

# The Making of a Man

*These comments of the Master on various practical aspects of the Path are taken from letters originally published in the [February, 1971 Sat Sandesh](#).*

There are basically two stages to be gone through before the struggling disciple rises above body consciousness, and begins to enjoy the spiritual disciplines, and to firmly tread the Path of Spirituality. The first stage is where the disciple has little or no knowledge of self-introspection and is in a state of abysmal ignorance.

The second stage is when the disciple begins to realize that he has innumerable faults and failings which must be corrected before he can hope to rise above body consciousness; at which state this Path really begins.

This second stage which is, for most, a long drawn-out struggle with the lower tendencies of the mind, is known as "man making." Spirituality, or rising from the lower realms of existence to higher realms of untold bliss and harmony, is not difficult. It is the "man-making" which is difficult. There is no specific time limit for this second stage. It all depends on the disciple's aptitude for self-discipline, obedience to the commandments of the Master, and developing a love for Him.

It is the self-assertive ego which is the last obstacle to be conquered; and this cannot be done until the soul begins to come into its own, has some glimmerings of its true nature, which has the result of developing in the disciple a natural humility. This is not to be confused with an attitude of servility, mind you. True humility has strength, but is nevertheless not self-assertive.

Although the gracious Master Power is ever at hand to help the disciple in this struggle, it is something which the disciple must go through himself. Nobody else can do this for him. You have been put on the way and have been given some capital to start with, which still exists with you. A seed has been planted in you which one day must surely fructify; and you have as your constant companion the Master in His subtle form of light and sound. He is also quite capable of manifesting to you his charming radiant form when you have learnt to rise above body consciousness.

It is not reasonable to expect to attain to the higher planes without first perfecting yourself to a great degree. As in worldly studies, in which it is

not unusual to spend twenty years or more to obtain the necessary qualifications to fit yourself for a career; so even greater is the time and effort that must be put in by the disciple before he can be made a fitting vessel to receive the truths of his own soul and of God. It is a very odd outlook that some have; to expect self and God-realization in a short time and with little labor, while the same people are willing to toil for years to obtain the pot of porridge that is all this world has to offer.

### *The Path Includes All Yogas*

You are correct in your assumption that the Path of the Masters is the path of pure bhakti. The pearl of divine knowledge can be preserved securely in the casket of bhakti — or loving devotion. *Bhakti* in its pure and pristine form is Love Divine.

But one must practice the elements of all Yogas (though not in their extreme degrees) in order to obtain the fruits of this Path. For example, the practice of *Hatha Yoga* is inherent in the fact that we must lead a clean, chaste life, living in accordance with the laws of nature by eating *satvic* foods, to insure that the body gets a reasonable amount of exercise and abstain from all harmful habits or activities that will affect our physical health. Similarly, the arts of *Jnana Yoga* and *Raja Yoga* are inherent in the diary form that you are asked to maintain every month. The observances of non-violence (control of anger), truthfulness, and chastity are all qualities that must be built into the mental habits of the mind and become second nature, before the mind will be purified from its present dross and dirt. The correct practice of these ennobling virtues will give you the full fruit of *Jnana Yoga*, which is self-knowledge.

The form of Bhakti that you are asked to develop has nothing to do with the emotions. You are asked to develop love for and faith in the Master, and to obey his commandments. If you can do this (and it is by no means easy to obey the commandments of the Master), you will have that Bhakti which will give your soul its freedom far quicker than the most accurate practice of Raja or Jnana Yoga can give you.

### *Accepting Gifts*

It is difficult to go through life without going through the motions of give and take. It is this very give and take which has to be worked out by the pilgrim soul that brings us back to this world. There is no harm in accepting small gifts from those with whom you come into contact in your business or family connections, provided that you have been or are in a position to do them some service in a direct form. For example, your boss

may give you a token of his esteem at Christmas. Likewise, small gifts may be exchanged during this season of goodwill among a family. However, it is not wise to accept gifts from acquaintances, business or otherwise, who are outside your areas of immediate contact with whom you have no give or take.

### *Talking*

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the Names silently. You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to what you speak is true, kind and necessary.

### *Control of the Mind*

Mind, like fire, is a very good servant but a bad master. It has got one of the best attributes which can be harnessed for spiritual benefit. It relishes to run into its grooves of habit, and if you will do some acts regularly at the fixed hour every day for some days continuously, you will find that a habit is formed, and it finds pleasure in doing the same thing automatically. So when the mind is diverted towards spiritual practices, by undertaking meditations at the appointed hours for some time regularly, you will find that the same mind which resents inversion will relish it, with the grace of the Master. The divine manifestations granted by the Master are superbly charming to entrap it, when it will leave aside its vicious attributes.

### *Keeping the Diary*

Unfortunately few, if any, have any idea of what keeping the diary really means. As time passes, their entries become a mere matter of form, and the whole purpose behind keeping the diary is lost. We are asked to maintain the diary in thought, word and deed. How many really do so? The majority just react in thought, word, and deed to the stimulus of the moment, in other words instinctively. The truth of the matter is that we must become consciously aware of every thought that passes through the mind; we must weigh our words before we speak, and not speak idle words as a mere reaction to the situation that confronts us. If we are able to make some progress in this regard, then we will be far on the way to controlling our self. This in essence, is the practice of *Raja Yoga*. Only when we have advanced far in the practice of living the life demanded of us (as implied in the keeping of the diary) will we become fit enough to reap the fruits of the practices of the *Surat Shabd Yoga*.

## *Chastity*

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. . . .

Please read carefully the booklet *Seven Paths to Perfection* for helping you to weed out all imperfections and replacing them with ennobling virtues. Lustful dreams resulting in loss of semen can be overcome by having self-restraint in chastity of thought throughout the day. Thoughts precede the actions and as such the thought pattern of the initiate should be watched. Also, you should say some prayer before retiring, and sweetly keep repeating the sacred charged names, and remembering the Master. If you sleep in this relaxed mood, no further disturbance will overcome you in this way, with His grace and protection.

Loss of vital fluid in sleep state can be avoided by having a light meal in the evening and also watching the thought pattern during the day and evening. Thoughts create impressions in the mind, which seek release in sleep when the attention slips down into the body. These should be recorded on the diary forms. . . .