

Selections from *Sat Sandesh* First Quarter 2021

Birthday Message — February 6, 1959 Master Kirpal Singh

(As printed in *Spiritual Elixir*)

Dear Ones,

On this day of my physical birthday I wish you all happiness. Human birth is the highest rung of all creation. It is really a rare blessing which you have got. This has been given to you for attaining Divine Realization and Spiritual Perfection. It is a supreme opportunity for striving and obtaining a sublime experience of All-Consciousness, It is to be utilized for this great purpose. The various religions and faiths are so many methods evolved for fulfilling this great purpose of human life. This is the one common basis of all religions.

You have been put on the way and given a conscious contact with God-Power residing within you. You have to develop it by regular practice from day to day.

To attain this Goal purify your nature by living a good life. Manifest truth, purity, love, selflessness and righteousness in your life and activity. Give up all hatred, eradicate egoism and anger. Eschew violence, pledge yourself to love, sincerity, humility, forgiveness and non-violence. Abandon war. Abandon lust for power. Fill thy heart with compassion, mercy and universal love. Let the Law of Love prevail amongst you, which should be radiated to all nations and races. Let true religion of heart be ruling factor of your lives. Love God, Love all, serve all and have respect for all, as God is immanent in every form. Preach the Gospel of oneness. Spread the message of oneness and live a life of oneness. There will be peace on earth. This is the mission of my life and I pray it may be fulfilled. With fondest love to all,

Kupat Svingh

Delusion of Doership

English version of a talk given in Hindi at Sawan Ashram by Master Kirpal Singh. This was originally published in the April 1969 edition of *Sat Sandesh*.

*What a rich mine of precious Name is within thee!
Why hankereth thou after shells instead of pearls?
Thou hath forgotten thy demesne and seeketh burial grounds and
crematoriums,
And wandereth like evil spirits ignorant of the God of love.
Like a blood-hound thou tracketh blood, unmindful of the ambrosia in
thee, for
Thou careth not for the elixir of divine knowledge and uselessly
grindeth the husks.
In the end thou shalt repent when thy pranas shall take leave of thee;
O Shahansha! Those who know how to sit within themselves, they are
freed from all doubts and delusions.*

If we want to gain proficiency in any branch of knowledge, we have to go to a school or a college. If, for instance, we wish to learn physiology, we shall have to sit at the feet of physicians competent to teach us anatomy by the process of dissection and practical demonstration of the various parts of the body. By the same analogy, if we are seekers of God, we shall have to go to one who has realized God for himself in his own self. The company or association of such a person is technically known as Satsang. Satsang literally means an association with *Sat* or Truth — an Unchangeable Permanence. God is Truth. Those who have attained Truth can impart to us knowledge of Truth and give us an experience of Truth just in the same way as we get a practical demonstration in a science laboratory.

Similarly, it is in Satsang that we learn for ourselves as to how to work for Truth in the laboratory of the human body. As teachers impart knowledge to the students, the Master-souls give us divine knowledge and show us in a practical way something of the Spirit and Power of God. Such Master-souls are qualified in divine wisdom and

hold a commission from above to link the aspiring beings with the strands of life. One who is so qualified and has been so authorized is known as a Sant-Satguru or a Sadh-Guru. Such a living Master emphatically exclaims that God is within us and can be experienced within with the active aid and guidance of one who has realized God. Man is the highest rung in the ladder of creation. It is in the flesh that one can know the true God and gain life everlasting.

*Listen ye to the testimony of saints;
They speak of that what they actually see.*

Herein lies the difference between the teachers of the world and Doctors of Divinity. Whereas the former give us only a book-knowledge on the level of the senses, and appeal to our feelings and emotions, or at the most to our intellect, the latter give us a direct and immediate revelation of the God Power in us. "What an ill luck! How can we be blessed when we have not met the Lord within us?" Those who have not themselves seen God, how can they make us see Him? "One may wander all the world over, but cannot meet God without the help of a Satguru." Unless we meet such a competent Master, we cannot have an experience of Divinity. When Mira, a Rajput princess, and a seeker after God, came to Ravi Das, the cobbler-saint, and experienced the Spirit and Power of God in her own person, she involuntarily exclaimed: "Mira Bai is perpetually in a blissful union with the Lord."

Satsang is the only way whereby we can have the knowledge and experience of the Divine in us. It is a panacea for all ills of life. Most of us are swayed by feelings, emotions, or inferential knowledge on the level of intellect. But we have no firsthand inner experience of God. The Masters tell us that they have seen Him. There is also another side of the picture. Some great saints have declared that nobody has seen God nor can one see Him. It is true that God-in-absolute cannot be seen by the eyes of flesh nor can we hear Him. But God-in-action or His Power-in-expression can certainly be seen as well as heard, for Light and Sound characterize that Power. The Masters term this Power as Naam, the Holy Word or *Kalma*. Being one with this Power, They have the authority to grant us a conscious contact with it. When that Absolute Power wished to come into being, there was a commotion, a vibration; and with it Light and Sound came

as natural concomitants. It is this Light and this Sound that can be communed with.

Satsang, strictly speaking, is association with such perfect Masters who are Word-personified. Nanak speaks of Him as: "The Lord of Nanak is visible like a noontime sun." Christ, when asked about God, replied: "Behold the Lord." Kabir, in much the same strain, said: "I have now no misgivings about God as I have seen the ineffable Light-immaculate within me." Guru Arjan said: "He who in His fullness is immanent in waters and lands is palpably visible in the entire creation."

In similar words Parmahansa Ramakrishna replied to his celebrated disciple Vivekananda when questioned about God's existence: "Yes, my child, I see God just as I see you — nay with more clarity than this." Dadu Sahib says: "All speak of God from hearsay, but I bear testimony of Him from personal experience within myself." So if you are keen to have the vision of God, you will naturally have to go to some adept who has seen Him and can make you do likewise. There are people who meditate on astral colors or space without having been initiated by any competent Master. How can they contemplate One who is beyond all space and spatial adjuncts, forms, and colors?

I am speaking in a very frank language. He who has not seen God cannot make you see God. It is a question of inner revelation. Christ says: "Son knows the Father and others to whom the Son may reveal." A living Master is truly the Son of God, and comes to give us the knowledge and experience of God. You shall appreciate that revelation means to bring into manifestation that which is already there, but is hidden in the folds of the mind. He is within all of us. We live, move, and have our very being in Him.

The living Master, in a practical way, brings home to us this divine Truth. He does not put into us anything from without. "All things have been made by Him (the Word), and without Him is not anything made that has been made." So long as the life-current is in us we live. This very life principle is sustaining and keeping us, as well as the entire universe, well under its control. If it were not so, we could easily escape from the prison-house of flesh with so many open doors and windows in it. But can we do so? No. Why? There is the divine Power

controlling all our out-breathings through the sense-organs. To have a practical experience of this Controlling Power is known as Spirituality or the science of soul.

The psalm you have just heard tells us that we are endowed with the treasure of *Naam* and yet we are wandering without in search of peace. Spirituality is neither spiritism nor spiritualism. Spiritism is just a belief in the existence of disembodied spirits who roam about in the lower strata of the astral world. Spiritualism is to establish a contact with such spirit by means of mind-force and press them into service of one form or another just to make a show or to earn a livelihood. Spirituality, on the other hand, means to realize the "Self" and then to establish a conscious contact with the Overself or God-Power which, too, is in us. All this is done by a practical process of self-analysis whereby one rises above body-consciousness and begins to commune with that Power. Without a direct and immediate experience of it through the active aid and guidance of some Godman, one cannot do it on one's own howsoever hard one may try.

Kabir, therefore, says: "O brother, a Satguru who claims himself to be a Sant must be competent enough to reveal to us what is hidden in us (the Spirit and Power of God)." This experience, once gained, can be developed to any extent by daily practice under the direction and control of a Godman. Kabir has thrown a challenge to one and all so that those who claim to be saints or Satgurus must be competent enough to make us rise above body-consciousness and give us a direct conscious contact with the Light and Sound of God within. If you apply this touchstone, you will know how many real Satgurus there are — very rare indeed. You may come across so many who may be able to give you elementary lessons as aids to spiritual progress and make you feel at home on the level of senses and intellect.

All practices of *Apravidya* — like the study of scriptures, worship of images and idols, visit to places of pilgrimages, performance of rites and rituals, etc. — and inferential knowledge, though good in themselves, are not enough. These things can be learned from anybody and from anywhere, but it is not spirituality or knowledge and experience of "Self" by separating it from the clutches of mind and matter, and to witness the divine glory within. Spirituality, be it known, cannot be taught but may be caught from one who is himself

affected with it. One who really catches it is in a position to testify to it and say that he has seen the Light of God and heard the Voice of God, and thus has actually come into contact with God-into-expression Power. An association with a perfect Being then is a real Satsang. Such sacred Satsangs are very rare. These were rare in ages gone by and so are they in the present age, but the world is not without them. The eternal law of supply and demand operates at all times and all levels of existence. There is food for the hungry and water for the thirsty.

A continued and sustained search by earnest and sincere seekers after God is bound to bear, sooner or later, the much coveted fruit. All that you might be doing is just a preparation of the ground; and when the inner yearning grows truly, you will not fail to find a real teacher — nay he will find you out. Just as clouds precede rain, so are good and pious deeds. But unless you become a seer of God, there is no salvation, because all actions on the sense-level serve to feed the ego. Good as well as bad actions bind the doer, the one with chains of gold and the other with those of steel:

*So long as one feels that one is the doer,
One cannot escape from the cycle of births.*

Contrarily, when one begins to see the Spirit and Power of God, he at once becomes an agent, a mere cog or an insignificant instrument in the divine set up. Then he is a *Neh-karma* and all his seeming acts are acts of the invisible Power, and he is only a *sakshi* or a witness thereof. This is figuratively called becoming a conscious co-worker of the Divine Plan. Once this delusion of doership is dispelled, there remains nothing to bind the individual. Guru Nanak says: "I do not wish anything on my own. Whatever pleaseth Thee, comes to pass."

When one ceases to be the "doer," the *sanchit karmas* (karmas stored up through the ages) become infructuous like popcorn. When the Master grants this inner conscious contact of divinity and helps us to see the divine Light by imparting his own personal life-impulse, he provides us with "stock-in-trade" for future development. "In the company of a Saint, one sees the Lord within." When you once see His splendor, you will begin to relish His Spirit and Power in you and

feel really blessed. Dadu likewise says: "Dadu speaks of Him after having seen Him, while all others speak from hearsay."

Just find out for yourselves as to how many persons have actually seen God. Everybody quotes the scriptures on the existence of God or speaks of Him on the authority of ancient Masters who are no more with us and, as such, cannot instruct us and guide us on the God-path. Dadu says that he has actually seen Him, whereas all others speak of what they have heard of Him from others.

Now let us take a Psalm of Kabir:

Kabir says that you cannot become a devotee by merely talking of devotion. Give up all idle talk. Arguments will not take you nearer God. God has to be practiced and lived through. Learn to revel in God and bask in the sunshine of His glory. Herein lies the summum bonum of life on the earth plane. Be ye a flute in the hands of the divine musician. Let Him work through you. Guru Arjan says: "What does the poor wooden doll know? It is the player who makes it play."

An intellectual giant will give you a very learned talk and may even offer to link up heaven and earth, but all this by tall and loud harangues only. What does he know of God but as a figment of his own imagination and a spark of his heated brain? A Muslim divine says: "The seekers of God lose sight of God. They drown God in the ocean of their talk."

Mind has a vast power over us. We are swayed by the why and wherefore of God, and He fails to take roots in us. Without a personal conviction at the level of the spirit, we keep vegetating on the surface of the sea far from the center of our being. Satsang means a congregation presided over by a seer of God. It is in his company that we can have some firsthand inner experience. Dadu was not a literary person, but a God-realized saint. What he has stated is on the basis of his own personal experience. His forceful words inspire us with hope, and we can follow in his footsteps. Similarly, Jesus, Kabir, Nanak, and Mohammed never joined any school or college, and yet they were the seers of Truth and have left behind them precious treasures of divine wisdom for our guidance. "Hear ye the true testimony of the Saints. They speak from personal experience."

You may have heard of Sarbjeet, a learned Pandit in Kabir's times. He was called Sarbjeet because he had conquered all the learned people of his age in polemics. He was proficient in dialectics. His mother was a great devotee of Kabir and, consequently, was gifted with right understanding of the holy Path. She wanted to bring her son to the right course.

One day she told her son that he could not boast of being a Sarbjeet unless he vanquished Kabir in argument. It is said that in a fit of egotism he carried a cartload of his scriptures and went to Kabir for a discussion. Kabir greeted the young man and inquired of him the purpose of his visit. When he heard the story of the vainglorious braggart, Kabir, to satisfy Sarbjeet's vanity, told him that he could gladly accept defeat without entering into any discussion. The young man wanted affirmation in writing so as to show to his mother. Kabir asked him to write out whatever he liked and offered to sign on it. Sarbjeet hastily wrote a line affirming defeat and got it signed.

Upon reaching home, his dismay knew no bounds when he placed before his mother the roll of honor wherein he had admitted his own failure at the hands of Kabir. He was greatly puzzled at his own folly and once again rushed back to Kabir. Kabir smiled naively at the man and asked him to be careful this time. Again, in his confusion he wrote as before, and upon returning home felt humiliated and lost. This gave a big blow to Sarbjeet's vanity, and he penitently went to Kabir to understand the mystery.

Kabir took pity on the young man and explained to him divine truths in simple and easy terms. When an able surgeon undertakes a big operation, he does not allow the least infection to remain in the body. Kabir then said: "O Pandit! how can we two agree? What I say is from personal experience, while you talk from what is written in books." The scriptures provide us with essential knowledge and help us in understanding the subject but cannot deliver the goods. Even for right and correct interpretation of the scriptures, we have to come to an adept who has himself experienced the divine truths recorded in the books.

All the seers tend to converge toward the center, whereas the intellectuals differ variously. Maulana Rumi frankly told the learned

Kazis: "I know not what is rhyme and rhythm, but my verses are all honeyed sweet." The words of the Master-saints come from the depth of their being, and spring spontaneously at the Lord's bidding and, as such, are artistically perfect. Kabir further explained: "I try to make you understand in simple and plain words, while you talk in riddles and are enmeshed in them. I tell you to rise into higher consciousness, while you prefer to remain in stark blindness."

Kabir lays emphasis on the life of spirit, free from entanglements of mind and matter. This physical body of ours, in which we are so much lost, is in a state of continuous flux, although apparently it looks to be static. We have, therefore, to wake up to the reality and know a spade as a spade. All rites and rituals we perform according to our own beliefs and dogmas are not sufficient in themselves for our spiritual awakening — hence, the stress is on personal knowledge and experience of God by introversion, by rising above body-consciousness. We must be the seers of God and the hearers of God in our own right and within us. The *Vedas* exclaim: "Awake, arise, and stop not till the goal is reached!" Unless we actually come to understand and bask in the sunshine of God, we are yet far from Him. Again, Kabir says: "O dear soul! why doth thou slumber on? The night hath passed away; why waste the live-long day?" All great Masters speak in much the same strain.

Guru Arjan says: "O wake ye up! Why pass away in a coma." One must depart from this world in full consciousness. We must know beforehand as to when we have to go and whereto. The performance of good deeds in accordance with our religious doctrines is just the first step, but not an end in itself. Formerly, the social structure was based on the pattern of work in which the people were engaged. The knowers of *Brahm* were called *Brahmins*. Those who took to the sword in defense of the country became *Kshtriyas*, while those who engaged themselves in any trade, business, or vocation like tillage and husbandry came to be known as *Vaish*. The rest of the people who undertook to serve others were termed as *Sudras*. But now those days are gone. Kabir, therefore, stresses the importance of inner awakening for all. One can have this awakening in the company of awakened souls, and not from book-learning like Sarbjeet, who believed in intellectual wranglings and disputations which go to add more to our ignorance rather than enlightenment.

Kabir goes on to explain: "I tell you to develop inner detachment, while you are drifting helplessly into the world."

I tell you human birth is something rare. It has come to us through good past karmas (*pralabdha*). Why not make the most of it while there is yet time? Take care of proper sowing in season, and the harvest will come on its own. If we become cutthroats, we shall have to pay in the like coin. It is simply a matter of give and take. We must happily score out old accounts and pay off all the debts incurred, but be careful not to add any more load to the heavy burden on our heads. The invisible pen of the Lord moves according to our deeds. God is a stern judge and He judges sternly. I had an occasion to be present in the court where a murder trial was on. After hearing the prosecution and defense arguments and the verdict of the jury, the Sessions Judge declared: "In view of the facts and the law placed before me, I find the accused guilty of murder and sentence him to be hanged by the neck till he is dead."

You must understand the basic concepts of life. All the worldly relations like those of husband and wife, parents and children, sisters and brothers are the result of karmic reactions to past actions. We have to run through the gamut of them all as best as possible and also work for the highest aim of life — self-realization and God-realization. If we fail to achieve this aim, our life goes in vain, and we remain steadily in the cycle of births and deaths according to our deeds.

Kabir says: "From age to age, I have tried to make thee realize this: I wonder why doth not the truth come home to thee?" Here Kabir is referring to his advent in all the four cycles of time for the spiritual regeneration of man, and affirms that, by and large, the people did not pay heed to his sage counsel. The Masters offer their sublime teachings to the suffering humanity; and when they fail to find a happy response, they revolt against the dogmatic beliefs and superstitions. "The same good old custom corrupts itself."

The outer modes of worshipping the Light and Sound in shrines and temples, churches and synagogues, were introduced to make people understand the importance of tapping inside the human body — a

temple of God. God dwells in every heart. He is within us and in the rest of His creation. If (as conscious entities) we start worshipping the less conscious, what spiritual benefit would it bring to us? Guru Arjan therefore says: "By a mighty good fortune one comes to the human level. What a shame! if one does not commune with the Word."

Is it not a matter of great regret if the conscious spirit in man bows down before images made by human hands, and worships birds, trees, and reptiles — all on lower rungs of the ladder of life? It naturally means going down into the scale of creation. To fall from a mountain top is a sad fall indeed. Christ calls it the "death of the soul." Now the times have considerably changed. The Masters come again and again to awaken us. And we again and again fall into the pit as soon as they depart from the scene of life. They come to revive the same age-old Truth, and offer old wine in new bottles in conformity with the needs of modern times, in a language simple and lucid, so as to be intelligible to the common man. Finally, Kabir cannot but use the strongest possible terms in condemning the so-called teachers who profess to teach spirituality without any knowledge of spirituality itself:

*You wander about like a profligate who has never known the pleasures of true love,
And you having lost all self-respect are now in dire distress.*

One who has not known true God and truly witnessed His glory is no better than a prostitute making with all who come in one's way. The words used are no doubt harsh and yet are very true. The learned intellectuals have mere bookish knowledge; and when they are overtaken by the vicissitudes of life, they exhibit in themselves but very poor specimen of humanity with no roots in the divine wisdom which they profess so enthusiastically to teach the world. One who has no conscious contact with the Lord within has no right to teach others. One who has verily wasted his own precious human existence should not attempt to lead others. If a blind man leads the blind, both are sure to fall into the ditch. Those who simply pose and act like masters are a danger to society. They are like ravening wolves in sheep's clothing. They have no vision of the Divine in them nor do they care to have it. You may do your best to put them on the right track, but they will not come the right way.

The greatness of a perfect Master, an adept in spirituality, lies in the fact that he can grant an inner conscious contact with the saving-lifelines (*Naam* or the Word) at the very first sitting. Without this initial experience, you cannot be convinced of Reality in you. Even if engaged all the time in worshipful acts and deeds on the sensual level, one can never, on his own, rise above the realm of intellect. It is only by grace that we are saved and not by our own merit. God in the garb of a Godman may come to our rescue and save us out of sheer compassion. His voice is the voice of God, and his hand is the hand of God.

So long as you do not see with your own inner eye — the Single Eye — of God, you must not go by mere hearsay. Do not take anybody on his face value. I am obliged to speak frankly, lest you be overtaken unawares. Do not mortgage your precious soul. The entire world is caught up in this delusion. Excuse me if I say, though I do so with much regret, that there is a lot of black-marketing in the domain of religion. Outwardly, in the mundane affairs of life, you may be duped to a certain extent and yet be able to get something in return for your hard-earned money. But alas! in the realm of religious preaching, there is one-hundred percent loss of your precious time, money and energy; when in your quest for God you offer your all to the so-called teachers out of loving devotion and in a spirit of dedication. Of what avail this will be when, in course of time, it transpires that they are as much a prey to sensual pleasures as are you. In such moments of dire distress, you involuntarily exclaim: "O, it is all Gurudom. God save us from Gurudom."

Satguru, be it undulated, is the chosen human-pole in and through which the Lord's divine grace works in the world for the spiritual welfare and guidance of the suffering humanity. He is the Word-made-flesh, a manifested God-in-man. The same divine principle is working in us as well; but without holy initiation from a perfect Master, this remains a sealed mystery. He is the moving God on earth, living amongst us, sharing in our joys and sorrows. He is out and out engaged in ameliorating our painful condition, and out of sheer compassion grants a conscious contact with the saving lifelines (the holy *Naam*). If we scrupulously act up to his instructions, he will make us a saint like himself in due course. So we must realize the

great value of spiritual riches that a Sant Satguru bestows on us.
Finally, Kabir tells us:

*Kabir saith, listen all ye to what I say and follow it,
For then alone ye shall turn out like unto me.*

We have, therefore, to search for a Sant Satguru wherever he may be and in whatever garb he may be, if we are really in need of God for God's sake. He is a spring of the Water of Life, and we can have from him the Elixir to our fill.

The Outer Aspects of Life — Circular 1

The first of the 'circular letters', issued May 1, 1956, shortly after the Master Kirpal Singh's First World Tour. This was printed in the February 1970 edition of *Sat Sandesh* and in *Way of the Saints*.

With the grace of my Master, my tour to the United States and Europe has been successful, with the loving cooperation and sacrifice of all over there, for whom I have great appreciation in my mind.

On my return from the tour, it has come to my notice that there exist misapprehensions, which if not guarded against or checked might prove harmful to many interested in the path. These are mostly concerned with the outer aspects of life. It is, therefore, considered advisable to clarify the position in this respect.

Spirituality — A Creed of Loving Faith

The subject of the spirit is the most ancient and the most authentic of all subjects. Its history is coeval with that of man. It is based on two cardinal principles of love and service, or in other words selfless service. "By love, serve one another," has been the slogan of all sages through the ages. God is love and He loves those who love His creatures.

*He prayeth best, who loveth best
All things both great and small;
For the Dear God, Who loveth us
He made and loveth all.*

Again, it is said,
*He prayeth well, who loveth well
Both man and bird and beast.*

We may take any scripture we like, we find an exhortation in most emphatic terms on love.

Verily, verily, I say unto thee that God manifests Himself to one who knows how to love.

Importance of Love

Loving and selfless service to humanity is the cornerstone of all religious philosophies, and no man can make any progress on the spiritual path without cultivating love within him. The seed of spirituality that the Master so lovingly sows in the arid soil of our hearts, has to be nurtured with the waters of love if quick results are desired. We must so mold our life and conduct that all our acts bespeak His love. We must transform the desert of our heart into a veritable garden of love full of lovely blossoms and luscious fruits. From our heart should spring an eternal fountain of love, so that whosoever comes in contact with it is drenched with love to the very core of his heart.

Spirituality — A Divine Cause

The cause of the Master is the cause of God. It is no religion in the commonly accepted sense of the word, and yet it is the highest religion based on love alone. We cannot keep the illimitable God in watertight limited compartments. God Himself has declared, "I neither live on the high heavens nor on the earth below, yet the wonder of wonders is that I live in the heart of a *Momin* or Godman."

Again, spiritual teaching and training is a living and practical subject, quite different from secular and sectarian dogmas and so many creeds that we have today. Life, light and love coming from a living Master well out spontaneously from the heart and not from any books on theology. No doubt everything has its own value, but in a world of relativity, the values are all relative. A positive contact with the live principles of living God is something unique. It stands on a footing which is entirely different.

Spirituality and the Common Man

In this vast creation, everyone is gifted with an individual perception. The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and they do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentient life. We must not therefore, on that account, cross swords with them. Even if in their ignorance they, at times, may talk

ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after Truth. We must be polite and gentle and even humble in our conduct. Bandyng of words does not help. We may try to remove misunderstandings if any, sweetly and gently, but not in an antagonistic spirit.

It is advised that individual persons (including representatives, group leaders and other old and new initiates) should not enter into any sort of discussions or disputes with any religious bodies, circles, faiths or sects, etc. If any such bodies do enter into such things, they may be directed to refer to the Master for an appropriate reply. It would be better to turn aside rather than to break your own head in an attempt and injure the great cause for which we stand. God knows His purpose well and has diverse ways to fulfill the same, without you and me. So it will not pay to quarrel with our neighbors. It is said that those who try to live by the sword, perish by the sword.

The entire Christian philosophy is summed up in two memorable precepts of Jesus Christ. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and "Thou shalt love thy neighbor as thyself." (Matthew 22:37, 40). And, "Love your enemies, bless them that curse you, do good to them that hate you and persecute you, that you may be the children of your Father which is in heaven: . . . Be ye therefore perfect even as your Father which is in heaven is perfect" (Matthew 5:44-45, 48), and so said all other Masters who came in the past. If we live up to these teachings, there could be no trouble at all. The royal monk, Ashoka, in one of his rock edicts tells us: "He who reveres his own sect but disparages the sects of others, does great injury to his own for he lacks the essentials of a religion."

Spirit of Service — Inter Se

The above remarks apply equally in your dealings with one another. You are all knit together by the loving grace of the Master in bonds of common fellowship. Honest differences of opinion may arise and at times do arise; but these must be resolved happily by friendly exchange of thought and mutual discussion free from bitterness and rancor. If in spite of this, these persist, a timely reference to the Master would be a welcome resort rather than to indulge in widening the gulf between ourselves, by encouraging fissiparous tendencies.

Harvest is Much! Laborers are Wanted

All those who help in the Master's cause in whatsoever way are the chosen ones. Whenever a Master spirit comes into the world, he brings his own staff with him. Whoever puts in a stone in his edifice, does service to him. It therefore behooves all the more that such selfless workers should present a true model of common brotherhood rather than to add another discord where there is already so much.

Again, service is service and must be rendered in a true spirit of service. Service must come before self. All thoughts of self must be sacrificed at the altar of service. That service alone is acceptable to the Master as is voluntary, free and untarnished by even the least traces of self. It must not be rendered in an animal spirit, a fighting mood, just as a matter of right or routine, all of which tend to lower the true spirit and dignity of service. There is one more point that may not be lost sight of, in respect of service. Nobody can render service or even think of rendering it, unless he is so actuated by the Master Power, permeating in the very fibers of his being. So one should never think, with all that he does, that he has done any service. It is therefore said that one living in the house of the Master, and carrying out his behests, should never feel that he has done anything. And this in fact is the veritable truth, because all credit goes to the Motor Power or the Great Dynamo, working in and through each individual. One must, therefore, feel and see the Master Hand working behind the scene. All such service is glorious indeed, as it is free from all taints of the self.

The Master Power works regardless of all limitations of time, space and causation. Even when acting through certain authorized persons in distant lands, the sole responsibility remains with the Master. The agents are just mere instruments to arrange preliminaries, to fill in applications of persons desirous of initiation, to convey the instructions of the Master, and after due approval to arrange sittings and meetings, etc. The transmission of the life impulse, the coupling process and the like, all come from the Master directly and nobody has any hand in them. None can, therefore, claim any superiority over his colleagues because of this. All from the highest to the lowest get their inspiration from the Master, and owe the good fortune of being helpful in one way or another.

We must, therefore, work in a team spirit of brotherly love with no thoughts of high and low, for all service is one — the divine service, of which we all are the members. The arrangements, however, exist for the sake of discipline and maintaining order in the smooth running of the spiritual work. But as said above, none should feel elated or entertain feelings of superiority over others. All of us have to work shoulder to shoulder under the guiding inspiration of the Master. The persons selected as representatives are the elders and more experienced, and should be respected. In case of any difference of opinion, the matter may be referred to the Master, and until then no one should go on strike or over-rule them but work in close cooperation with them.

Such selected ones (representatives) should be in complete harmony with others working in that capacity as they are selected to carry on the work of the Master. When opportunity is afforded they should meet each other for consultation of any important points. This will ensure uniformity and inculcate love in others and afford variety of talks to the groups situated in the various, areas. The representatives should submit quarterly (April, July, October and January) a regular report on the working of the Master's Mission in their areas, with constructive suggestions, if any, touching all important points with names of group assistants carrying on work in different centers. I would also be glad to hear from those in charge of the various centers at regular intervals about any important events occurring at those places. I have a loving appreciation of all the work done by them.

Self Reformation

Purity of life in thought, word and deed is of prime importance in the service of the Master. A divine cause can flourish and fructify in abundance on a pure soil. We must all learn to look within and not without. It is far easier to see a mote in another's eye than to see a beam in one's own. We must try to inculcate the habit of self-introspection, so as to weed out all infirmities one by one. The importance of maintaining and submitting of a diary by all for this purpose cannot be overemphasized.

All initiates should devote regular time to the spiritual practices with due regard to ethical life and abstinence of all meat, fish, fowl or eggs, and maintain their diaries for submission to the Master after every

three months. They should guard against the five deadly sins of desire, anger, greed, infatuation and vanity, and develop instead the virtues of truth, chastity, non-injury, universal love, and selfless service.

Financial Control

The work of spiritual regeneration is carried on only with voluntary contributions from the *sangat* or the brotherhood. There are no hard and fast rules in this behalf. Everybody is free to contribute whatever he can easily do for the service of the sacred cause. There is no question of imposition or taxation in the matter. No financial aid from persons outside the brotherhood is accepted and there is a reason for this. We want funds from the earnings of those honest souls who earn their living by honest means and are touched by the love of God.

It must be noted that Master does not accept any gifts or offering from his disciples. All his personal needs he meets from his own pocket. All voluntary contributions are collected only for the work of the *sangat*. It is therefore necessary that proper account should be kept of all income and out-go, on regular and scientific lines so as to eliminate all chances of misapplication of the funds, and to ensure its full utility on economic and efficient lines. It is necessary that suitable arrangements be made for periodical checking of the same, and every effort must be made to minimize the expenses to the bare needs and requirements of the time and occasion. All such things can be arranged by mutual consultation in a spirit of friendly good will. Selfless or honorary service with love in preference to paid work is advised except in rare cases where a sincere worker needs help which may be in the form of honorarium.

Correspondence

The Master personally attends to the work of correspondence both foreign and local, in spite of heavy demands on his time, and has to sit till late hours in the night. Satisfactory arrangements are made to safeguard against any loss of correspondence received in the Ashram. At times he goes out of the station in answer to pressing calls from different places; then too letters are issued on his personal instance in each case and the replies are delayed on account of absence on tour. To save heavy postage on account of the abnormal receipt of letters (over one thousand from India and abroad monthly) it has been started as trial measure to send off replies in closed covers weekly or so

(except in urgent cases) to a central station where they could be sent by post, duly stamped, to different stations in foreign countries.

Tour Program

All invitations for spiritual discourses from foreign or local places are most welcome to the Master. But the sponsors of such meetings have to make suitable arrangements for temporary stay, halls or open spaces for meetings or talks and for visitors coming from long distances so that nobody is inconvenienced in any way. The Master, while appreciating the loving warmth of his disciples, does not like fanfares and display of material show at such meetings.

General

The Master is a Master for all humanity. All are equally entitled to the spiritual heritage of God like all the gifts of nature: light, air, water, etc. He distributes freely amongst all. For him there is no East and no West.

The dictum of Rudyard Kipling, "O East is East and West is West, and never the twain shall meet," no longer stands with him. In fact all points of the compass converge in the Master and equally draw their inspiration from him. The different countries of the world are but so many rooms in the mansion of His Father. All nationalities, all religions, all creeds, and all philosophies are His, and they all end at the highest sensory plane from where the spiritual path just begins. His is an unwritten law and unspoken language and the eloquent silence that guides from plane to plane.