

He Came to Make Us Satsangis

This is the English version of a talk given by Master Kirpal Singh given in Hindi at Sawan Ashram in Delhi on the occasion of the birth anniversary of Master Sawan Singh (July 27, 1858). This was published in the April 1968 and the July 1972 issues of *Sat Sandesh*.

We have assembled today in the remembrance of Hazur Sawan Singh Ji Maharaj. It has been noticed that whenever we sit in His sweet remembrance, we invariably get a cool breeze. And, today we are having a pleasant breeze.

*O dear one, seek thy Beloved for Sawan has come.
If thy attention is elsewhere, thou shalt ever shed tears of
repentance.*

Hazur came and gave us a glimpse of divine Light. Great souls come with a definite mission and leave after fulfilling it. Once on a winter night, between nine and ten o'clock, Dr. Julian Johnson, an American disciple, and myself were with Hazur. Dr. Johnson asked Hazur if it was advisable for a disciple to pray to his Master. Hazur replied that the very life of a disciple depended upon prayer. Being weak and helpless, prayer is the only weapon left in his armory. One who is helpless always seeks the protection of a powerful and competent person.

What should a disciple pray for? Man is a three-fold entity, comprising body, mind or intellect, and soul. We are all micro-gods. Soul is the essence of God. Only the soul can realize God.

Hazur came on his earthly sojourn and showed us divine Light before leaving us physically. It looks as if he has gone, but he is always with us. Master-power (or God-power or Christ-power) never dies; it is not subject to birth and death. Manifesting on different human poles, it leads

humanity to the right path. It is through the self-revelation of such great souls that people develop faith in God.

Hazur was Truth personified. He came to make us Satsangis — those who are linked with Truth. Soul is Truth and is the essence of God. God is immortal; so is our soul. It is only due to the soul's constant association with the mind and senses that we have become weak, for one is influenced to a great extent by the company one keeps.

*The Lord is present in all of us;
No human heart is without Him.
Blessed is the human pole
Where He is manifest.*

God is our controlling power. The physical body is useful as long as the soul is with it. The soul cannot escape despite the nine outlets in the human body — eyes, ears, nostrils, mouth, rectum, and genital organ. When we exhale, the breath does not remain outside. Some controlling power is pushing it back into the body. When that controlling power withdraws, the body becomes lifeless. That is an infinite power, and the soul is its essence. He who has realized himself by liberating his soul from the clutches of the mind and matter becomes the mouthpiece of God. Who are we? We have God in us. We are all micro-gods. It is only because of our outflow at the plane of the mind and senses that we have become degenerated. If we withdraw from sensual pleasures and divert our attention toward our controlling power, we would surely become its mouthpiece.

So, Hazur came to make us Satsangis. You may think, if the ultimate Truth is in all of us, why does It not pull the soul up? It is no doubt a logical question. If a piece of iron is covered with rust or dust, a magnet will not attract it. The moment that piece of iron is cleaned; the magnet will attract it at once. Similarly, we have been defiled by the bad association of the sensual pleasures that our soul keeps

all the time. If we are able to liberate the soul from sensual pleasures, we can become the mouthpiece of God.

Hazur was Truth personified, and he came to make us realize the Truth. God is supreme and He is the Lord of everything —*dharma* (religion), *artha* (riches), *kama* (desire), and *moksha* (liberation). Whatever you earnestly ask of Him is given to you.

In the Koran it is said,
God has said that whatever a man asks for will be granted.

Other great souls have also said,
The Lord, the benefactor, commanded: Let the child ask and it shall be given.

Whatever we earnestly ask for we get. But Hazur came to bestow upon us a unique gift. *Guru is the greatest benefactor*. He gives us the capital of inner spiritual contact, which no one else can give. So Hazur was a Satguru, an embodiment of Truth — and that Master-power is still guiding us.

In the United States I gave a talk on Christmas Day and said that "Christ lived before Jesus." Christ is the God-power; when it became manifested on a certain human pole, it was known as Jesus. The same Power manifests Itself on different human poles at different times, like Guru Nanak, Baba Jaimal Singh, Hazur Sawan Singh Ji. The great souls are beyond the cycle of transmigration.

All of us have a divine spark. Hazur used to say that the Master does not add anything from outside. He shows us the way to our ultimate goal. Not only that, he demonstrates how we can get the inner contact by withdrawing us from the intellectual and sensual planes. This greatest gift only a Saint can give. Only such a soul is fit to be called a Saint. Hazur had the competency to extricate us from the meshes of mind and matter, and to lift

our souls above body-consciousness even by a mere glance of his grace.

Swami Ji says,
Only the all-powerful Master can pull the soul up.

Anyone with a little training can give a religious discourse or explain esoteric methods. But, to impart a practical spiritual experience is the work of a competent Master. Hazur revealed the Truth within us. Who was he really?

A Godman alone can truly understand a Godman.

Whether he was the embodiment of God or God himself, whether he was one of the two or both in one — this is beyond our comprehension. We could know him only to the extent he chose to reveal himself to us. At times he did reveal himself to the people in various ways. Some of the incidents are well known. There is nothing strange about them. The same God-power is still working. It is very much within us and is protecting us.

When I was a student, I saw a man showing feats of hypnotism. He hypnotized a small boy and invited questions from the audience in any language, and the boy answered them in the same language. Guru Har Krishan Ji, the eighth Guru of the Sikhs, was about nine years old when a priest asked him, "How is it that your name includes both *Hari* (God) and *Krishan* (i.e., Lord Krishna)? If you really are as great as Hari and Krishan, I challenge you to compete with me in interpreting the Shastras in Sanskrit." Guru Har Krishan Ji called an illiterate waterman who happened to pass that way. Touching his shoulder with his stick, the Guru asked him to have a debate with the learned priest. The waterman interpreted the Sanskrit Shastras with such profound knowledge that the priest was amazed and begged the Guru for forgiveness. These incidents seem strange, but these are no miracles. They are according to the laws of nature not

known to us. Such incidents are not uncommon in the lives of great souls.

Shamas-i-Tabrez wished a dead body to come alive in the name of God. It had no effect. But, when he asked the dead person to get up in his own name, there was immediate response, and the dead body started pulsating with life once again.

Maulana Rumi says,

A Godman has the power to retrieve from midway an arrow shot even from heaven.

Speaking for the great souls, the Maulana asked, "Do they claim to be on an equal footing with God?" He himself answered, "No, they are the beloved children of God. All the commitments of a loving child are honored by the Father." Great souls are capable of doing anything, for it is indeed the God-power that works on the human pole in the garb of a Master.

Hazur came here to unite humanity with Truth. To accomplish this mission, he granted us some capital of inner contact. That initial capital is to be developed and enlarged gradually. One does not reach the goal the very first day of initiation. The time factor is necessary. Where the world's philosophies end, there true religion starts.

After initiation, a spiritual aspirant should mold his life according to the Master's instructions. The principles explained to you in Satsangs should be adopted in practice. One who observes non-violence in thought, word and deed is truly a great man. Remember that actions speak louder than words. If you cultivate the habit of speaking truth, people around you will act likewise.

Thoughts are more potent than words and even stronger than action. We are a conscious entity, and God is super-conscious. We are self and God is Overself, a veritable ocean of all-consciousness, and we are a drop of it. God is

the supreme Power and is capable of creating millions of Brahmands or universes. Being of the essence of that mighty Power, can't we create even a city? Certainly we can. Great souls always tell us that we are micro-gods; it is our utter ignorance about our own self that stands in the way.

One whose practical life is exemplary is my true disciple; He is like my Master and I am prepared to be his devotee.

The conduct of a disciplined initiate should reflect the greatness of his Master. During the Muslim period in India, whenever a Sikh would give evidence in a court of law, it was taken for granted that he would not tell a lie. Similarly, if any of Hazur's disciples happened to appear before the court, he was never doubted because he was a disciple of Hazur. Your actions should demonstrate that you are a true disciple of a great soul. *An unworthy disciple brings a bad name to his Master.* To go to a great soul and not follow his teaching is to demean him.

Christ said, *This is my commandment, That ye love one another, as I have loved you.*

We are no doubt proud of the great soul who initiated us. But, is he proud of us? One who lives up to his Master's expectations is a true disciple. Mahatmas always say that an ounce of practice is more than tons of theory. Mere theoretical knowledge without practice is of no avail. Sheikh Saa'di has said that a learned but impractical man is like an ass loaded with a heap of books. Guru Amar Das was once asked about the fate of impractical people. He said they were like a spoon immersed in pudding but never tasting it. Such is the fate of those who are always busy in intellectual wrangling. We know how to preach to others but not to ourselves. We do listen to the Mahatmas, mostly to forget whatever they tell us, or to obtain knowledge which may help us in posing like a Saint. What is real listening? *It is to abide by the words of the perfect Master.*

You must have heard about the five Pandava princes of the *Mahabharata* epic. They were sent to their teacher Dronacharya for their early education. The first lesson was to speak the truth. Next day, the teacher asked them if they had learned their lesson. All except Yudhishtira said they had. Yudhishtira had not turned up at all! The Guru was told that Yudhishtira had yet to learn his lesson. For several days Yudhishtira did not go to the Guru. Only after he had learned the lesson in the real sense did he go to Dronacharya, and respectfully told him that he had learned the lesson. He solemnly declared that he would speak the truth all his life. And, he did. If you act on what you are told, one Satsang is sufficient for your salvation.

*We intend to reach the goal, but we do not know how to tread the right path;
We only know how to preach and not to practice.*

Hazur was a strict disciplinarian. We have complete faith in his competency. A single glance of his grace was sufficient to emancipate anyone. All that is here now is undoubtedly Hazur's immeasurable grace. He used to say: "He who is learned while alive will be learned after death. And, he who is illiterate now, how can he become a scholar when he is dead?"

Bharat (India) is named after King Bharata. He was an ascetic himself. He renounced everything and lived in seclusion for meditation. There he reared a little deer after the mother deer had died. By constant companionship, Bharata developed affectionate love for his pet, so much so that he used to think of him all the time. One day the young deer disappeared. Bharata could not bear the pangs of separation and died soon thereafter. Consequently he had to be reincarnated as a deer, and is known as *Jar Bharata*. As you think, so you become.

The idea of self-introspection or keeping a [diary](#) is to judge your own actions. I have prescribed it after very careful consideration. I too kept a diary in my early life. If a dacoit

like Valmik can become a Mahatma, so can you. A bandit named Udham Singh came under Hazur's influence and was completely transformed. Some bandits are being initiated even now. Naam is a great blessing. Mere intellectual accomplishments are futile as far as attaining salvation is concerned.

Kabir says very definitely:

Do not be carried away by chanting of the scriptures, singing of holy verses, or listening to sermons. The way of the Saints is something different. It can be found only through self-analysis.

King Ravana was a scholar of all the Vedas and Shastras. But despite that, he is known for his wickedness. And what are we doing? Acting, posing, and false propaganda will not take us anywhere near our real goal. We can dupe all, but not God. He is omnipresent. From the time of Initiation on, the Master remains a constant invisible companion of the initiate and watches all his actions. The Master knows everything about his disciples.

So it is futile to conceal anything from the Master. Hazur used to give us simple examples to make us understand the various aspects of Spirituality. Once, Yusuf went to Queen Zulakhan, who wanted to fulfill her sensual desire. She first covered the idol she worshipped. When Yusuf asked her why she did that, she said she didn't want her deity to see their unholy act. Yusuf exclaimed, "My Lord is omnipresent and no actions of ours are hidden from Him." Hazur used to say, "We hesitate to do a wrong thing in the presence of a child. Do we not realize that God within us is watching all our actions?" Once initiated by a competent Master, a spiritual aspirant is never forsaken by the Master until he is taken to the Kingdom of God.

So, we are here in obeisance to Hazur and to realize the Truth. He is ever with us, and is showering his abundant grace. However, to realize Him, it is essential to have a pure heart. Can you ever expect the Lord to manifest

Himself until our hearts are spotlessly clean? The Lord cannot be realized as long as our hearts remain littered with lust, anger, jealousy, recrimination, etc. Our soul lies dormant and defiled by these vices. Just as a magnet will not attract iron that is all covered with dirt, God within us will not pull the soul up until it is free of all blemishes. In such a hopeless state, only a competent Master can come to our rescue.

This, in fact, is the greatness of a Master-soul. If a loaded donkey is stuck in the mud, it cannot come out by its own efforts. Someone out of sheer compassion will have to remove the load and then pull the donkey out of the mud. We are all loaded with heaps of impressions of thousands of lifetimes, and in addition, are trapped in the net of sensual pleasures. There is hardly any difference between us, as we are, and the loaded donkey. We too need a compassionate soul, who himself is absolutely free, to unburden us and to pull us out of our misery. Only then will we be able to see the Reality. The greatness of such a Master-soul is beyond description. Such a competent Master enables us to see the Truth after freeing us from the effect of past impressions and bringing our attention above body consciousness.

Hazur used to say that the Master will definitely take his initiate to the ultimate goal, but only after properly cleaning him of all blemishes. For nobody wants to keep dirty clothes unless they are washed and pressed! Hazur often gave the example of a washerman who never refuses to wash even the dirtiest clothes, because he knows his own competency; sometimes he may have to put in a little extra effort. Soul in its present state is like pure gold mixed with dust. Remove the dust from it and it will be pure gold again. It is only a matter of removing the dust.

Hazur came to transform us into Satsangis in the real sense. He often emphasized that the human body is the temple of God and the eternal Light is illuminating it. But, we are polluting this temple with all kinds of rubbish: bad

diet, unfair and dishonest earnings, falsehood, deceit, recrimination, egotism, and hypocrisy. To partake of flesh, eggs, and intoxicants is to defile this temple. Such food habits are not conducive to one's spiritual growth. Therefore, our diet should be pure and vegetarian. Even more: it should be prepared in a clean place and with a clean heart. In India there is still a practice in orthodox families that no one other than the lady preparing food is allowed in the kitchen. That helps in maintaining cleanliness. Nowadays, food is prepared generally by people who indulge in all sorts of loose talk while preparing the meals. Mind is affected by the food you take.

I may tell you my own personal experience. In 1921, I was posted in the Accounts Branch of an Indian Army Regiment. An army orderly used to cook my food. I had given him strict instructions not to allow anyone to enter the kitchen, and also told him to recite holy verses while preparing the food. It was my practice to sit for meditation daily in the dead of night. One night I noticed negative thoughts disturbing my meditation. I woke the orderly up and asked him if there was anyone with him in the kitchen that night. He said no, but he was telling a lie. Later he admitted it. Where the dirt is already there in tons, a little more doesn't make much difference. But, even a grain of dirt will be visible on an otherwise clean surface.

Ethical conduct and pure diet are thus stepping stones to God-realization. The main reason I attach so much importance to keeping a diary is to make us conscious of our shortcomings. We only talk of non-violence as the true religion; we never observe it in spirit. The result is that we try to deceive He Who is all-seeing! How can we expect His grace? *Blessed are the pure in heart for they shall see God.*

A pure heart is a necessity if we are to realize God. All scriptures and Masters have said there are only two ways to reach the ultimate goal: the way of living and the way of religion. What is religion? It is the same as ultimate Truth

— to realize the power of God manifesting in and sustaining the entire creation.

The way of living is the first step. It means inculcating the habit of truthfulness in all its aspects. One of these aspects is the observance of chastity. Chastity is life, and should be observed in thought, word, and deed. The real significance of marriage lies in having a life partner who will stand by you under all circumstances — pleasure and pain, riches and poverty. Both partners should cooperate with each other in striving to realize God.

We should have love for all and hatred for none, for the entire creation is His manifestation. And then we should render selfless service. *Ahimsa* (non-injury) is thus the highest dharma.

Sheikh Farid says, *If you wish to meet your Beloved, do not injure anyone's feelings* Maulana Rumi says, *You may indulge in intoxication, or burn the Holy Koran, or set fire to the Kaaba [holiest place of the Muslims] but do not hurt the feelings of anyone.*

Let us take the outer life of Hazur. He was married at an early age, but his wife died before the marriage was consummated. He married again after reaching the age of 25, and thus completed 25 years of complete celibacy. He himself used to say that his stay with his family during his whole life would total not more than six months. You can see what a disciplined life he led. Hazur's practical life should be an eye-opener for us. He used to hand over his full salary to his Guru, Baba Jaimal Singh Ji Maharaj. Out of that, Babaji would send money to Hazur's family. He used to go to his home town to see his family only if Babaji desired him to.

He was often asked how it could be that he was a householder and Saint both. He always said that from the time the spiritual work was assigned to him, he stopped being a householder. Observance of celibacy is a great

blessing, and Hazur always attached the highest importance to chastity. Even at the age of 90 he used to roar like a lion! During those days there were no loudspeakers, and he could be heard giving a Satsang from a long distance. He had divine grace on his loving face. This was mainly due to his strict observance of a highly ethical and chaste life. We are losing this essential virtue. God only knows what the future will be if the present trend of utter callousness toward moral standards continues.

Hazur had many virtues which we need, especially in our present state of delusion and despondency. He always had a cheerful and pleasant personality. He had all smiles on his ever-glistening face; those who have seen him know that he had immeasurable love in him for his children, as we are. He would cast such a loving and soothing glance on us, as parents might after meeting their child after a long separation. His love towards his children was much more than the love that hundreds of fathers and mothers have for their children. A single life-inspiring glance of his was capable of raising us to great heights. Eyes are the windows of the soul.

Swami Ji says, *These eyes are the windows that open to the abode of God.*

Whenever someone bowed to Hazur in reverence, he would say, "There is nothing down at my feet. You can see me through my eyes."

Hazur used to tell us that when his son died, he felt no trace of grief, for he knew he had been a sacred trust from God, and He could take it back at His will. These things are common in the lives of Saints. Cheerfulness was one of Hazur's many virtues. This is one thing we should learn from his life.

Have you ever considered as to where the senses derive their power from? It is from the soul itself. Newton was solving certain mathematical problems on the roadside

when a blaring band passed by. Someone asked him if a band had gone that way. He said that he did not know. His attention was absorbed at that time in solving the problems. Many times it happens that we do not hear even a loud sound because our attention is focused at some other point. Our attention or soul is thus the driving force of our outgoing faculties.

One whose inner self is overflowing with bliss will be cheerful and have a sweet tongue. Out of the abundance of his heart a man speaks. Whenever Hazur laughed, it was real and hearty laughter. Those who saw him laughing were fortunate indeed. That life-giving laughter of Hazur can never be forgotten. The great souls fill the entire atmosphere with their radiation. By just a thought of such a one, we feel uplifted. After the partition of India in 1947, a large number of people had to emigrate from Pakistan. Some of them could not bear the shock of leaving everything in Pakistan and died soon after. It was very difficult to console them. But those who came to Hazur had an instant soothing effect from his charged words. His simple words, "Now do not worry," were enough to bring solace to them. Whoever went to him was touched by his sweet and soothing words. Kind words don't cost anything.

Kind words spoken with humility are the quintessence of all virtue. He was a really competent Master, and yet he possessed humility. It is rightly said that humility is the true adornment of Saints. This should be a great lesson for us.

Hafiz says, *Kindness and consideration for both friends and enemies bring comforts in both the worlds.*

Do not think ill of anyone, even your enemies.

Hazur once wrote to me, "My dear, discomfort in life is the property of Saints." He quoted an Urdu couplet: *The moment I was destined to love, sighs were given as cash grant and desert as property.* He continued: "In Satsang all

sorts of people come. There are some whose hearts are overflowing with love and devotion and who are ready to sacrifice their all — body, mind, wealth. There are some who only indulge in lip service and calumny. They are always ready to criticize and slander." And, then he added, "*But our duty is to love all. If they do not give up their hateful habit, why should we give up our loving habit?*" This letter has been the sheet anchor of my life so far, and it will always remain my guiding principle.

The purpose of our life is to become a Satsangi — to get a link with the Truth. If we attain that, we shall remain contented and happy with the entire Creation. Semen is the essence of our body. It is the driving force, a vital fluid. The more of it we have in our body, the healthier we will be. One who practices celibacy is great and brave enough to face hundreds of people single-handed. If such a man has spiritual understanding, he is a great soul indeed. Those who are deficient in this essential virtue are incapable of any worthwhile progress. In the Shastras it is said that to waste even a drop of semen is death, and to conserve it is life.

Guru Nanak has also said, *Whoever loses semen loses everything.*

We should mold our lives according to the scriptures. As already explained, the purpose of marriage is to have a companion through the thick and thin of one's life. Both should strive to reach the ultimate goal. Procreation is only one insignificant aspect of married life. From the time of conception until a child is weaned from the mother's milk, there should be absolutely no self-indulgence. In this way, once conception occurs, there will be a break of two years or more in sexual relations. This is what the scriptures prescribe. If one has two or three children on this pattern, he is regarded as a chaste person.

The Bible says, *Husbands should love their wives as Christ loved the church. Further, When you sit for prayer, love the Lord as if you never had any wife.*

This should be our highest ideal.

Tulsi Sahib goes even further and says, *If you are truthful, humble, and consider all women as your own mother, and still you do not realize God, I as His servant will be your surety.*

Prophet Mohammed has also said, *If you can control the two organs — one between the two lips and the other between the two thighs — I will be responsible for your liberation at the Court of God.*

To commemorate a great soul is to imbibe his teachings in our practical life. Mere lip-service is no use. When we are practical, blessing is invoked. We should learn a lesson from Hazur's life. We are here in his remembrance and from this day we should resolve to lead a pious and disciplined life. We should have regular self-introspection by keeping a diary. You have just to become chaste and you will find that you have developed supernatural powers of perception and foreknowledge of world events. And, if such a chaste life is dyed in the color of spirituality, then the great capabilities of that person can be imagined. So, purity of heart and chaste life are the main prerequisites for spiritual progress.

Tulsi Sahib says, *Clean the closet of your heart and remove all worldly thoughts, to make room for the Lord within.*

We have to realize God through purity (in both diet and conduct) and by developing receptivity through constant remembrance of Him. You need not renounce the world and go to the jungles to realize God. A Persian mystic says, *I do not ask you to remain aloof from the world. But whatever you do, be with God.* You should not forget the

Lord at any time, and always remain thankful to Him. If you develop such receptivity, you are free from bondage.

So, purity of thought, purity of diet, and purity of conduct are most essential. If our inner self is free from all blemishes, the divine Light and celestial Sound will emerge in the silence of our heart. The very silence will become vocal. Our meditation is not successful because we have yet to come up to the necessary standard.

Kabir says, *If our heart is polluted, we shall be pushed out of the Kingdom of God.*

Tulsi Sahib says that he wouldn't believe anyone who claimed to know the Master. So, people knew about Hazur only to the extent he chose to reveal himself. He was the glistening gem of humility and chastity. He had divine attraction in him. Those who had a chance to see him for the first time, even from a distance, would notice in him the piety and greatness of a Saint.

We should learn at least four virtues from his life today — sweet speech, cheerfulness, chastity, and humility. If we imbibe these virtues, we shall have a complete metamorphosis in our lives. Maintain your diary from today and see the result.

This is Hazur's grace: that you get practical experience at the time of Initiation. It has to be developed further by devoting sufficient and regular time to meditation. The common excuse for neglecting meditation is the paucity of time. Don't forget that you have to die someday. And, only you can accomplish your meditation — no one else. It is not like offering ritual prayers that a priest can do for you. Successful meditation brings abundant blessing, perfect satisfaction, and concentration. After all, we have to commune with the Truth which is already within us. In order to become a Satsangi, you have to stop being a *mansangi* (one who is linked with the senses). So, we have to do away with our association with sensual pleasures in

order to obtain the ultimate Truth. We are fortunate indeed that at the very first sitting, at the time of Initiation, we get practical experience of spiritual bliss. This is Hazur's grace and blessing. He has never forsaken us. We must make ourselves worthy of his grace.

The Master-power never dies; only the pole at which it manifests changes. When I was in America, they asked me, "When is Christ returning?" I said, "Has he ever left you.?" Did he not say, *I am with you always, even unto the end of the world?*" That Power works through different human poles. It is within you.

Those who have been initiated have to withdraw their attention from outside and rise above body consciousness. To accomplish this task, you may take help from the human pole at which that Power is working. So, mold your life if you wish to become a Satsangi. His abundant grace is already there to lift us up spiritually. We need a competent guide who can put us on the right path and who can be a torch-bearer in our spiritual journey within.

Kabir says, *He who calls himself a Satguru or Sant, let him show us the invisible Lord.*

Only such a Master, who is capable of opening our inner eye — the Third Eye — is competent to become our spiritual guide. He gives us the initial capital of Naam to start with. We then have to do our part by regular practice and self-introspection. By Hazur's grace we got the initial capital, and left it at that. If we intend to reach the ultimate goal, we shall have to mend our ways. To remember Hazur once a year is not enough; we should sit in our Master's sweet remembrance every day.

To forget the Master is to lose his protection, thereby giving an opportunity to the Negative Power to pin you down. Nevertheless, the Master-power is not going to forsake you in midstream. He has mighty protecting hands. The seed of spirituality sown by him at the time of

Initiation must germinate sooner or later. *No one can destroy this seed.* But, if you do not prepare the soil conducive to its germination now, you will have to be reborn — no doubt as a human being — to accomplish the task, for the seed sown by a competent Master must germinate and sprout fully. But, why delay and prolong your torture? You have gathered in the remembrance of Hazur, who was a living embodiment of Truth. So, make a firm resolve today.

Finally, I would again emphasize that you must strengthen the foundation. If you take one step in the right direction, the Master will come a million steps to guide you and help you. This is a guarantee which I give you on behalf of Hazur. People enter the world crying; and after leading a life of suffering and misery, depart still crying. Lead such a disciplined life that you depart from this world with a contented smile on your face, and people remember you.

The diary I have prescribed after thoughtful consideration will go a long way in helping you in your progress. Continue living in your respective social structures and religions. All are noble in their purpose. We are all one as man, and from the soul level we are also one. We are all children of God. The same controlling power is controlling us all. This is the teaching of all the Saints.



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