

GENERAL CIRCULAR NUMBER FOUR

By

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INSTRUCTIONS FOR HOLDING SATSANG MEETINGS

SATSANG: WHAT IT IS.

"Satsang" as the term implies, is association with "Sat" or Truth. Satsang meetings should therefore be exclusively devoted to the discourses on "Sat" which in its broader connotation includes talks on God, Soul, Word, the relation between Soul and God on the one hand and Soul and the Universe on the other, the God-Way or the path of God realization and the God-Man or the Spiritual Master. What He is, His need and importance, and His teachings; also includes discourses on allied topics like ethical life, love, faith, compassion, and all that which makes way for the healthy and progressive development of Divine Life leading to efflorescence of spirit in cosmic awareness.

SATSANG: ITS PURPOSE:

It must always be borne in mind that the actual awakening of the spirit is the work of the Master Power overhead. The talks and discourses are just like refresher courses as may help in the proper understanding of Sant Mat or teachings of the Master, on the intellectual level, for theory precedes practice. Both the initiates and non-initiates derive immense benefit from such talks. In these congregations, universal truths are brought home to all alike. A spirit of universal brotherhood on the broad basis of human beings as the children of one Supreme Father is inculcated, so as to link all the silken' bonds of love and amity. For the initiates, these talks serve as cementing factors on the Path, clarify doubts and misapprehensions, if any, and for the non-initiates, ground is prepared for an inner search as may stimulate the inquisitive mind and help the individuals in their innate craving for a Way-out.

The High-Way of the Masters has been, is, and ever shall remain the same for one and all. It is secular in character and every one whosoever can tread the same. There are no turnpike gates of religion, faith, caste, color or creed, nationality or avocation. All are welcome to it even retaining their distinctive religious organizations, social modes of life and use of national language, etc., for the spirit or soul in man is above them all and remains unaffected by outer pursuits.

SATSANG

SATSANG APART FROM RITUALS.

The "Science of Soul" is just like any other science; but more exact, more natural, more lasting and oldest of all the sciences. It is the science of Realized Truth directly connect@d with the Soul-in-man and should therefore be kept distinct and apart from rites and rituals, forms and ceremonials, the performance or observance of which keeps one tied down to the plane of senses, and as such must be strictly eschewed. Our discourses, and talks in Satsangs should only be confined to explaining the Science itself in lucid terms, without any outer embellishment like lighting of candles, burning of incense, offering of flowers, tinkling of bells, exhibiting photographs and the like. Even though these may appear innocent and harmless in themselves yet the seekers after Truth are likely to go astray by such symbolisms and forms, and may get entangled and lost.

SATSANG: ITS SUBJECT AND SCOPE:

For subject of the talk, we may take up the hymns from any scriptures, preferably from the Masters of the Sound-Current. It may be supplemented by apt quotations from the parallel writing of other Master-Saints. The Holy Gospel itself is full of such material as may fit in with the context. The illustrations from various Masters are essential, so as to bring out the essential unity in the teachings of all the Saints. We should not however discuss the practical part of the Science.

Again, the subject itself should be of a non-controversial type. It must strictly refer to the Spiritual Science. Its exposition should be couched in terms that are loving and create a fragrant atmosphere as may have a universal appeal to the audience, without hurting the feelings of anyone. At the conclusion of the talk there should be no questions and answers in the open congregations. It should not form a debating club. If anyone has to enquire anything or wants elucidation on any particular point, that can be done more happily in private. The thistles of doubt and misapprehensions if any have got to be weeded out with a tender hand, and nobody should be allowed to remain in suspense, for clearing of the mental ground is absolutely necessary before sowing the seed of "Nam."

The Satsang should end with meditation for some time, say half an hour, in which all should take part except for an urgent and unavoidable work.

SATSANG: ITS BASIS, LOVE AND SERVICE:

The work of Satsang should be conducted in a dignified spirit of love and service. Our thoughts, words, and deeds should radiate nothing but love and sweetness. As "Service" precedes the "Science," our motto should be Service before self. We cannot adequately advance the interests of any science,

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far less that of the Science of Realized Truth, unless, we are prepared to devote our heart and soul in its service, like a worshipful votary. The Science will make a head-way of itself if we are true to ourselves and truly offer to serve it.

In case of disagreement on any important issue among the workers per se, it is better to immediately refer the matter to the Master for His decision instead of indulging in controversies that may ruffle the feelings, cause unnecessary tensions, and lead to unpleasant rifts. It is all the Master's work and He knows best how to guide and straighten out things. With friendly love, we can win over even the dissidents to the Great Cause, and avoid defections. Love can surmount all obstacles and is a veritable cure for all the ills of the world. The necessity for love cannot therefore be over-emphasized in the service of the Master's Cause.

(EXTRACTS FROM HAZUR'S LETTERS)

"It is very beneficial for the Satsangis to meet with each other; it promotes their love and faith towards each other and the Holy Master; it also gives stimulus to the exercises. It helps to clear the doubts and difficulties of other Satsangis. Combined Satsang serves a useful purpose. It gives an opportunity of exchanges of ideas. The Satsang time is especially valuable in this that it increases love for the Master. In a big Satsang there are some advanced Satsangis also who speak from their personal experiences and this helps in developing faith in others who may come into contact with them.

"Karmas may be physical as well as mental. The gross karmas are washed out by means of external methods such as Satsang, reading of good books as well as the company of the Master; while subtle karmas are removed by internal sound practice. Initiation is sowing of the seed which needs the water of Satsang and concentration for sprouting, love and faith are necessary for its growth.

"Meetings with the members will benefit them greatly. Meet them all with love and affection such that even a dry withered heart takes courage and flourishes."

INDIVIDUAL MEDITATION

A few words about individual meditation will not be amiss here. A daily and regular practice of the three Sadhans or disciplines; viz., Simran-Dhian, and Bhajan as enjoined by the Master is of utmost importance, to achieve results. A disciple must do his or her part of the job and the Master does His. It is for him or her to sit and do the Sadhans in an atmosphere conducive to progress with a sweet remembrance of the Master. He or she is not to presuppose things

things or visualize results, for those will follow of their own accord. We have but to sit in loving remembrance, with steady gaze fixed in between and behind the two eye brows and do mental repetition of the Five Holy Words, without any exertion or strain on the eyes, or on the forehead. Ours is to be an attitude of passivity for the Doer is one and only one - the Master, who is the best judge for the time and measure and manner of each step on the path.

#### INITIATION - RECORDING OF INNER EXPERIENCES

Last but not the least, I may add, that the human memory is very short lived and in moments of weakness, one, under the pressure of ever-assertive-ego, is prone to forget the invaluable boon the Master confers, and begins to think that the spiritual results achieved are of one's own doing, or due to over-zealousness and over active imaginations. At times, one for lack of practice, either does not make progress or in the mighty and irresistible whirl of the world loses contact with the "WORD" and begins to forget the great benefit conferred upon him or her at the time of initiation. To guard against all such lapses, it is considered necessary; that in the future each of the initiates, should, at the time of initiation, be required to record in his or her own hand, the actual inner experience gained both as to Light and Sound principles. The manifestation from within of these principles, is the task of the Master by helping the individual spirit to rise above the body consciousness and it is the paramount duty of the disciples to develop the same by day to day practice --the injunction in this behalf being, "Take heed therefore that the 'Light' which is in thee be not darkness." St. Luke: 11-35.

The disciples should therefore be encouraged to wholeheartedly devote some time to the practice of Spiritual disciplines, maintain regular diaries for introspection, showing lapses in daily life and conduct, the endeavours made and the results gained thereby and the same should be sent regularly, say after every two months for the inspection of the Master so that He may extend all feasible help and guide us on the Path. If an initiate has any difficulty or doubts he or she should refer the same directly to the Master as and when required instead of discussing with others who are as ignorant as he or she is and making the confusion worse confounded.

Standing at the crossroads of Time, we must make a firm resolve to do better from day to day; at least from the New Year's Day that beckons us on with a promise of rosy dawn. As there are landmarks on earth, so there are landmarks in Time. The past and the future are like sealed books to us: the one is in the limbo of oblivion while the other is in the womb of uncertainty. It is only the "LIVING PRESENT" that is ours and we must make the best use of it, ere it slips away through the fingers and is lost forever. "Human Birth" is a great privilege and offers us a golden opportunity. It is for us to make or mar the same for it is given to each individual to forge his or her own destiny as best as one may like to do.

With lots of love and hearty best wishes to you all for a bright and  
Happy New Year!

KIRPAL SINGH