to me from America that people are running up to the tops of the hills and the country is going down into the ocean. I got a letter saying, "What should we do? They are taking the boats to the top of the mountains." I told them, "Rest assured, The Man Who is taking you under His care, He is to look after you." And nothing happened.

This also happened in India. One "master," I need not tell his name—"Now the dissolution is coming up. Run up to such and such place, all of you." Thousands gathered together there. This matter was referred to our Master. "All right, we'll make shelter for them."—and nothing happened. If you have got faith in the stones, that God appears from there. A living man on earth, moving on earth, you have no faith in Him? What more is wanted?

QUESTION: *In private talk, one can talk everything to Master, but Master's talk and the Satsang, no comment is to be made, should be allowed to be made?*

THE MASTER: This is a talk, fact even: everybody is going down. When you have got your Master, Go! Do what He says. Love them. They're going on. They're running. If God wants to make them further, He'll give them further. You may have good wishes for them. You may give an inkling. This is all right. Don't be the doer. This is the whole sum total of all the *diary*. That is why I say I am no lecturer but when there's a point to be thrashed out, thread bare, [I do it.]

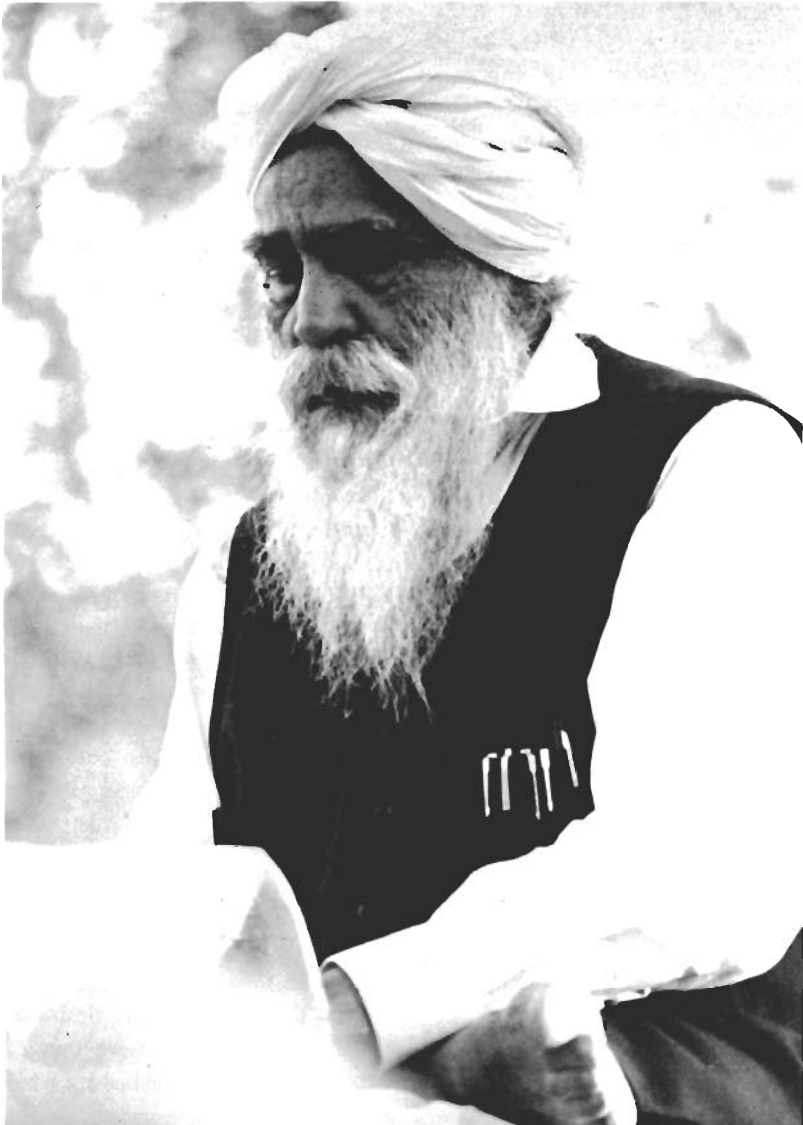
All right. You understand? Mind your own business. Go on with your meditations. Each one has his own way. You may pray for others. Pray for others, that's all right. To have good wishes for others, that's all right: but pray to Him Who can give to everybody. All right. God bless you. Now let me see how fast you can run. Don't look to the right and left.

Some further thing I may tell you. People are doing what? These recorded talks, they put it in writing and circulate. Sometimes the talks are not followed totally. Some little flaw left will misguide the people. I told them, "Write down, let those be passed by me before circulating." I wrote it. All talks I have given, all instructions, heart-to-heart talks, I have given, that you've written, let them be seen by me before being cir-

culated. That may change the meaning. By translating into writing, you may make a mistake—not hundred per cent, but not exactly.

Very delicate life. God bless. I am very much afraid—of these. Who knows what happens? Our Master used to say, “Look here. It is humility, I say.” Sometimes Masters behave like men too, you see. They behave like man also and God-in-man, too—both ways. At the level of man, they behave to guide the others—Set an example. But He’s God-in-man too. He knows many things which are not even given in the books. References are given. If you follow this exactly, you’ll progress like anything in months. You’ll feel blessedness within you.

All right. God bless you.



On the Role of Women

Maharaj Kirpal Singh Ji

DEAR —: I am glad to have received your letter of Aug. 15, 1968, and have carefully gone through the contents of the same.

There is nothing in life to feel perplexed or puzzled about. We have to take the facts of life with a broad smile. We, at times, feel agitated because we are not aware of God's plan and purpose of creation. From the Perfect One nothing but perfection comes into being. Since we see only the events and effects on the surface-screen before our eyes, we imagine that things have come suddenly and swiftly as if out of the blue without any pre-thought or premonition and we get flabbergasted. If we could but know that there is nothing that is haphazard or by chance, we will be saved much of the bother and pother to which we subject ourselves.

Now that you happen to play the role as a female, it does not mean that you will be assigned this role through eternity. It is really surprising as to how you have assumed that you have been playing this role in the past and shall continue to do so in future, ad infinitum. It is just a temporary phase and you should take it as such. Again, it is merely a role and not what you really are. You are a living soul with the "Breath of God" quickening you. "Know ye not that ye are the temple of God and that

the Spirit of God dwells in you." (I Corinthians 3:16). Again in I Corinthians 6:19, "Know ye not that our body is the temple of the Holy Ghost which is within you." As the Spirit of God (the Supreme Power) dwells in us, what are we but the Spirit of God? "As we are the Spirit of God, and the Spirit of God is Eternal, why think we can die and become extinct? You are of the same essence as that of God." You should think of the indweller in the body—the spirit and power of God in you—rather than of the body in which you are dwelling. Sooner or later this dwelling place shall have to be vacated and you shall rise into higher life—the life of the Spirit, where the question of sex will not bother you. There is no sex in the soul—outward vestures of bodies are as the result of reactions of the past.

Even in the living present, you can know, understand and practice the Art of Life in fullness and learn how to rise above body consciousness. It is a regular science of practical self-analysis and once you become familiar with it, you will get rid of all the horrors that you imagine are in store for you simply because you belong to the weaker sex.

Again, I would advise you to forget your past, whatever it was, and not to trust the future, however rosy it may appear to be. We have to make the best use of the living present and of the God-given opportunities, especially the human birth which is a rare blessing for it is in the tabernacle of flesh—whether male or female—that we can gain the experience of life everlasting which con-

This letter was written to a non-initiate who wrote to Master out of the depths of her frustration and feelings of inferiority over being a woman.

sists in knowing "the only true God," as the Gospels tell us. Let us "Live in the Spirit" and also "walk in the spirit," is the injunction of Master Jesus, who came "to seek and find the lost sheep," sheep lost in the wilderness of the world.

One should not suppose that women are inferior to men in any respect. Women play as important a role in the drama of human life as men do, and at times excel men beyond all measure. In this twentieth century we have on record memorable accounts of the heroic deeds of women in the various fields of life—art, science, technology, law, medicine, surgery, engineering and the like. One fails to understand in what way they are inferior. Except for the different type of bodily raiment, they are endowed with all that is noble in life. They are bubbling over with the milk of human kindness. But for the healthier and holier influence of women, men for the most part would have been much different than they are. In the art of government and administration, which is the most difficult one, women of today do not in any way lag behind. They adorn some of the highest offices in some of the states and are doing admirably well. They have, both in the east and the west, now come out of the seclusion of the home-life and vie with men in all the walks of life. With the spread of education and awakening, vast fields of activities are opening out, and women are taking an active part with their counterparts in ameliorating the conditions of society.

God is the God of all, men and women alike. Each has one's own sphere but part of one is complementary to that of the other, and together they make a composite whole and work better for evolving the best in them. Wedlock is a sacrament, a divine institution, meant for development of the inward spiritual

graces. Procreation is just a minor part of it, though a necessary one. But mind, that marriage is not a hurdle in spirituality. Far from arresting the spiritual growth and stature, it rather helps and helps immeasurably if the significance of married life is properly understood and practiced. All the ills that one imagines are due to our lack of knowledge on such vital issues as the meaning and purpose of life, the true happiness, and how it can be had. We have no time and leisure to get a clear-cut conception of the problems of life. And the result is that we, in the course of time, become double minded and try to be wise by changing positions as may suit the exigencies of the moment. This habit works to make us unstable and unsteady. "Awake thou that sleepest, and arise from the dead," is the exhortation of St. Paul. The scriptures of each religion provide a blueprint on the art of living—its meaning, its value, its purpose and its uses and how to conduct ourselves in the work-a-day world. But unfortunately we tend to forget our scriptures and find no breathing space to refer to them for our guidance. St. Paul in his Epistle to the Ephesians has given clear guidelines—particularly in chapters 5 and 6. If the women were to work for the "kingdom of heaven," half as zealously as they do for their household chores, they would certainly hasten the advent of the same on earth for which we all pray so fervently. We have on record instances of prophetesses like (1) Miriam (Exodus 15:20); (2) Deborah (Judges 4:45); (3) Huldah (II Kings 22:15). In Acts 21:9, we read of the four virgin daughters of Philip the evangelist who also had the gift of prophecy. Then the accounts of saintly ladies like St. Theresa of Avila in Spain (1515-82); Blessed Juliana of Norwich (1343-1420;

and Catherine of Siena (1347-80) who claimed to have received on her body the stigmata. Similarly, in the east we had, Rabia al-Adawiya Basri, a woman Saint said to be the founder of Sufism in the 8th century. In India, we had Mira Bai and Sehjo Bai as prototypes of Mairi, Gargi and Anusuya of ancient times.

The aim and purpose of life, as said before, is to know the true God alone, to practice Him in daily life, and to consciously live in Him. "Love the Lord thy God with all thy heart and with all thy mind, with all thy strength and with all thy soul. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets," is what Jesus said. And again, "Love the kingdom of God and all things (of the world) shall be added unto you," for "all things work to the good of them that love God."

God Absolute is no doubt an abstraction. But God-in-action is the Spirit and Power of God—the Holy Word—

which can be both seen and heard with help of subtle senses within. God reveals Himself in His own life and Light and when one gets in touch with these lost strands of Reality, he comes to know the plan and purpose of God. It is of course a practical subject of self-analysis which is offered free and freely to all alike, like all other gifts of nature, provided one is prepared to observe and abide by certain dietary restrictions and to lead a life of rectitude and continence.

And I need hardly assure you that the Master Power above is ceaselessly taking care of you though you may not be aware of it. You need have no doubts and misgivings in this behalf nor should you get disheartened and dismayed. I appreciate your feelings and the spirit of enquiry. May God help you with His Light of Life, is what I wish for you. My loving good wishes will be always with you.

With kind thoughts and best wishes,

Yours affectionately,

KIRPAL SINGH

The Joy of Recognition (*Continued from page 2*).

portance that all of us remember Master's admonition not to see through the eyes of others and hear through the ears of others, but to remember and treasure in our hearts what we have ourselves seen and heard. As far as I am able to understand these things, this is what is meant by Master's repeated admonition to run the race without looking to the right or left, and this is what is meant by Jesus's statement that sins against the Holy Spirit would not be forgiven. Why? Because what the Spirit of God has shown us is of a different order from any other data or impressions we may receive, and if we forget what God has shown us, or pretend to forget it, we do violence to our own highest self in a way that carries with it its own punishment: we become incapable of receiving more.

In my own life, I was often told by others that my Master was Antichrist, or an incarnation of the Negative Power, or not the true Successor of Sawan Singh, or whatever. People who see through smoky glasses, or black ones, or red ones, see the world as black, red or smoky, as Master pointed out in *Morning Talks*. When I was told vicious stories about my Master, I used to read one of my favorite chapters in the Bible—the ninth chapter of the Gospel of John. In this chapter, after Jesus has explained that His mission on earth is limited to His lifetime (“As long as I am in the world, I am the light of the world”) He cures a man born blind and gives him sight. “Then some of the Pharisees said, ‘This man cannot be from God: he does not keep the Sabbath. . . . For our part, we know that this man is a sinner.’ The man answered, ‘I don’t know if he is a sinner; I only know that I was blind and now I can see.’ . . . They hurled abuse at him: ‘You can be his disciple,’ they said, ‘we are disciples

of Moses: we know that God spoke to Moses, but as for this man, we don’t know where he comes from.’ The man replied, ‘Now here is an astonishing thing! He has opened my eyes, and you don’t know where he comes from! . . . If this man were not from God, he couldn’t do a thing.’ ‘Are you trying to teach us?’ they replied, ‘and you a sinner through and through, since you were born!’ And they drove him away.”*

It is not for nothing that Master Kirpal continually identified the physical body with a cross: from the Master's point of view, to be on this plane is crucifixion enough; boards and nails are not required. Paradoxically, They Who are Emperors of Sach Khand are required to undergo humiliation after humiliation while living in this body. There is really no exception to this rule; it is a matter of degree only. The British scholar Paul Johnson sums up the career and ministry of Jesus this way:

“Then, too, there was the central paradox that the mission had to be vindicated by its failure. A great many people found Jesus impossible to accept or follow. He was repudiated by his family, at least for a time. His native district did not accept him. There were certain towns where his teaching made no impact. In some places he could not work miracles. In others they caused little stir or were soon forgotten. He made many enemies and at all times there were a large number of people who ridiculed his claims and simply brushed aside his religious ideas. He could assemble a crowd of supporters, but it was always just as easy to collect a mob against him . . . His refusal to make his claims explicit and unambiguous was resented, and not only by his enemies. His followers were never wholly in his confidence and some of

*John 9:16, 24-25, 28-31, 33-34 (Jerusalem Bible).

them had mixed feelings from time to time about the whole enterprise. What had they involved themselves in? There is a hint that Judas's betrayal may have been motivated less by greed—an easy and unconvincing apostolic smear—than by shock at the sudden fear he might be serving an enemy of religion.”*

As one brother wrote in these pages some time ago:

“When one sees competency somewhere, one will go to that place no matter what. Even if all the world says one is wrong, even if one's Beloved is abused and treated like a dog by all others, even if all arguments are presented against Him, and even if He lives in the middle of nowhere with no following, still one would not for a moment hesitate to go to His place; for at His place only one is shown something and given something that one can find nowhere else on earth though one looks in many other places.”**

This is especially important for initiates of Kirpal Singh to remember because as He makes clear in this talk as well as many other places, finding Him in His new coat is a matter of *recognition*: “‘Your friend is there, He comes in another dress,—clothes. Don't you expect him?’ Your friend is there—‘I recognize you!’ You see? People may say anything. Those who recognize that Power—*He appointed him*. There's a very strict law.’”

Truly, no other criterion is possible because of the nature of what is demanded. If we are to serve the new Master with the same love and devotion as we served our own Master (as Sawan Singh says we must), it can only be because we recognize Him as our own Master; and it is because this is so that sitting at the Feet

*Paul Johnson, *A History of Christianity*, p. 29.

***Sant Bani*, November 1976, p. 13 (and back cover).

of His Appointed Successor is the one exception to the rule of not looking to anyone other than our Master. But because this is so, it is not something that can be proved or disproved because someone tells us things or shows us documents. It does not work that way. We either recognize Him or we don't, and the recognition is ours to make or not make. But if once we are shown the Truth and then allow ourselves to be convinced otherwise by others, so that we forget what we have ourselves seen and borne witness to, God help us.

Most of us came into contact with Master Kirpal toward the end of His mission, when He had many disciples, was respected by hundreds of world leaders, and was accepted by most who knew of Him as a holy man, at least. But this does not mean that His life was without humiliation, or that He was not betrayed by those to whom He gave a great deal. I was personally well acquainted with the late Walter and Elsie Cowan, on both of whom Master showered great grace and favor, so much so that in 1965 He made Walter the head of His American corporation. Less than three years later, they had both left Him and gone to another guru, taking many disciples with them and sending great shock waves all over. Eventually Reno Sirrine was appointed in his place, and after a few years it was forgotten.

Similarly, we think of Master as having had a large following, and indeed He did. But it still comes as a shock to many people to learn that in Beas, where S. Charan Singh, Baba Sawan Singh's grandson, sits on the *gaddi* of his grandfather, the number of disciples is at least *six times* the number of Master's initiates at the end. And since the most recent figures I have seen are ten years old, it is probably much more than that by now.

We also, most of us, do not realize the

degree to which Master Kirpal made changes and introduced new practices to suit what the times required. Obviously, I am not talking about essences; those are unchangeable. But Master made many innovations or shifts of emphasis, none of which can be found in the extant writings or recorded observations of Sawan Singh, and every one of which has no doubt been used as evidence by initiates of Sawan Singh that Master was not His Successor. But the point is that a Master is free to respond to the needs of the times in any manner He thinks fit. As Masters Kirpal and Sawan have both said, a Saint may quote scripture but He is not bound by it. By definition, He is free, and the needs of one generation are not necessarily the needs of the next. To deny Him the right to respond to those needs in His own way is to deny His freedom, and since the Path is essentially a Path of personal experience—of which the joy of recognizing our Friend on the physical plane is by no means least—when we deny our own experience and our own joy of recognition, we are cutting at the very roots of the tree we are so laboriously climbing. “When faith in the Guru dims, the disciple falters and falls.”

Ultimately, the reason why recognition is the only valid criterion is because all the other criteria have to be filtered

through our ego anyway. After listing a number of criteria in the early circular “*Sant—The Master*,” Master says: “From among the aspirants, they are given the lion’s share of Divine Faith in the Master who come with downcast heads, heavy hearts and the shuddering anguish of a lost soul, speechless with anxieties, to unburden their worries. Meekness is no weakness. It is a strong, cemented road of humility which leads to the Benign Reality.”* It is not that others are rejected, of course, but only that those who come with this attitude are the most receptive to what the Master has to give. If we are skeptical, if we assume that we know more than He does so that we are competent to put Him to the test—well, as He said in “Humility”: “He who is proud of possessions or of learning or of authority will not go to any Saint unless he is humble. Even if he goes to the Saint, but considers himself superior to Him, he will not listen to Him. A glass which is kept above a tumbler of water will remain empty—until it is put below the tumbler.”** I suspect that this is most true when we have already recognized our Friend and have chosen to forget it. How many times can we put God to the test?

Russell Perkins

**The Way of the Saints*, p. 144.

***The Way of the Saints*, p. 344.

The 1952 Christmas Message

Maharaj Kirpal Singh Ji

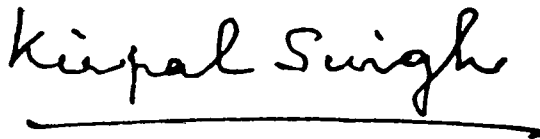
December 4, 1952

Dear Ones,

I send out my heartfelt love to you this day. I would have conveyed the same to you in person but due to certain unforeseen circumstances that has not been possible. Though I am not with you in person, I am always with you in spirit.

The highest aim of a man's life is to know one's self and to know God, but on the contrary he is attached to "woman and gold" all the time. The latter things were given for use only and he had to make the best use of them. He is enjoying what he should have used only, whereas he simply talks about what he should have enjoyed. That makes him unhappy in the world. He is living, as it were, in a house on fire, viz., a body which is decaying every minute, and he is exulting over it out of ignorance. If he but knew how to transcend it practically at will in lifetime and attune himself to the "All-Pervading Spirit"—the Word—through the grace of a Master Who is Word personified, he would be happy here and hereafter. The Saints say what They see with Their own eyes, whereas the priestly classes and orders say what they record in books. The two therefore do not agree. The latter have always been afraid of the former lest they should lose the source of their livelihood. The latter therefore did their best to prevent the spread of the way of the Saints. We should see with our own eyes what the Saints preach and not be led astray by mere hearsay.

Every moment of our life is most precious. We should not fritter it away in useless pursuits, but devote it in the search of self and God.

A handwritten signature in cursive script that reads "Kirpal Singh". The signature is written in dark ink and is positioned above a horizontal line that extends to the right.

KIRPAL SINGH

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"MIND YOUR OWN BUSINESS . . . the man himself who is in the well—drowned in the well—he wants to tell people, 'Well, you go this way, that way, you'll be dead.' How does it look? You're already drowned in the well. You are not out, and you're guiding those people? How does it stand? . . .

"Don't compare. Mind your own business. There you spoil. If you think of anybody, he is senior to you, *why lose your respect?* . . . We degrade others and we have to pay for it."

KIRPAL SINGH
Kashmir, June 11, 1973