Two Celebrations of Love

Sat Sandesh
the message of the Masters

February 1972
The Master gives a very special darshan to Mr. T. S. Khanna’s granddaughter (the daughter of his oldest son, Harjenda), at the celebration of his birthday at the Friends Meeting House, Washington, D.C., January 25, 1964. See page 15.

A few minutes later. The Master is sitting with his workers.
The Master’s Birthday Message

January 10, 1972

Dear Ones:

I AM SENDING YOU the following message in brief on my physical birthday, which will bring peace to all the world over.

**BE GOOD, DO GOOD, and BE ONE**

(i) Be good and do good: means, to be able to do good, you must be good in the first instance.

Being good means good in thought, word and deed.

God is all goodness and innate in all.

Be friendly with everyone, be kind and compassionate.

See goodness in all around you including even those who hate you.

God is all love, love all, serve all and do good to all.

(ii) BE ONE:

God made man. All mankind is one.

Man is an ensouled body—bearing labels of different social bodies.

As men we are all one, born the same way with equal privileges from God.

As soul we all are of the same essence as that of God, a drop of the ocean of all consciousness, and controlled by the same Power, which we all worship—calling by different names.

Unity already exists, we have forgotten.

BE ONE.

With all love and best wishes,

KIRPAL SINGH
The Master gives Mrs. Indira Gandhi, Prime Minister of India, a donation from Sawan Ashram to the wounded servicemen’s fund.
FROM THE MASTER

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Master’s Birthday Message</td>
<td>1</td>
</tr>
<tr>
<td>The Master’s Talk:</td>
<td></td>
</tr>
<tr>
<td>Joyfully I Surrender</td>
<td>4</td>
</tr>
<tr>
<td>You never lose anything</td>
<td></td>
</tr>
<tr>
<td>when you give . . .</td>
<td></td>
</tr>
<tr>
<td>The 1964 Birthday Message</td>
<td>18</td>
</tr>
</tbody>
</table>

OTHER FEATURES

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two Celebrations of Love:</td>
<td></td>
</tr>
<tr>
<td>The Master’s Birthday 1964</td>
<td>15</td>
</tr>
<tr>
<td>An Illustrated Report</td>
<td></td>
</tr>
<tr>
<td>The Case for Chastity:</td>
<td></td>
</tr>
<tr>
<td>Selections from the writings of</td>
<td></td>
</tr>
<tr>
<td>Masters and great men</td>
<td>21</td>
</tr>
</tbody>
</table>


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Joyfully I Surrender

All great souls who have come to this world told mankind, “You have great potential within you, and you are therefore exceedingly blessed to have been given human birth.” But what is the purpose of this human life? Why is it highly praised, and what is this great potential it holds?

The value of human life lies in the fact that only in the human form can God be realized. But we must remember that it is the soul which can experience knowledge of the Lord—not the mind, not the senses, not the intellect nor vital airs. Through every age this subject has been explained by sages: that to establish clear understanding the intellect is made to work; but as those sages have proved, realization is a different matter. Intellectual understanding at the level of mind and senses is both useful and in nearly all cases, necessary; but man must gain knowledge of what he really is—what he is as soul—then only does it become possible for him to realize what God is.

So, on the spiritual path to God-realization, one must first take steps toward self-realization. And what does it mean to know oneself? It is not enough to merely say, “I am not the senses, I am not the mind; I am a conscious entity, I am soul.” This is just a verbal expression of feeling, or is the sum total of inference gained by reaching a conclusion through the intellect. Realization is something separate from all this.

In the Upanishads, it says, When the senses are controlled, the mind is stilled,
the intellect is also stilled, then the soul is united. So it can be understood from this that as long as the soul does not gain freedom from mind, senses, and intellect, it cannot experience or know itself, and therefore cannot experience God also. If this highest knowledge is not gained in life, then man has not derived the full benefit or potential that lies within his grasp as a human being.

We must create conditions wherein we can see the Lord, if we want to realize Him. As long as I do not see with my own eyes, I cannot believe even the Guru’s words. All Masters say that there is a God, that He is everywhere, that there is no place without Him. They say also that He resides in this body that we are carrying, in which we also reside, and so the body is truly the temple of God. But in what form is the Lord experienced by the soul? He is experienced in the form of Light. To praise Him without having seen Him is like a description of the sun by a blind man.

One Master advises to See Him and then sing His praises; Such praise will bear forth fruit. But to be able to see Him, He must be revealed by one who has this spiritual sight already—one who can make others see also. Who can reveal such knowledge? God has no father, mother, brothers or other relatives, so we must accept that He Himself will reveal Himself, when and as He so wills, by His own mercy and through His own methods. Electricity is everywhere, but we control it at a definite point called a powerhouse; and by connection to that powerhouse, electricity can be made to do our work. Just like this, God is everywhere—there is no place without Him—but the soul can only get a direct connection to Him through that powerhouse or pole where He is manifested. The true temple of God is the body wherein the Light of Truth is aflame. When He gives His darshan, He gives it in the form of Light.

So without the Guru—the powerhouse in this world—one cannot have this Light. The very meaning of the word Guru is “dispeller of the darkness.” He who gives his life-impulse through the Light is the Word made flesh and is also called a Guru. He manifested Himself in the Guru and distributed the Shabd. It is most necessary that the seeking soul find someone in whom God has manifested Himself, for only such a complete personality is competent to rejoin the soul back to Him. God is everywhere, but He is not manifested everywhere. Why? Because our soul—that spark of the All-Consciousness—is under the control of mind and senses, and through its sojourn in creation has become the image of the body and the image of the world, thereby forgetting its true self. It must just know itself, then it can have the experience of the Over-self; if it does not rise above body-consciousness, how can God be manifested? Do you understand this?

All Masters have advised Man, know thyself in their various languages. What is it in the Guru that does this delicate work? It is God manifested in the Guru who performs the operation—it is the type of work that God alone can do. Maulana Rumi says that God pointed out that He cannot contain Himself in all the heavens, the earths, or the skies He created, for none of these are sufficient to contain Him: O my loved one, believe in Me, all these things are incapable of containing Me—I am so big. And yet I can dwell in the heart of a true devotee—if you want Me, go to him. Such a true devotee is called a Sadhu, Sant, Mahatma, Master, etc. Different outer garbs cannot make a Ma-
hatma. Many are accepted as great men in this world who can give very powerful lectures, but have they realized God? How can anyone truly say he has experienced that which he has never seen? Furthermore, this holds no meaning for others unless they can be made to see also. It is a delicate point; but it is most necessary for the true seeker to meet a competent person who can reveal the Lord within.

God is most merciful; He continues to send these competent persons to the world to help suffering humanity. Even the company of such a person is highly beneficial to a soul; and what is infinitely important, one may do the whole world’s work through the intellect and senses, but one cannot realize the Lord without the company of such a Saint. Even the very best actions will only gain reward; they will not enable you to realize God. It is only through seeing Him and knowing that He is the Doer and not I, that the rounds of births and deaths can be stopped. A true Guru or Saint must have the knowledge himself and be able to give the same experience to others so that they may increase it steadily. The Sant gave the capital to me. A little capital to start with is worth something. Even in business, if a man gives a very fine lecture on how to succeed in business, and yet the poor people listening have not a penny of their own to start with, what is the use of the lecture? If he also gave some capital along with the lecture, there would be some ground for success.

Competent Masters have come in every age, and will continue to come. But how many know them? When Christ asked his disciples, “Whom do men say that I am?” they answered, “Some say John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.” But when he asked them, “Whom say ye that I am?” Simon answered, “Thou art the Christ.”

All good actions bear the fruit of reward, but unless one sees for one’s own self, the I-hood remains, and so we remain chained to the wheel of births and deaths. How can the ego be killed? Shabd burns the ego and attachment when the Gurumukh sees the Jyoti [Light] within. It is then that one begins to see that the Lord is doing everything. What can the poor wooden puppet do? The Puppeteer knows. I will now relate to you a hymn by one such great soul who had this realization:

The true facts and stories of the Lord are told by the Guru, who is the true friend; Unto Him I joyfully surrender myself in sacrifice.

This is a hymn of Guru Ramdas, who saw his Guru as he truly was: one who spoke to them of his experience with God. There are those who give statements about God from the level of the intellect; but there are the rare few also who speak from actual experience. Many are just lecturers—we should be grateful to anyone who has taught us even a little. Every Saint has his past, and every sinner a future. Guru Amar Das says, From the lowest I became pure, ever since I sat at God’s feet, in the Guru. I was like a stone sinking in water; He lifted me up, praise be to the Lord. When one is pulled up above the level of the senses, one realizes how low one was. Great is the Guru, who not only pulls us up and gives an experience of the Lord, but remains our true friend always.

What is a true friend? A True Friend is one who is always with you, and never leaves you; He appears even when one
is called upon to account for one's actions. Worldly friendship is plentiful enough—children, relatives, acquaintances—but lasts only as long as selfish desires are fulfilled. Without this, who remains faithful? The very same person who may appear to be a beneficent friend at one moment can turn into a thief at the next. A true friend is one who will remain with you always—even when you have to pay up your accounts. This is a true Guru. What is more: He gives new life, and through devotion connects you with the Lord. He bestows a new life upon us; and what is that new life? It is Light, it is Sound. Out of his mercy, he gives his own life-impulse; and nothing could be a greater gift. You can find many who will give gifts of money, clothing, articles, etc.; but how many can give their very life? With this life-impulse he enthuses new life into others, and if the accounts are to be rendered, he will do that also. And for whom will he do all this? For a gurusikh only—a true disciple of the Guru.

He says that one would give oneself in complete surrender or sacrifice unto such a Guru. Brothers, would you not also joyfully surrender at the feet of a complete Guru, if you were fortunate enough to meet one? But make sure you surrender only to him in whom the Truth is awakened. Guru Ramdas is telling us about his Guru. Only a true Master can know what a Master truly is. He tells of how he has found a true Master, and how abounding and unlimited is his Guru’s love. Only those with full faith can ever come to know of it; but how many have the inner conviction of their Guru being a Guru? He who really knows what the Guru is becomes a Gurumukh.

Come, my gurusikh, come; You are the beloved of my Guru.

Who is actually beloved of the Guru? He who becomes a true disciple—who lives up to the teachings of the Guru—who obeys the Guru’s every command. Such a follower is a gurusikh. Otherwise he is a mansikh or disciple of the mind. Who loves a true disciple? Whoever has true love for his Guru. Would anyone who truly loved his Guru stand and fight in the court, or tell lies and cheat, as some people do? How could anyone do this type of thing if he truly loved his Guru? Try to understand these things fully, for they are an integral part of the Master’s teachings. A person who declares love for his Guru and sits at his feet should have love for each and every other person coming to his feet—especially those who are on the same path. And he who has this true love for everyone is a gurusikh. He says, O gurusikh, let me embrace you. Why? Out of love for his Guru.

In the story about the love between Laila and Majnu, it is said that one day Majnu was seen kissing the feet of a dog, and when he was asked why he was doing this, he replied, “I have seen this dog on occasion going along the street where my Laila lives.” This is an example of the extent of even the worldly kind of love, so if people say they love their Guru and do not love one another, this is nothing but a lie. It is also a lie if anyone claims love for God and yet does not love him in whom He is manifested. One’s whole life can be changed with meditation and love for the Guru. The Guru will then appear within. This is why Christ advised his disciples, If ye love me, keep my commandments.

The dear ones often ask, “How can we develop love for you?” You have all been given the proof of this path, so
remain linked with it; for the more you are joined to that, the more will the love flow out of that union. This is the only thing lacking.

*God likes God’s own attributes— which can be realized through the Guru.*

Here he is telling us that God loves anyone who tries to adopt His own attributes; so we should find out what they are, and also inculcate them into our being. If there is a vacancy in a certain office, and the man in charge has good talent in handwriting, he will naturally be more attracted to those applications which have been written in a good hand. So if we desire the Lord’s pleasure, we should adopt His attributes. But how can we know what they are, when no one has seen Him? We can only observe His attributes as they are demonstrated in the Guru, who is the Word made flesh—God manifested in human form. Whatever God’s attributes are, the Guru will have them. By loving the Guru, and placing all our attention on him, we can imbibe all virtues, and those very virtues will then manifest in us. As a man thinks, so he becomes. If one goes on thinking of some depraved person who has broken away from God and all things God-like, one will become like that in a short space of time. The Lord’s love is innate in whomsoever He has manifested, who sees Him and can give you an experience of Him. Even though you may try and leave him, such a friend will never leave you. As Christ said, *Lo, I am with you always, even unto the end of the world.* Our Hazur also used to say, *The Guru will never leave him who has been given the Naam.*

In 1962 a certain man wrote to me for the first time since his initiation nine years earlier. He complained of many things, and at the end of the letter said, “I am leaving you.” I replied to him, “No matter what you do, that Power will never leave you.” The Guru does allow a long rope, in order to test the disciple’s depth in the water, but he never leaves him.

When Pakistan was formed, many trainloads of Muslims left India to take up residence in Pakistan. Hazur gathered a number of disciples together and took baskets upon baskets of bread to distribute to the weary traveling people. Whoever truly loves God, truly loves each and every being, regardless of religion, caste, or nationality.
We are enraptured by those who obeyed the Guru.

He explains that he could even sacrifice himself for anyone who lives completely according to the Guru’s wishes. The Guru may give happiness or misery, for he has to make a beautiful form from a rough piece of stone and therefore has to wind up all the karmas; but a true follower will never complain, no matter what condition he has to face in life—no matter what hardships the Guru allows.

The stages of discipleship are many. Using a worldly example to explain a spiritual matter, we can take a married woman whose heart is not with her husband. In the world’s eyes, she is respectfully married to one man; but in fact she is not a faithful wife. On the other hand, there is the type of wife who, although she remains faithful, yet is constantly demanding something from the husband. Her demands never cease; though her neighbors may be starving she will have concern only for her own selfish desires. There is yet a third kind of wife, who does request her husband to supply various needs, but if he does not comply she accepts the fact and drops the subject. The fourth and last type of wife is one who loves her husband so much that her clothes may be torn and worn, but she never asks him for anything. All she wants is his love, and is concerned for nothing else. If her worn and torn clothes please her husband, what more is required? This is the highest kind of love.

Guru Ramdas goes on to tell of the greatness of the gurusikh:

I will sacrifice myself for him who has seen the beloved Satguru.

There is so much love in this statement. One glance from such an imbued person is enough to change one for life. It never wears off. Hazrat Junaid Sahib once went to the house of the Prophet Mohammed, but the Prophet was not at home at the time, so Junaid Sahib left. When the Prophet Mohammed arrived, his servant told him of this visit, and Mohammed Sahib asked him if Junaid had spoken to him. The servant said that he had not. “Then did you have his darshan at least?” asked the Prophet. The servant explained that he had arrived on the scene just as Junaid Sahib was leaving, and only caught a glimpse of his back. The Prophet told him, “You are indeed blessed with good fortune to see the back of such a great soul.”

Just consider this story carefully. You want parshad, but with what kind of mouth will you eat it? Guru Ramdas is saying that he is willing to sacrifice himself for that fortunate person who received even a brief glimpse of his Guru. People usually have a very critical attitude toward each other: one is not initiated, another has no Guru whatsoever, another belongs to a different religion, and so on. But Guru Ramdas says he would sacrifice himself for anyone who had seen his Guru. Only a realized person who sees the Truth can sincerely make such a statement, for he sees the Lord in everyone, and has love for each and every individual because of this—whether they call Him Paramatma, Khuda, God, Shabd, Naam or any other name. God is in all men, even in those who do not realize or believe it. In the first epistle of John, he tells us, If a man say “I love God” and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he has not seen? John also says, And this commandment have we from him [Christ], that he who loveth God loveth his brother also.
I will sacrifice myself for those who serve the Guru,
Hari, Hari, is Your Name;
In the depth of our misery You appear;
By serving the Guru, the Guru-mukh gains his freedom.

There are four kinds of people who journey toward God. One is a gurusikh—the beloved of the Guru. Another is he who lives according to the Guru’s wishes. Yet another is he who is fortunate enough to have seen the Guru. Fourth is the still more fortunate one who has the opportunity to serve the Guru. And who can truly love all these disciples? Only he who loves the Guru truly, who, in the Guru’s company, has had the love of the Lord awakened in him.

How is this kind of love developed? It can only develop through contact with Naam, whereby the love which is innate will break forth, manifest, and overflow. If you sit beside a fire, all your chills will leave. Similarly, to sit beside something cool, such as ice, all heat in the body fades away. Many many blessings can be yours when connected to the Naam, for it is the most powerful force. Hari, Hari, is the Pure Naam which created all Creation. The Supreme Lord is nameless, but He came into expression; and that expression is called Naam. Naam is controlling Khand and Brah-mand. We can go as far as to say, “Oh Lord, this Naam of Yours is the dispeller of all unhappiness”—and where can we get it? Through the grace of the Guru—and then by serving him. Merely bowing down before him does not make a disciple; one must obey him, and then bow before him in devotion. This is what is meant by serving him. In the Gurbani it is written, Satguru’s words—words are the Satguru. Whoever bows down to his words and obeys them is a true gurusikh. Otherwise, The whole world sees the Satguru, but by just seeing there is no salvation; As long as love for the Satguru’s Shabd is not developed.

What is the Naam? There is the word Naam—just as there is the word “water,” or pani, aqua, aab, etc. But by merely repeating the word “water” one’s thirst is not quenched, until the liquid which is denoted by the word “water” is drunk. When Christ met the Samaritan woman at Jacob’s well, she was surprised when he asked her to give him water, knowing that the Jews did not mix up with Samaritans. But Jesus explained that if she really knew who it was that was asking her for water, she would have asked him for the Living Water, by drinking which all thirst is quenched forever. So that Water of Life is also known as Naam. It is the God-in-Expression Power, which came into Being, and which has two phases—Light and Sound. A connection with this awakens the soul and makes it aware of the God within. It is no good saying, “dollar, dollar,” if one wishes to have money; it must be earned in some way. By uttering the name of the Lord, one may gain some small interest in Him, or get some direction toward Him, which will certainly earn good karma; but it does not give a connection with Him. It is something quite different to see that Power working in reality, and to thereby know that oneself is not the doer of anything.

Naam can be given through the Guru only, who is the Naam or the Word made flesh. Only the Lord Himself can give His own gift, and He is working through the form of the Guru. Though He resides in every form, it is only the Guru who can give the way up by bring-
ing the soul above the senses. So there
are two indications by which the seeker
can know that he has got the connec-
tion: the Naam’s two phases must be
experienced within—the Light and the
Sound, or the Music of the Spheres. God
comes in the form of Light. And that
personality where He is manifested will
give that new life of Light to the true
seeker. Many will give happiness or
worldly achievement, but how often can
you find someone to give his own life-
impulse? Through His life-impulse you
get the bhakti and the connection with
God. It is the Satguru’s work. And, With
the Gurumukh's bhakti, the Sound is
easily heard. A Gurumukh is he who
has become the mouthpiece of his Guru,
one who truly takes the Guru as the
ever-present Lord and keeps his head
low before all his Guru’s commands.
Thereby he has become the mouthpiece
of the Guru; and the Guru is the mouth-
piece of God. It is a constant law which
never changes.

God-realized souls are always present
in the world, but in the past they were
few, and even now they are very rare.
Who then are the privileged ones who
got to meet them? Those whose hearts
are true. Those without deceit in the
heart not only have the privilege of the
Lord’s own arrangements for meeting
the Guru; with a clean heart they are
able to absorb the full benefit of that
meeting. The best attitude of mind is to
sincerely serve in humility, and in more
and more humility. Then the Guru will
come by himself. God Himself makes
the soul hungry—and then He feeds it.
There is really no need to worry about
anything; simply be sincere and true to
your own self. He has sent you to the
right place; and He is the Giver. It is a
very subtle and exacting subject; what
can I say about it? If a person thinks of

him as a Guru outwardly, tremendous
change will take place; and if that per-
son gets the higher contact—then?

Hafiz Sahib once wrote a poem in
Arabic saying that if one wishes to real-
ize God one should leave one’s home
and go to the wild places. Bhai Nandlal
was a great gurubhakta (of Guru Go-
bind Singh) and when he read this, he
said, “God? God is here!” and indicated
his Guru who was nearby. He then ad-
ded, “Where will you go? What is there
in the jungles? He is standing here.”
Who can say this sort of thing with any
accuracy? Only he whose eye is devel-
oped—he who has seen, and then speaks
of what he has seen. Those who boast
of their Guru without truly seeing what
he is speak without real knowledge; their
words are empty. For such people the
Guru is the Guru when conditions are
favorable, but when the conditions be-
come difficult they turn their backs on
him.

Those who do the dhyan of the
Naam are accepted at God’s
court;
For them, O Nanak, will I forever
sacrifice myself.

Those who meditate on Naam not only
succeed spiritually but in worldly at-
tainment also. They are the lighthouses
which give Light to the whole world—
as long as they are in the world. Christ
also said, As long as I am in the world,
I am the light of the world [John 9:5].
When they leave, another Light replaces
them, in an unbroken chain. So there is
always food for the hungry and water
for the thirsty. The Master gives the
Light, and when he leaves, whoever has
become attuned to him continues the
work, when the Master hands over that
precious gift to him. One bulb fuses, but
another is put in its place; and when
that fuses another is placed, and so on. But the Light remains the same; the Light is the Guru, not the body, although the physical form is respected because of the Light working in it and shining forth from it.

We find throughout history that whatever land has been touched by the holy feet of the Masters is worshiped and their names are praised, but while they are living in the world very few value them or recognize them. Guru Nanak was termed an atheist, but when he left the world many places he frequented became places of pilgrimage. But if one gains faith and knowledge in what the Guru is while he is in the world, what more is needed?—for he is the one who will give. And whoever loves the Guru, and loves all who go to him, is truly a gurusikh.

Whatever pleases Thee, O Lord, that is the real worship; The Gurumukh is one who truly serves the Guru—he sees and enjoys God.

What can cause the Guru’s pleasure? There is no criterion for that. Whatever may appeal to him may incite his pleasure; for instance, the way a true Gurumukh lives by serving the Lord in humility, having love for everyone, and whose meditation is fruitful. This kind of service is true, and is likely to appeal to the Guru; so first become a Gurumukh, then one can truly serve the Lord. St. Paul said, I live, yet not I, but Christ liveth in me. There is also, Father and Son are drenched in the same color. It is a condition which comes when the inner knowledge is really awakened. God’s attributes are in the Guru, and Guru Ramdas is saying that if even the slightest reflection of that is seen in the disciple, then he would sacrifice himself for such a follower. Guru Nanak Sahib had one such follower, who later became Guru Angad. Guru Angad had one disciple who was a Gurumukh and he became Guru Amar Das, the Master of Guru Ramdas who has written this hymn. So, to obey the Guru’s commands is the first and the last lesson on the path of Spirituality. Those who do not obey, who show one thing on the face and feel something different in the heart, will never gain the Guru’s pleasure.

God never leaves those who have true love for Him.

God is with those who love Him each and every moment; they are aware of Him. If one truly loves someone, does not that person reside in one’s heart? In that case, can one love any other? This constant loving remembrance of a loved one comes after getting to know them, enjoying some happiness together, or living together in harmony; but what real love can one have for someone one has never seen, known, or lived with? We cannot develop love by just saying we love.

Whenever the Beloved is remembered by such, new life surges within.

So the Gurumukh’s life is lived in constant remembrance. The new life starts from initiation, and then he lives on remembrance, remembrance, remembrance which increases that new life—it begins to surge within. As a person thinks, so does he become. It starts as a remembrance, but eventually the remembrance occurs by itself—that means he has become that very remembrance. Only a person who has given his heart to another can know what it means to give the heart. It is a practical matter, for in true love there is incessant remembrance.
of the loved one—perpetual. *Gurumukh’s remembrance is only one—continuous.* It continues without pause or end, unlike us who remember many times with breaks in between. What kind love is here today and gone tomorrow—with this person one day and another the next? Love is only one. That is not love which changes. And the truest love is that which the soul receives through experience; that never changes.

*I am a sacrifice to those who serve the Gurumukh with love;*  
*He is free himself, he frees his family, and the whole world.*

Here he is not speaking of the Guru but the Gurumukh; and those who serve the Gurumukh sincerely with love not only will receive salvation for themselves, but also for their relatives and friends, for the Gurumukh comes to give salvation to the whole world. *Gurumukh frees millions with a spark of Naam.* His resources are everlasting, but those people who have gained a little and start distributing it everywhere only end up with regrets. They are doomed themselves and so are those who follow them.

*Guru serves the Lord with love—hail to the Gurus name;*  
*Guru showed the way to God—O sacred endeavor!*

Now he speaks of the Guru with praise, for he truly serves the Lord. He shows the way to those seeking the Lord by connecting them to the Naam; there can be no higher service, no more sacred service. Many take payment for what they do in God’s name, but he gives freely—just as God is free, air is free, water and sun are free. It is the blessing of the Guru.

*Gurusikhs who serve the Guru are fortunate;*  

*Again and again, O Nanak, do I sacrifice myself on them.*

There can be no higher destiny than this; for human birth comes with past good actions, and after receiving the human birth, those who become true disciples of a true Master have great virtue awakened within them. People who have the darshan of such a soul, or who serve them, also receive the Guru’s blessing:

*All Gurumukhs are beloved sisters in God, who are accepted by Him.*

To gain the Guru’s pleasure is to gain the Lord’s pleasure, for the Lord is manifested in him. Though we have all respect for the physical form wherein He resides, yet the Guru is not the physical form; he is the Shabd in the physical form. Guru Gobind Singh explains it in this way: *From beginning to end, there is only One—and that is our Guru.* That Power has ever been One, and always will be. The True Master never says, “I am the Guru,” but rather “God is the Guru.” Guru Gobind Singh says, *Think of me as the servant—but there is no difference between us.* He also says, *I have come to see the world’s play.* He tells us that he was ordered by the Lord to go into the world and work, and also that those who say they are the Guru are not Gurus. How can the one who sees that God Power working say that he is the Guru doing everything? The true Guru cannot say it.

*They shine in the Lord’s court, and He embraces them.*

Those who become gurusikhs are the Lord’s souls, but he also has love for the others who go to the Guru’s court; he has love for all mankind, for those who love the Lord, love everyone. He
suffers with the sufferers—and the result? O Nanak, the Naam is ever-ascending: May peace be to all the world over, under Thy will, O Lord. A Muslim prophet explains that if one part of the body has pain, the rest feels it in sympathy. He is likening this to those who have love for the Lord. Excuse me, but where are those with this love? Today it is like a business in the Lord’s name. One Master says, Think of the lowly as great, if in his heart the Lord dwells. There is no heart greater than that in which the Lord resides. That physical form is beautiful in which the Lord resides. The eyes become astounded to see this sight—that form in which the Beloved is manifested.

Give us darshan of those Gurumukhs absorbed in Naam;
We would wash their feet and drink that water.

There is a Sikh daily prayer which says, Give us association with a Gurumukh, company of a Sadhu, color of the Naam; O Beloved, through such true connection, Naam awakens within one. The Saint’s darshan is invaluable. Washing the feet is an expression of love. Majnu wanted to kiss the dog’s feet because it had walked along the street where his beloved Laila lived. Surely lovers of the Lord should respect that form in which He resides. We are lacking in love. Our love is not true love; it is driven by selfish motives. The heart is the rightful abode of the Lord—do not let anyone or anything else live there.

Chewing betel-nut and betel-leaf, a cigarette in his mouth—
God is never remembered by such people, and the Lord of Death will take them.

He has been speaking about the Gurumukh, and now he refers to the typical manmukh who even by mistake never thinks of the Lord at all, and lives only for worldly enjoyments. This type of person ends up in the hands of Yama, the Lord of Death. The continuous cycle of births and deaths that they revolve on cannot be broken. If you appropriate anything from another, you will have to return it in some way or other. If you hurt someone, you will have to bear the reaction of that also. As ye sow; so shall ye reap.

Enlightened are the hearts of those who remember the Lord;
Yama cannot approach these gurushiks, the Guru’s beloved.

The Lord of Death has no power over those who have received the Naam and who have true love for the Lord. He rules only over that which is governed by the law of debt and payment. He who oppresses no one and hurts no one, who sees the Lord above, and in all things is filled with a serene tranquillity—how can such a person be under any law? If he in whom the Lord is manifested places his hand upon someone’s head, the Lord of Death will not be able to come near that person either. What power has the Lord of Death in the face of such Light? He cannot enter the place where a true gurusikh is sitting, not to speak of anything else. To become a gurusikh is a great thing.

God’s Name is a priceless treasure, known only by the gurusikh;
O Nanak, those who see the Satguru, they dwell in bliss.

Naam can only be properly valued by those who know what it is, those who then live in the Lord’s color instead of
JANUARY 1964 saw the close of the Master’s second world tour. He returned to Washington, D.C., from Panama on January 18, and stayed just ten days—driving up to New York on the morning of the 29th to board the plane for India.

Those ten days at Mr. Khanna’s house were blessed beyond words for those of us fortunate enough to be there. Night after night, Satsang—beautiful beautiful Satsang—was held in the living room, with Master sitting in a big chair and talking so sweetly and informally about love and devotion and God-intoxication. The Satsangs were very informal—people asked questions freely, Bibi Hardevi sang many songs (just a few of the three
thousand that Master has written, however), the Master was accessible after the Satsangs to anyone who wanted Him, and the air was filled to bursting with His love.

Perhaps the highlight of that glorious time was the celebration of Master’s Birthday, which for the first time (and the only time, so far) was celebrated in the West with the Master physically present. This was achieved by celebrating early, since the Master had no intention of delaying his return to his beloved children in India any longer than necessary; consequently, the birthday was observed twice: once in Washington on January 25, and once in Delhi on February 6, the actual date. Three days later, on February 9, a grand Sant Samagam or convocation of the Saints was held in Delhi in honor of the Master.

The American celebration, attended by several hundred, was held at the Friends Meeting House in Washington at 4 p.m. on the 25th. Mr. T. S. Khanna presided and introduced many of Master’s principal workers, as well as Bibi Hardevi, who sang one of Master’s songs. During the course of his introductory remarks, Mr. Khanna mentioned that the carpet Master was sitting on had been used by Baba Sawan Singh. Instantly, Master pulled the carpet out from under Him and put it on His head, then gently laid it aside. Later He said, “Whom you love, you love his things. I was thrilled to know this had been my Master’s . . .”

Master’s talk that day was an extended commentary on his Birthday Message which had just been released (You never lose anything when you give). At the conclusion of the talk, Donna Pollard sang one of her lovely crystal songs in praise of Him who had given her life. Then all His workers gathered to have their picture taken with Him.

Downstairs a large crew of selfless servants had voluntarily foregone the Satsang in order to feed the hundreds
of people a meal made up of equal parts physical food and love, with a huge eggless birthday cake baked by Helen McDaniel occupying center place. When Master came down, the candles were lit and it was conveyed to Him that He was supposed to blow them out. Quick as a flash, he pulled a handkerchief out of his pocket and waved it over the cake, putting them all out at once, to the vast amusement of the Satsangis.

A few days later, on the morning of January 29, we (seven cars of us) drove up to New York with Him Who, for the last five months had been the source and center of our lives, knowing it was the last day we would see Him. Oh God, the agony of that final trip! The pain, the pain, the deep deep pain of separa-
DEAR ONES: May the Grace of God be on you all.

We are seekers after Truth and for that purpose we have joined various religions, which are our schools of thought.

Truth is not the exclusive right of any particular creed, or place, or age. It is a man’s birthright. Just as every man has the right to breathe the air, and absorb the rays of the sun, we are all privileged to draw from the Unseen Source of Life, Strength, and Wisdom, which is within each of us. That infinite supply cannot be exhausted. Anyone belonging to any religion can delve it out from within with the help of somebody who is competent—call him by any name you like. Take all that you can. Not only will it suffice for you, but through it you will become instrumental in helping your fellows.

Your smile will inspire another to smile. Your strength will impel another to be strong. A noble soul always draws forth the noble quality in others.

God is love, and our souls are also love and it is through love alone we can know God. Love knows true renunciation, service and sacrifice for the good of others without any consideration.

A true man is one who is truthful, leads a life of continence, radiates love to all others for the sake of God residing in them, and knows “giving,” “giving,” and always “giving.”

We never lose anything when we give. When you give love, do you find that you have less love in your heart? On the contrary, you are conscious of an ever greater power of loving, but no one can be convinced of these things till he has applied them in a practical way. An ounce of practice is worth tons of theories.

It is a practical age; therefore, it is for us to make our idealism more practical.

Believe in God, Who is Spirit; Love, the principle of all things, Who is in me and I am in Him; Who resides in every heart. We should therefore love all mankind and others. If one cannot love those whom he sees, how can he love God whom he does not see?

There is a Religion above all religions which teach rituals, dogmas and doctrines. That is Truth. Religion truly means re (back) and ligio, which comes from ligare (to bind); i.e., to bind our soul back to Truth (God). You have to be born into the Truth.

All Masters who come from time to time speak of the same Truth. We are lovers of Truth. That is the True Religion, on the basis of which the whole world can sit together and the East and West could be united.

The purpose before me is to bring together all children of God (now forming part of various religions) to understand each other and find a way back to God. I am glad that I found great response to this Message of Love, with the Grace of my Master—the Man-in-God.

My hearty thanks and best wishes go to all who have been helpers in this Noble Cause of humanity.

Yours affectionately,

KIRPAL SINGH
tion! But Master has many children, and what for us was an ending was a joyous new beginning for His thousands and thousands of dear ones in India. The following is from Bibi Hardevi’s account of Master’s return to His suffering children:

“Delhi airport on January 31 was immersed in an atmosphere of tension and excitement. Worried officials and harried security guards were endeavoring to control a throng of ten thousand people, who had been gathering at the airport since the previous evening. A special car was driven up to the plane as it landed at 5 a.m, India time. Pan American officials requested the Master to enter the car straight away. It was intended that the Master be taken through the airport secretly and with the minimum of fuss, but the authorities had not bargained with the observant devotees.

“When the Master was escorted through for special customs clearance, the restless crowd suddenly spied a member of His party. With one accord, they advanced through the doors of the customs office and broke down the crush-barriers. In the frenzied excitement many people experienced minor mishaps, spectacles fell from noses and were crushed underfoot, but nothing mattered. The children were united with their Beloved Father.

“Arriving at Sawan Ashram, Master was greeted by many thousands of rejoicing people. Devotees came from Pakistan, Bombay, Calcutta, Madras, Pondicherry, Kashmir and all parts of India. The Ashram was literally packed to capacity with teeming humanity. Without resting, Master sat upon the raised platform before His dear ones, who were sitting on the ground and weeping with joy at this happy reunion.

An hour later Master was welcomed back to India by Muni Sushil Kumar, eminent Jain leader and Sponsor of the World Fellowship of Religions. There was to be no rest for Master; after a day of general rejoicing a great Satsang was held in the evening.

“Many came for the Master’s Darshan (Holy Sight), and parshad (blessed food) was distributed to the many devotees. Langar (free kitchen) was put into operation in order to feed the multitude. It was a wonderful scene, with flowers and fruits being distributed from hundreds of baskets. There was an atmosphere of supreme joy and love in the Ashram. In spite of the very cold weather, people worked in the open air. Some were bringing food and others were cooking and serving. Everyone was occupied in loving service to the Master and their fellow beings. . . .

“No one slept on the night of February 5. At 3 a.m. on the Blessed Day, February 6—Master’s Birthday—a congregation of forty thousand devotees stood before His bungalow. They sang the holy hymn:

Beloved Friend, please do come home, so that I may have your Darshan!

Master came out into the garden and stood with the congregation for fifteen minutes. He asked them to partake of parshad and told them He would see them later in the morning. A birthday cake was brought out and cut for distribution to devotees. At 7 a.m. the Birthday celebrations commenced and the congregation sat in meditation.

“At 1:30 p.m. the Great Satsang came to an end. The Master blessed the langar and forty thousand people received parshad and were served with
dinner. Moving amongst His disciples as they sat partaking of their meal, Master freely bestowed His Darshan on all. Many related their troubles and sorrows to Him, and He was ever on hand with His spiritual counsel and loving consolation.

“The next day, Naam (Holy Initiation) was given to five hundred adults and two hundred children—the entire day was given over to the sitting.”

Bibi Hardevi goes on to describe the great Sant Samagam, where Master was honored by fifty-two different religious organizations:

“The ceremony took place in the vast Gandhi Grounds in the heart of the city. A huge stage had been built in order to accommodate the two hundred dignitaries who were to sit with Master. . . .

“Swami Chida Akash gave the opening address of welcome, and then Darshan Singh, the Master’s son, read an original poem which moved the audience deeply. The audience, estimated at one hundred thousand in number, were filled with immense joy at the Master’s return to India. As each leader came forward to honor the Satguru, the great congregation responded with expressions of praise and exultation. In spite of the tremendous number of people present, the Master appeared to be looking at each single person, individually, with the love and compassion that pours from His wonderful eyes. . . . It was an historic occasion in the history of India, and in the history of the world, marking as it did a fitting end to the Great World Tour of 1963-64.”

*The Master’s son, Darshan Singh, reads a poem at the Sant Samagam.*
The Case for Chastity

INTRODUCTION
Perhaps the most difficult to keep of Master’s commandments, especially for young men, is chastity. The society we live in is so permeated with sexuality, and most of us have been surrounded since birth by so many people and so much material inundated with unchaste preconceptions, that the concept of self-restraint comes hard.

And yet, experience shows that the Master’s teachings on this subject are grounded firmly both in spiritual necessity and in human nature. It does not take us long to discover, if we are serious about the Path and our commitment to it, that sexuality and inner experience are incompatible; and once we get past the fears and prejudices that have been implanted in us by all segments of society (including, sadly, the churches), and actually live for a while free from the addiction to sex, we begin to discover for ourselves the peace and contentment that real chastity brings.

We have learned that the first step toward an honestly chaste life is intellectual acceptance of the value of chastity. Since most of us have been assuming the opposite for years, anything that goes to reinforce the concept in our minds is helpful. And if we realize that the Masters teaching is thoroughly and completely in harmony with all Masters who have come as well as an astonishing number of great men in all walks of life, we may perhaps feel more secure in our own practice.

The following article, made up of excerpts from the writings of Masters and great men, is a step toward this understanding. It is only a beginning; much remains to be said. God willing, a complete and thoroughly documented inquiry into the physiological and psychological consequences of chastity will shortly appear in these pages, in which many questions left unanswered in this article will be taken up. One point only might be mentioned: All Masters and others who understand the value of chastity have consistently opposed the use of contraceptives (Mahatma Gandhi, for example, has written explicitly and at great length on this point). This has led many critics to feel that the Masters and others are out of touch with the modern world and its tremendous problem of over-population. Not so. The Masters know well the dangers of over-population, and have consistently advised their disciples to have small families. But they also know that all attempts to subvert the basic natural law (in any field) brings new problems in its wake which are worse than the one that is supposedly being cured.

The commonly expressed opinion that chastity is an unworkable and unnatural alternative to contraceptives is effectively refuted by observing the condition of inhabitants of the Hunza Valley in northern Pakistan. These people, known throughout the world for their excellent health and long life, are by no means Saints; they have nevertheless successfully practiced population control by means of chastity for centuries. In 1949 a remarkable American woman, Jean Bowie Shor, visited the Hunza Valley as part of an epic journey in the footsteps of Marco Polo. This is what she says:

“While marriage is important, so is birth control. There are only a limited
number of arable acres in Hunza, and if the Hunzukuts had as many children as other Asiatic or Oriental peoples, there would soon be serious overpopulation. Centuries ago they solved the problem. When a wife becomes pregnant she leaves her husband’s bed, not to return again until the baby is weaned, two years for a girl, three for a boy.

“Families, therefore, are small, usually three or four children, and the population does not vary appreciably. . . .” *

And how does this “unnatural” practice affect the Hunzukuts? Are they nervous, weak, frustrated, repressed?

“We are the happiest people in the world,’ the Mir said with a quiet sureness which precluded any boastfulness, ‘and I will tell you why. We have just enough of everything, but not enough to make anyone else want to take it away. You might call this the Happy Land of Just Enough.’” †

“The longer we stayed in Hunza the more we were impressed with the stamina of the people. It is not unheard of for a Hunzukut to hike sixty miles over the mountain trail in a single day. They climb mountains higher than any in the United States with greater nonchalance than I show walking up four flights of stairs in an apartment building. . . .

“Sir Robert McCarrison, once surgeon general of India, describes the Hunzukuts as ‘unsurpassed in perfection of physique . . . capable of great physical endurance, and enjoying a remarkable freedom from disease in general.’” ‡

“One of the Hunzukuts was a mighty mountain warrior, feared by the surrounding countries. . . . But now they live in serene peace with each other and their nervous neighbors. There is no poverty in Hunza, and yet money is not considered a necessity. . . . Longevity is a national characteristic. While the arbab of Misgar was in his sixties, some of his advisers were pressing a hundred. Many of the diseases of civilization, including cancer, are unknown. . . .

“ ‘Tell us about the Mir,’ Franc asked. . . . And by the way, where are the soldiers and police?’

“Nabi Khan laughed. ‘There are no police,’ he said, ‘because there is no crime. Therefore there are no jails. Nor does Hunza have an army. . . . A few years ago the Mir had a small bodyguard, but he disbanded it. Why should he have a bodyguard? He has no enemies.’” ¶

“There are no doctors in Hunza—except an occasional foreign medical man who visits to marvel at their phenomenal freedom from disease. McCarrison, who spent some time in Hunza, noted the complete absence of ulcers and dyspepsia, as well as the non-existence of cancer.” **

Pity the poor Hunzukut! Strong, healthy, contented, serene, happy—and chaste. Living examples of what the Master means when he says, “Even if you don’t take up the spiritual way, I tell you, if you live a life of restraint, you will have peace.” The Hunzukuts are not Saints; but they are men.

The selections following are given to demonstrate the fact that the Master does not stand alone in his advocacy of restraint; consequently, only a tiny part of his own writings on the subject are included. Those readers who have not already read Morning Talk 11, “Chastity—How to Become Self-Centered,” in the book Morning Talks should do so, as it is probably the single most valuable writing on this subject extant. Also helpful is the section “Chastity” in the booklet Seven Paths to Perfection.

THE EDITOR
In response to this appeal, the Blessed One addressed the assembly:—

Ananda has just requested me to teach how to arrange a True Altar of Enlightenment to which sentient beings of this last kalpa may come for deliverance and protection. Listen carefully as I explain it to you.

Ananda and all in this assembly! In explaining to you the rules of the Vinaya, I have frequently emphasized three good lessons, namely, 1) the only way to keep the Precepts is first to be able to concentrate the mind; 2) by keeping the Precepts you will be able to attain Samadhi; 3) by means of Samadhi one develops intelligence and wisdom. Having learned these three good lessons, one has gained freedom from the intoxicants and hindrances.

Ananda, why is concentration of mind necessary before one can keep the Precepts? And why is it necessary to keep the Precepts before one can rightly practice dhyana and attain Samadhi? And why is the attainment of Samadhi necessary before one may attain true intelligence and wisdom? Let me explain this to you. All sentient beings in all the six realms of existence are susceptible to temptations and allurements. As they yield to these temptations and allurements, they fall into and become fast bound to the recurring cycles of deaths and rebirths. Being prone to yield to these temptations and allurements, one must, in order to free himself from their bondage and their intoxication, concentrate his whole mind in a resolution to resist them to the uttermost. The most important of these allurements are the temptations to yield to sexual thoughts, desires and indulgence, with all their following waste and bondage and suffering. Unless one can free himself from this bondage and these contaminations and exterminate these sexual lusts, there will be no escape from the following suffering, nor hope of advancement to enlightenment and peacefulness. No matter how keen you may be mentally, no matter how much you may be able to practice dhyana, no matter to how high a degree of apparent samadhi you may attain, unless you have wholly annihilated all sexual lusts, you will ultimately fall into the lower realms of existence. In these lower Mara realms of existence there are three ranks of evil ones: the Mara king, evil demons, and female fiends, and all of them have each his and her own double who disguise themselves as “angels of light” who have attained supreme Enlightenment.

After my Parinirvana, in the last Kalpa of this world, there will be plenty of all these kinds of evil spirits everywhere. Some of them will beset you openly with avarice and concupiscence and others of them will pose as holy and learned masters. No one will escape their machinations to lure them into the swamps of defilement and thus to lose the Path to Enlightenment. Therefore, Ananda, and all of you, should persistently teach the people of this world to attain perfect concentration of mind, so that they may be able to practice dhyana successfully and attain Samadhi. This is the clear teaching of all the Blessed Buddhas of the past, and it is my instruction at the present, and it will be the instruction of all Tathagatas of the future.

Therefore, Ananda, a man who tries to practice dhyana without first attaining control of his mind is like a man trying to bake bread out of a dough made of sand; bake it as long as he will, it will only be sand made a little hot. It is the same with sentient beings, Ananda. They can not hope to attain Buddhahood by
Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and the twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered [allowed] you to put away your wives, but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother’s womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.

2. JESUS CHRIST

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

* * * *

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3. RAMAKRISHNA

Mad! That’s the word. One must become mad with love in order to realize God. But that love is not possible if the mind dwells on “woman and gold.” Sex-life with a woman! What happiness is there in that? The realization
of God gives ten million times more happiness. Gauri used to say that when a man attains ecstatic love of God all the pores of the skin, even the roots of the hair, become like so many sexual organs, and in every pore the aspirant enjoys the happiness of communion with the Atman.

One must call on God with a longing heart. One must learn from the guru how God can be realized. Only if the guru himself has attained Perfect Knowledge can he show the way.

A man gets rid of all desires when he has Perfect Knowledge. He becomes like a child five years old. Sages like Dattatreya and Jadabharata had the nature of a child. To be able to realize God, one must practice absolute continence. Sages like Sukadeva are examples of an urdhareta [a man of unbroken and complete continence]. Their chastity was absolutely unbroken. There is another class, who previously have had discharges of semen but who later on have controlled them. A man controlling the seminal fluid for twelve years develops a special power. He grows a new inner nerve called the nerve of memory. Through that nerve he remembers all, he understands all.

RAMAKRISHNA (to Mahima): “What I said about aspirants practicing continence is true. Without chastity one cannot assimilate these teachings.

“One once a man said to Chaitanya: ‘You give the devotees so much instruction. Why don’t they make much progress?’ Chaitanya said: ‘They dissipate their powers in the company of women. That is why they cannot assimilate spiritual instruction. If one keeps water in a leaky jar, the water escapes little by little through the leak.’ ”

Mahima and the other devotees remained silent. After a time Mahima said, “Please pray to God for us that we may acquire the necessary strength.”

Ramakrishna: “Be on your guard even now. It is difficult, no doubt, to check the torrent in the rainy season. But a great deal of water has gone out. If you build the embankment now it will stand.”

4. THOREAU

IF IT IS THE RESULT of a pure love, there can be nothing sensual in marriage. Chastity is something positive, not negative. It is the virtue of the married especially. All lusts or base pleasures must give place to loftier delights. They who meet as superior beings cannot perform the deeds of inferior ones. The deeds of love are less questionable than any action of an individual can be, for, it being founded on the rarest mutual respect, the parties incessantly stimulate each other to a loftier and purer life, and the act in which they are associated must be pure and noble indeed, for innocence and purity can have no equal. In this relation we deal with one whom we respect more religiously even than we respect our better selves, and we shall necessarily conduct as in the presence of God. What presence can be more awful [i.e., awe-inspiring] to the lover than the presence of his beloved? . . .

Can love be in ought allied to dissipation? Let us love by refusing, not accepting, one another. Love and lust are far asunder. The one is good, the other bad. When the affectionate sympathize by their higher natures, there is love; but there is danger that they will sympathize by their lower natures; and then there is lust. It is not necessary that this be deliberate, even conscious; but in the
close contact of affection, there is danger that we may stain and pollute one another, for we cannot embrace but with an entire embrace.

We must love our friend so much that she shall be associated with our purest and holiest thoughts alone. When there is impurity we have “descended to meet,” though we know it not.

There is to be attributed to sensuality the loss to language of how many pregnant symbols? Flowers which, by their infinite hues and fragrance, celebrate the marriage of the plants, are intended for a symbol of the open and unsuspected beauty of all true marriage, when man’s flowering season arrives.

Virginity too is a budding flower, and by an impure marriage the virgin is deflowered. Whoever loves flowers loves virgins and chastity. Love and lust are as far asunder as a flower-garden is from a brothel.

A true marriage will differ in no wise from illumination. In all perception of the truth there is a divine ecstasy, an inexpressible delirium of joy. The ultimate delights of a true marriage are one with this.

No wonder that out of such a union, not as end, but as accompaniment, comes the undying race of man. The womb is a most fertile soil.

Some have asked if the stock of man could not be improved,—if they could not be bred as cattle. Let love be purified, and all the rest will follow. A pure love is thus, indeed, the panacea for all the ills of the world.

The only excuse for reproduction is improvement. Nature abhors repetition. Beasts merely propagate their kind; but the offspring of noble men and women will be superior to themselves, as their aspirations are. By their fruits ye shall know them.

5. MAHATMA GANDHI

No, I must declare with all the power I can command that sensu...
lose anything here, but only add to their resources and even to their family. Their love becomes free from the impurity of lust and so grows stronger. With the disappearance of this impurity, they can serve each other better, and the occasions for quarrel become fewer. There are more occasions for quarrel, where the love is selfish and bounded.

If the foregoing argument is appreciated, a consideration of the physical benefits of chastity becomes a matter of secondary importance. How foolish it is intentionally to dissipate vital energy in sensual enjoyment! It is a grave misuse to fritter away for physical gratification that which is given to man and woman for the full development of their bodily and mental powers. Such misuse is the root cause of many a disease.

*Brahmcharya*, like all other observances, must be observed in thought, word and deed. We are told in the Gita, and experience will corroborate the statement, that the foolish man, who appears to control his body but is nursing evil thoughts in his mind, makes a vain effort. It may be harmful to suppress the body, if the mind is at the same time allowed to go astray. Where the mind wanders, the body must follow sooner or later.

It is necessary here to appreciate a distinction. It is one thing to allow the mind to harbor impure thoughts; it is a different thing altogether if it strays among them in spite of ourselves. Victory will be ours in the end, if we non-cooperate with the mind in its evil wanderings.

We experience every moment of our lives that often while the body is subject to our control, the mind is not. This physical control should never be relaxed, and in addition we must put forth a constant endeavor to bring the mind under control. We can do nothing more, nothing less. If we give way to the mind, the body and the mind will pull different ways, and we shall be false to ourselves. Body and mind may be said to go together, so long as we continue to resist the approach of every evil thought.

The observance of *Brahmcharya* has been believed to very difficult, almost impossible. In trying to find a reason for this belief, we see that the term *Brahmcharya* has been taken in a narrow sense. Mere control of animal passion has been thought to be tantamount to observing *Brahmcharya*. I feel that this conception is incomplete and wrong. *Brahmcharya* means control of all the organs of sense. He who attempts to control only one organ and allows all the others free play is bound to find his effort futile. To hear suggestive stories with the ears, to see suggestive sights with the eyes, to taste stimulating food with the tongue, to touch exciting things with the hands, and then at the same time expect to control the only remaining organ, is like putting one’s hands in a fire and then expecting to escape being burnt. He, therefore, who is resolved to control the one must be likewise determined to control the rest. I have always felt that much harm has been done by the narrow definition of *Brahmcharya*. If we practice simultaneous self-control in all directions, the attempt will be scientific and possible of success. Perhaps the palate is the chief sinner. . . .

* * *

*Brahmcharya* here does not mean mere physical self-control. It means much more. It means complete control over all the senses. Thus an impure thought is a breach of *brahmcharya*; so is anger. All power comes from the preservation and sublimation of the vitality that is
responsible for creation of life. If the vitality is husbanded instead of being dissipated, it is transmuted into creative energy of the highest order. This vitality is continuously and even unconsciously dissipated by evil, or even rambling, disorderly, unwanted thoughts. And since thought is the root of all speech and action, the quality of the latter corresponds to that of the former. Hence perfectly controlled thought is itself power of the highest potency and can become self-acting. That seems to me to be the meaning of the silent prayer of the heart. If man is after the image of God, he has but to will a thing in the limited sphere allotted to him and it becomes. Such power is impossible in one who dissipates his energy in any way whatsoever, even as steam kept in a leaky pipe yields no power. The sexual act divorced from the deliberate purpose of generation is a typical and gross form of dissipation and has therefore been specially and rightly chosen for condemnation. But in one who has to organize vast masses of mankind for non-violent action, the full control described by me has to be attempted and virtually achieved.

This control is unattainable save by the grace of God. There is a verse in the second chapter of the Gita which freely rendered means: “Sense-effects remain in abeyance whilst one is fasting or while the particular sense is starved; but the hankering does not cease except when one sees God face to face.” This control is not mechanical or temporary. Once attained it is never lost. In that state vital energy is stored up without any chance of escaping by the innumerable outlets.  

Thus it is not proved to my satisfaction that sexual union in marriage is in itself good and beneficial to the unionists. To the contrary effect I can bear ample testimony from my own experience and that of many friends. I am not aware of any of us having derived any benefit, mental, spiritual or physical. Momentary excitement and satisfaction there certainly was. But it was invariably followed by exhaustion. And the desire for union returned immediately the effect of exhaustion had worn out. Although I have always been a conscientious worker, I can clearly recall the fact that this indulgence interfered with my work. It was the consciousness of this limitation that put me on the track of self-restraint; and I have no manner of doubt that the self-restraint is responsible for the comparative freedom from illnesses that I have enjoyed for long periods and for my output of energy and work, both physical and mental, which eye-witnesses have described as phenomenal.

6. BABA SAWAN SINGH

**AAM** and **KAM** are two of the terms used in our literature (vernacular). **Naam** means “Word” or “Sound Current,” and **Kam** ordinarily means lust or passion or indulgence in the sensual desires as opposed to self-control; but in its wider sense, it means all outward tendencies of the mind. Naam and Kam are, therefore, opposed to one another. The tendency of Naam is towards the inlet pipe to a reservoir and Kam leads reading, our thinking, our social behavior—is generally calculated to subserve and cater for the sex-urge. To break through its coils is no easy task. But it is a task worthy of our highest endeavor...
to the outlet pipe. The reservoir may be filled if the inlet pipe is large and the outlet pipe is small. But it cannot remain filled if the outlet is wide open or even leaking. And the sooner the outlet is stopped, the faster the reservoir will be filled.

Now, take Pinda or the physical body as the reservoir. So long as the attention is at the eye focus, it is filling, but when the attention is running below the eye focus, it is leaking. And the lower the attention below the focus, the faster it is leaking. The sensual center is located very low; therefore, playing of the attention on this center causes an enormous leakage, and there is a considerable amount of dissipation of energy. Nobody feels happier after the act of dissipation. That act is a happy act if it leaves you happier. Kabir compares Naam and Kam to day and night respectively. Day and night do not go together. If there is day, then there is no night; and if there is night, then there is no day. If attention is given to Naam, there is no Kam, and if it is given to Kam, there is no Naam.

The world is the design of Kal and Maya, the negative forces. To keep the soul down, they based the structure of the world on couples, man and woman. If both, man and woman, were to catch the Sound of Naam and rise up, both would be free. Here, one holds down the other. And because we have not seen the other side of the whole picture, we take our present existence and our surroundings as the normal affair. Strictly speaking, we are living an abnormal life. Soul combined with mind and matter is an abnormality. Soul, the queen of royal blood, enjoying the company of servants and sweepers is an abnormality.

The law admits of no exceptions. The longing for Naam means turning your back on Kam. Turning your face to one means turning your back to the other. Saints find human nature weak. They make it strong, step by step. They attach the individual to Naam and, slowly and slowly, as longing for Naam develops, the karmic tendencies diminish.

Those who indulge in Kam for the sake of indulgence are doing no good to themselves. To hide their ignorance or weakness, they call this indulgence a physiological necessity and have gone to the extent of advocating the use of contraceptives, etc. All that is due to the weakness of human nature. Those who indulge for the sake of children should try to control themselves when they have the required number of children. Now what fun is there in having big families which they cannot support? The rest of life is spent as a family donkey carrying its load. Again, to indulge after conception, and so long as the child is dependent upon the mother, is something inhuman. Here again, to defend our weakness, we may propound any code; but weakness is weakness, and no amount of defense will convert it into strength.

To rise up is a slow process, but to fall from a height is sudden. Kam is a sudden fall of attention. Saints emphasize the grandeur of Naam and bring it again and again to the attention of those who come in their contact. They advocate looking up, while the world looks down. Whenever Naam will become tasteful, Kam will disappear. There is no other way of controlling Kam. Raising the focus of attention automatically subdues Kam.

7. MAHARAJ KIRPAL SINGH

Marriage is a taking up of a life’s companion on your earthly sojourn—through weal or woe—to help
each other in life and to help each other to know God. One duty may be of begetting children; for which the scriptures lay down that this power should be used for begetting children, and that we should rest from any such communion during the conception period and also thereafter as long as the child is taking milk of the mother. In this way, the child, the mother and the father will all be healthy. Most of the diseases the people are suffering will be eliminated. The Saints say that if children are to be born, let them either become Saints—a donor to the poor and a servant of the needy—or else let them be valiant ones who can protect the forlorn and the weak.

The Saints do lead an ideal married life and when they take up such a role, they stop such a course. So, married life is no bar to spirituality if led in accordance with the scriptures. The partners in life are advised in their best spiritual interests to observe chastity by leading a moderate life by mutual cooperation. The check marks on the diary forms are essential for the people seeking improvement gradually. One learns by self-introspection and careful living. The dear ones are not forbidden to marry or have homes. But they should have ideal family life flavored with the divine grace of the Master Power. The young ones before marriage should be asked to lead chaste lives, as chastity is life and sexuality is death. A lamp burns splendidly when it has oil within, but if all the oil is leaked away, how can there be light? A life of self-restraint goes to make body and brain strong.14

*   *   *

Unfortunately, very few people have the right understanding as to the importance of maintaining the chastity of life. It is because man is not chaste that he is under the domination of other vices such as anger, greed and attachment. If he were to control his sensual appetite, the other vices would gradually drop away. So chastity is the key not only to the spiritual life but also to success in every other field of endeavor. The pity it is that the very people who could help their fellow man, such as doctors and the clergy, are themselves in the grip of sexuality and are hardly likely to recommend the practice of that which they themselves are a prey to.15

NOTES

† Ibid., p. 282.
‡ Ibid., p. 278.
¶ Ibid., pp. 266-67.
** Ibid., pp. 283-84.
3. Matthew 19:3-12.
5. Ibid., p. 411.
6. Ibid., p. 414.
10. Ibid., pp. 150-51.
11. Ibid., p. 143.
12. Ibid., p. 105.
14. From a letter to a disciple.
(Continued from Page 14) the world’s color. Outside there is light and music; inside there is Light and Sound. Worldly people are in a state of intoxication through the worldly atmosphere, and those who have met the True Form and live their lives according to the Guru’s behests hear the inner Sound twenty-four hours a day. This inner Light is infinitely more attractive than any outer light or sight, and gives a vastly different intoxication. The intoxication of Naam, O Nanak, inebriates day and night. Guru Nanak met the famous King Babar and boldly told him, “The intoxication you enjoy in the evening wears off in the morning, but the intoxication I enjoy remains night and day.” It is the soul’s color—or you can call it the color of Ram. He who meets the Satguru and follows his word, gets this color.

**Satguru is the Giver of this blessing, which he gives out of compassion.**

It is not an ordinary gift, and it can only be got from a Satguru. He gives you the gift from the Lord, Who has manifested Himself in him. He sees the child’s misery and in compassion saves him from wretchedness. The Father has great love for His children, and the more unhappy they are, the greater is His compassion—especially in this dense Kali Yuga. Through His compassion, at least those who have their faces turned to Him can be saved, if not all.

*I sacrifice myself on the Guru who gave me Naam;*  

Praise be to him who brought us this message of God.

He is full of praise for such a Guru—at least we should value this gift, and take full advantage of it. Kabir says, *we are the Knowers of the secret of that faraway Home, bringing the Lord’s orders.* It is given free, out of the Lord’s compassion; but, excuse me, there is hardly anyone to take it, and from those, very few receivers value it. Most of them are like the woman who marries for outer appearance of respectability only, and then lives in an outrageous and immoral manner.

**Listen to the Complete Guru’s advice, and see Par Brahm brought nearer.** The purpose of Naam is that one should be aware of the Lord always. But what is the use of advice from those who are not exemplars of it? This is why people cannot escape from the law of birth and death. Man must be sincere to his own self. I always advise, “Be true to yourself, God is within you and Guru is within you.” Could a person go on sinning if he was constantly aware of the Lord within him? We first deceive ourselves and then others. Many people forge wills, cheat, lie, give false evidence—the courts are full of such liars—forgive me. But no one can deceive God who is within each and every man.

**When gazing upon the Guru, I blossom forth;**  

*The Guru—Satguru Deva.*

This is the condition of one whose beloved has come: he cannot take his eyes from his beloved, and the more he gazes,
the more he blooms. Guru Ramdas greatly loved his Master, Guru Amar Das Ji, who lived for more than one hundred years. His love was so strong that he would attend all his Master’s needs in constant service. If one has true love for someone, that love extends to the body also. Maulana Rumi Sahib explains it in this way: that this love is the love of the soul, and yet, when one sees even the physical form of the loved one, great happiness and joy sprouts forth from within.

The Guru’s tongue speaks out the words drenched with ambrosial beatitude of Naam;
For those who obey his words, the inner hunger will be satisfied.

The Guru’s tongue is drenched with the Lord’s Nectar, and when it speaks a charged intoxication radiates forth; so wherever the Guru goes, he intoxicates others. No matter how sweet may be the words of a lecture, if the person delivering it is not imbued with the love of God, there will be no spiritual effect. When the Guru’s words are heard and put into practice, all hunger leaves, and that charging gives a tranquil and perfect peace.

How can I travel the Path of the Lord?

He asks this question, and then he himself answers it:

Naam is Thy Naam, O Lord,
Which helps here and hereafter.

To return to the spiritual home, Naam is the means; and it lies within each being. When the connection to Naam is made, it then must be increased. It is the treasure of the two worlds: physical and spiritual. When you meet the Sant, brothers, value the True Naam; This treasure of life remains here and hereafter. It is potent in both phases of life.

Those who love the Lord, love everyone; but this can only happen in one who has seen the Lord within. Guru Arjan Sahib, the fifth Guru of the Sikhs, had the foundation stone of the holy city of Amritsar laid by the Muslim, Hazrat Mian Mir. History tells us that Hazrat Mian Mir, Chaju Bhagat, and Guru Arjan were great friends. When they get that higher degree, all are one: there is no consideration of religion or different outer society. When the illusion lifts, Who is a Hindu, who is a Turk? This is the Truth.

Gurumukhs who have worshiped the Lord have the wealth of the Emperor.

Masters are often called Emperors, for they have an abundance of the true wealth, and the Gurumukh is the one who receives liberally from the Guru’s treasure-house.

I sacrifice myself on that Satguru, who is one with his Guru’s words;
You are the Lord, the Master, the Saviour;
Your virtues are intrinsic, Your pleasure is the true bhakti,
You are one color, yet all colors; O Nanak, Your pleasure is the best thing.

This was a hymn of Guru Ramdas, but all Masters come for all mankind. They are the Light of the world—as long as they remain in the world. One bulb fuses and another is placed there to continue the supply. We are all the Lord’s children, and He has concern and compassion for us all. There is, therefore, bread for the hungry and water for the thirsty.
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