

GENERAL CIRCULAR NUMBER SIX

RUHANI SATSANG
(SCIENCE OF THE SOUL)

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What Ruhani Satsang is and what it affords.

Ruhani Satsang, as the name implies, is the centre for imparting purely spiritual teachings and training to mankind in general, irrespective of class barriers of any kind, like caste, colour, creed, sect, age, education or avocation. As Nature offers her bounties of light, water, and air, etc., freely to one and all so is spirituality offered free to all who may be anxious for 'self-knowledge and God-knowledge.'

In this age of science, spirituality as well has to be treated as a regular science to make it acceptable to the people. It is, in fact, another name for 'Science of Soul'; but unlike other sciences, it is very definite and very exact in its premise, theory, and practice, and yields verifiable results with mathematical precision. Its history dates back to time immemorial, to the hoary past, when man began to reflect within on the meaning of 'life.' It has ever been the natural urge in man to solve the riddle of life. Time and again sages and seers appeared, in different parts of the world, and gave out the spiritual experiences which we have with us in the form of sacred texts of scriptures. We are indeed very fortunate to possess the fine records of these gifted persons, for they kindle in us a desire and a longing to solve this most baffling problem and inspire us with a hope that we, too, like them, can unravel for ourselves, the mystery of life and solve the problem of human existence.

So far so good, but beyond this, there is no way out. By mere reading of the sacred literature we cannot possibly understand the true import of the esoteric experiences that their author had within

them

them, in the innermost depths of their mind and in the silence of their soul. Book learning and worldly wisdom are of no avail in exploring the mysteries of the inner world. Reasoning is the help and reasoning is a bar as well. We may reason out things on the intellectual level, but cannot go beyond intellect itself. We really feel cramped by words -- printed words, spoken words, words taken on authority from those around us and ever remain in the world of words, of complete jargon, and babble. The scriptures cannot possibly talk to us and answer our questions nor resolve our doubts and drive away skepticism from our mind. They cannot grant us the actual inner experiences recorded in them. What then is the remedy? Are we to float on the sea of life, pass our allotted days in a hectic strife and do no more? Has 'life' no other purpose beyond that of a stage actor who comes on the stage, plays his part, and then goes off the stage?

Every problem in life is beset with difficulties peculiar to it. But it does not mean that the difficulties are insurmountable and that these should deter us in our search for the Eternal Truth. What a man has done, another can do, of course with proper guidance and help. All that is needed is to make a right approach to the problem, in the true spirit of a seeker after Truth. God is great, and He has His own ways to fulfill the yearnings of the devotees. There is nothing to despair of. As every saint has a past, so every sinner has a future.

We have, of course, to start with the premise that God Is, no matter what name we may give to Him and what our conception of that unseen power may be. We, however, see that the universe around is pulsating with life and is a manifestation of that Live and Active Principle in so many different forms. Now what this unseen power which we call Live and Active Principle is, is the most fundamental problem. Can we contact this unseen power, and if so, how, is the crux of the matter.

A professor of Theology, however learned he may be, cannot with all his power of elocution, give us this contact. Life comes from life as does light from light. One who is embedded in the 'Life Principle,' may if he so likes, grant us a contact with the 'Life Impulse' surging within him. A Master Soul who has realised the Truth in himself can help us in this realisation and no one else can. 'Self-realisation and God-realisation' is an inner experience of the soul and cannot come on the plane of the senses. Inner awareness comes only when we rise above the outer awareness. We have first to transcend the body consciousness so as to liberate

the soul

the soul from all outer attachments. The inner man must first be freed from the outer man comprised of body, mind, sense organs, and vital airs, etc. For none of these material things is capable of contacting the Pure Consciousness which is non-material in essence, being the life of all life and the very soul of all that exists. These are some of the vital problems with which Godmen are concerned.

'Ruhani Satsang' then deals with the most abstruse problems connected with the soul. It primarily imparts instructions in the science of the soul. All other considerations, physical and moral, are but secondary and come in for discussion only insofar as they aid in the upliftment of the soul. As it is a science of the beyond, it is termed as Para-Vidya or the knowledge that the soul experiences directly above and beyond the realm of senses. It seeks to make the human soul one with the oversoul, by transcending the physical plane. This actual awakening of the spirit into its own, its efflorescence in Cosmic Awareness is the work of the Master Power overhead, through a regular process of self-analysis or inversion:

"O Nanak, without an experience of self-analysis, one cannot escape from the grand delusion of life."

Christ, too, has put the same idea in his own inimitable way:

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matthew 10:39)

The Path of the Masters needs the guidance and the help of a living Master or an Adept not only in the theory but also in the practice of the science of the soul. A Master of Realised Truth not only gives us a true import of the scriptures which are otherwise sealed to us, but also grants us an inner contact with Truth itself and makes us theists in the true sense of the word. He applies the scriptures to lead people of different faiths and beliefs from the line of least resistance in each case. It is on this common ground of spirituality where men of all faiths can meet together and constitute the great family of man. And 'Ruhani Satsang' provides this common ground for persons of all faiths to gather together for spiritual instructions.

It has ever been the desire of my Master Baba Sawan Singh Ji, a Perfect Saint, to form a common forum and a common platform,

where

where persons of all denominations, professing various faiths and religious beliefs and belonging to diverse sects and orders, could meet together to discuss the principles of spirituality and to practice spiritual discipline under the guidance of a Master Soul and thereby gain salvation and peace, both here and hereafter. A Perfect Master is not concerned with the social order of things nor does he interfere in it. He brings from God to His Children the message of the spiritual emancipation. His is a message of Hope, Redemption, and Fulfillment, to one and all alike. Such Blessed Beings are Children of Light and come into the world to diffuse Light among the suffering humanity and they themselves affirm this:

"Kabir knows the mysteries of the House of God and brings a message from the Most High."

"A Master Soul is known by the catholicity of His teachings that have a universal appeal for all."

'Ruhani Satsang,' as such, is not much concerned with socio-religious codes of conduct, nor with the performance of rites and rituals nor with formal places of worship. Human body is the true temple of God and God is a spirit and they that worship Him must worship Him in spirit and in Truth. It is a truly living embodiment of the teachings and ideals of that Master Saint Baba Sawan Singh Ji and shall ever remain a centre for the exposition of His views on life -- the emancipation of soul.

Lest there be any doubts and misgivings about 'Ruhani Satsang,' a banquet hall of spirituality, I would like to add here in brief outline, the aims and objects of the spiritual teachings and training imparted to the aspirants, to show what 'Ruhani Satsang' is, and what it stands for: --

I To ingrain in the seekers after truth:

a. The true values of life; the everlasting and unchanging nature of the soul in ever changing panorama of life -- just like a 'still point' of the turning world, which is at once fixed and yet in seeming motion.

"Except for the point, the still point, there would be no dance, and there is only the dance." (T.S.Eliot)

Herein

Herein one learns the true meaning of:

"That which is born of the flesh is flesh;
that which is born of the spirit is spirit." (John 3:16)

"Life is more than meat and the body is more than
raiment." (Luke 12:23)

"For what shall it profit a man, if he shall gain the
whole world, and lose his own soul? Or, what shall
a man give in exchange for his soul? (Mark 8:36,37)

b. The higher values of life; the Greatness of God and need for humility leading to a pure and honest life of Truth, chastity, abstinence, continence and a loving selfless service of humanity. The practice of moral virtues has always been enjoined alike by all spiritual teachers, as ethical life alone paves the way for a spiritual life. Christ promised 'the kingdom of heaven to the poor in spirit; the kingdom of earth to the meek; mercy to the merciful; and vision of God to the pure in heart.' Before him, Moses gave to the Israelites his Decalogue or The Ten Commandments; and Lord Buddha, in his own inimitable way, taught 'The Eightfold Path of the Righteousness' to those who took to the order of the yellow robe. So, it is necessary for the aspirants for Truth to gradually weed out moral lapses, one by one and to cultivate instead moral virtues and for that nothing can be helpful than to maintain a regular daily diary, as the Master enjoins, for it is the knowledge of faults on our part that makes us strive in the right direction.

c. The expansion of the Self. In this connection we have in the Gospel:

"He that loveth not, knoweth not God, for God is Love."

It is therefore necessary that we must learn to love all living creatures and more so our fellow beings as children of the same Supreme Father and thereby make ourselves not only true to our own selves, but true to the community, to the nation and country to which we belong, and, above all, to humanity at large. This leads to the expansion of self until it embraces the entire universe and makes one a world citizen with a cosmopolitan outlook in its truest sense, deserving of God's Grace. The Gospel teaches us not only:

"Love Thy Neighbour as Thyself,"

but

but also,

"Love thine enemies, bless them that curse you, do good to them that hate you and to pray for them who despitefully use you and persecute you." (Matthew 5:43,44)

And the result is summed up as:

"Love, and All Things shall be added unto thee."

II Science of the Soul

As theory precedes practice, it is but essential that one must have a crystal clear idea of the theoretical aspect of the eternal truths of life, through the correct interpretation of the various scriptures, the right import whereof can only be explained by one who has actually realised Truth for himself and has established eternal contact with the Divine Link within him. The ultimate Truth is of course one and the same in all religions but the sages have described it variously, each according to his own grasp of the matter and the measure of his own spiritual advancement on the Godway. One who has actually traversed the path completely is termed a Perfect Master or Sant Satguru; and he, being fully conversant with the various details of the journey, can explain the things suitably and reconcile the seeming differences, if any, in the scriptural texts; and be a guide on the spiritual path from plane to plane, as the soul, after voluntary withdrawal from the body consciousness, proceeds along with him. The different scriptures are but wares in the hands of the Master for convincing those who have but a little faith in one or the other of the religious beliefs. By apt quotations from sacred books of different religions, the Master Saints emphasize the essential unity of all religions on the common ground of spirituality. For each embodied soul after transcending the body consciousness escapes from all denominational labels attached to the physical body. It is a practical question of 'self-knowledge' and actual experience thereof is vouchsafed by the Master to each individual at the time of initiation. But their testimony is always directly based on the first-hand experience and not on hearsay or booklearning. Sant Kabir says:

"O, Pandit

"O, Pandit (one well-versed in religious learnings), You and I cannot possibly agree in our conclusions for you speak of things as you have read in sacred texts while I speak from actual positive experience of my own."

Again:

"Listen ye to the true testimony of Saints, for they give out what they verily see with their own eyes."

Again:

"Nanak does not utter a single syllable of his own, except as he is moved from within."

Again, Christ, too, affirms:

"I do nothing of myself: but as my Father has taught me, I speak these things."

III Practice of Spiritual Disciplines:

Insofar as the theory of the science of the soul is concerned, this science is essentially an experimental science and has therefore to be judged on the level of actual experience. It is said, that an ounce of practice is better than tons of theories. The scriptures even tell us not to put faith in the words of a Master Saint unless he is able to give an actual inner experience of what he talks about. But with all that one must have an experimental faith at least so as to do what he is asked to just for the sake of the experiment itself. The spiritual science, as explained above, is the most perfect and exact in each detail, as two and two make four. Every one who has grasped the theory and is receptive can be a direct witness of the inner experience however little it may be that the Master gives, at the very first sitting. The absolute truth is, of course, imageless but the power of truth or God in action is a vibratory force pervading everywhere. Its primal manifestations come in the form of light and sound and it is for the Master Saints to give an experience thereof by helping each soul to rise above the sensory plane, for the time being. If once this contact is established on the super-sensual plane, one can, under the guidance and help of the Master, develop the same to any extent as one may like. These are the 'saving life-lines' within each individual, and as the Master manifests them, he is called a Saviour, a Messiah, or a

Prophet

Prophet, as one may choose to call Him. And the 'Eternal Soul' Principle is variously described as:

'Shruti' by the Vedas (that which is heard);
 'Udgit' by the Upanishadas (the song of the beyond);
 'Akash Bani' or 'Nad' by the Hindu scriptures (Voice from
 the sky of Music);
 'Kalma' or 'Kalame-i-Kadim' by Al Quran (the most ancient call);
 'Sarosha' by Zoroaster;
 'Word' by the Gospel; and
 'Nam' or 'Shabad' by the Holy Granth Sahib.

The ancients described it as the 'Music of Spheres'; while in Theosophy we read of it as the 'Voice of the Silence.' Without actual contact with the Divine Power within -- 'The Voice of God' and 'The Light of God,' good morals and esoteric teachings per se are of not much avail. This is why Christ always emphasized:

"Be ye the doers of the Word and not hearers alone."

IV Death in Life and a New Birth:

The contact with the Divine Link, as described above comes only when soul rises above the body consciousness, from the plane of the senses and comes to its own on the super-sensual plane; for true knowledge is the action of the soul without the aid of senses.

"Here one sees without eyes and hears without ears, walks without feet and acts without hands, and speaks without tongue, O, Nanak, it is by death in life that one understands the Divine Will and stands face to face with the Reality."

For this experience, soul has temporarily to disconnect itself from the body with different senses attached thereto, the mind, the vital airs, -- all of which are gross, too gross to contact Truth. In other words, an embodied soul has to disembody itself and become a soul, pure and simple, with no strings attached to it, before it can come into contact with the Master Power which is so subtle and rarified. Therefore Guru Nanak sayeth:

"Unless one rises to the level of God, one cannot know of God."

The Divine

The Divine Power, can neither be comprehended nor apprehended by the lower order of things. With all our righteousnesses, we are but filthy rags, and when in the flesh none is righteous no, not one. The soul, as it rises above the body consciousness, shines forth in its pristine purity, comes into Cosmic Awareness, and feels, as it were, a conscious co-worker on the Divine Plane. This efflorescence of the microcosm into macrocosm, is technically called 'Duaya Jarma' or the 'Second Birth;' i.e., Birth of the Spirit as distinguished from the birth of the flesh. We have in the Gospels:

"Except a man be born again, he cannot SEE the Kingdom of God."

"Except a man be born of water and of the Spirit, he cannot ENTER the Kingdom of God." (John 3: 3-5)

"Flesh and blood cannot INHERIT the Kingdom of God."
(Cor: 1:47)

"Learn to die so that ye may begin to live."

Hereafter a person walks not after the flesh but after the Spirit. As the process of soul withdrawal is akin to actual death, one gains a victory over death, the last enemy of mankind. The daily death, at will, takes away the sting of death. We come across references of death-in-life in the scriptures of all the religions. Kabir, an Indian Saint of great repute saith:

"Death, of which the people are so terribly afraid of, is a source of peace and joy unto me."

Dadu, another Saint, affirms:

"O, Dadu! Learn to die while alive, for in the end all must die."

Maulana Rumi speaks of it:

"So long a person does not transcend the sensual plane, he remains an utter stranger to the life Divine."

Similarly, in the Gospels, words like, "I die daily," and "I am crucified in Christ" and Christ's own exhortation to His followers, "If you love me, take up the cross daily and follow me," all point

to one

to one and the same thing; viz., ultimate victory of the spirit over the flesh -- a true resurrection or a complete changeover from one life to another.

V The Kingdom of God:

The culminating point of the spiritual journey is the Kingdom of God, to which the spirit is gradually led by the radiant form of the Master. It is not something without for all beauty and glory lies within the human soul. Of it, it is said, that:

"The Kingdom of God cometh not with observation, the Kingdom of God is within you."

Through the Grace of the Master, the spirit now regains the Lost Paradise, the Garden of Eden, from which it was forced out.

"In flesh at first the guilt committed was,
Therefore in flesh it must be satisfied."

Having paid the wages of sin through suffering, the process of Karmic reactions, is finally liquidated by the power of Nam or Word. Buckled by the Power of God as manifested through the Grace of the Master, the spirit forces ahead unhampered and comes face to face with the Reality. This state of blissful beatitude is spoken of variously, as "New Jerusalem" (where Christ power appears once again); "Makam-i-Haq" (the abode of Truth); or "Sachkhand" (an immortal plane); a place where there is no sorrow, no taxation, and no vexation.

VI Quest for a True Master:

A living Perfect Master is the be-all and end-all on the spiritual path. He is the greatest gift of God and the greatest blessing for mankind. The importance and necessity of a competent Master cannot, therefore, be over-emphasized. All the scriptures sing praises of "Sant Satguru," or "Master of Truth," holding a Commission from above to help such souls that yearn for God:

"Without a Perfect Master none can reach God, no matter one may have merits a million-fold!" (Holy Granth)

"It is the fundamental law of God that none can even think of Him without the aid of a Master Soul." (Holy Granth)

A true

A true Master is Master indeed -- Master in every phase of life:

A Guru or teacher on the physical plane where he imparts spiritual teachings as any other teacher would do and shares our joys and sorrows, helps us at every step in our daily trials and tribulations;

A Guru Dev or Radiant Form of the Master that guides the soul on Astral and Causal planes;

A Satguru or the veritable Master of Truth Itself in the Great Beyond.

Such Souls are the salt of the earth, and are very rare indeed; but with all this, the world is never without one or more such Beings, as God might ordain. The doctrine of demand and supply is ever at work everywhere, in spiritual as in secular affairs. But one has, however, to guard against false prophets or 'ravenous wolves in sheep's clothing.' How to find a real saint is another tough problem. But patience, perseverance, and judicious discrimination, always succeed in the long run. When God's Light shines, It shines forth in fullness and cannot remain hidden under a bushel for any great length of time. "Guru appears when the Chela is ready," is an axiomatic truth. Still, the scriptures tell us some of the signs - - how one may recognize a Real Master:

"Never ye bow before him,
Who, while claiming to be a Pir,
Lives on the alms of others." (Holy Granth)

"He who manifests the Infinite in the finite,
is Satgur indeed and a veritable sage." (Holy Granth)

"Take him to be a Real Master,
Who engrafts thee with Truth,
And makes thee peep into the unfathomable,
And, in short, links thee with the Sound within." (Kabir)

"All Masters are worthy of adoration,
Each in his own place and in his own way,
But Him alone would I worship
Who is embedded in the Sound Current." (Kabir)

"A Real Master brings the message of Shabad,
and talks of nothing else but Shabad."

"Hail

"Hail Him as a Master Divine who can draw down
the Classical Music from above." (Paltu)

VII Surat Shabad Yoga:

No doubt, there are ways and ways of union with the Beloved. But in this age, the most natural form of Yoga is the Surat Shabad Yoga (Yoga of the Sound Current). It can be practised with equal ease by the young and the old alike and hence it is popularly known as 'Sahj Yog' (or the Easy Path) as well. An initiate in this form of Yoga does not have to exert himself. He is, of course, to do meditation, as enjoined by the Master, for three to four hours a day, by sitting in sweet remembrance of the Lord and doing mental Simran or repetition of the charged words with the tongue of thought, fixing the gaze or Surat at the seat of the Soul, behind and between the two eyebrows. One is not to presuppose or anticipate things nor cling to life nor clutch at loose ends ahead. The opening of the third eye and releasing of the Sound Current is the task of the Master. The moment the Master takes charge of the spirit, he guides it both directly and indirectly, visibly and invisibly, on this earth and beyond, in life and after life and never leaves until the final goal is reached. After this experience, one learns the truth of aphorisms like:

"The Master Power can never leave nor forsake till the
end of the world."

"And him that cometh to Me, I will in no wise cast out."
(Bible)

To meet a Master Saint and to get initiation is the acme of good fortune and the greatest blessing on earth. He holds the keys of the Kingdom of God and leads the world-weary, the heavy-laden, and the sore of feet, back to His Father's mansion to give them rest. He rediscovers God for man in the secret chambers of his soul. As Master is the Greatest Gift of God, so is God the Greatest Gift of the Master, for through His Grace, one can have union with God. In fact, it is just a play upon words, for there is no difference between the two:

"I and my Father are One. No man knoweth the son, but the
Father; neither knoweth any man the Father, save the Son,
and he to whomsoever the Son will reveal Him." (Bible)

In Holy

In Holy Granth also it is said:

"The Father and the Son are dyed in the same colour."

Again:

"The Father and the Son form a co-partnership."

Hence the need for a really awakened soul, for without Him we ever grope in darkness and cannot see light and have salvation.

"Hundreds of moons may shine forth,
And thousands of suns may set aglow,
Despite a blinding lustre like this,
Pitch darkness prevails within.
Without the Master, one finds not the way
And goes awandering in the dark." (Holy Granth)

Such a Master Soul may work through a representative in far off lands and make him a vehicle for the purpose. There is a vast difference between the Master and the representative. The former is perfect in his science whereas the latter is not perfect yet. So we have always to look up to the Master Power working at the pole of the Master outside for perfect guidance and help until we can commune with that Power inside.

ESSENCE OF RUHANI SATSANG

'Ruhani Satsang' is neither an intellectual and scholastic system of philosophy nor is it merely an ethical code of rigid moral virtues, though to a certain extent it partakes of the character of both insofar as these pave the way for spiritual progress. Spirituality is quite distinct from religion, as it is commonly and popularly known today; i.e., a social code of conduct and nothing else. 'Ruhani Satsang' deals with the science of the soul or inner self in man: What it is and how it can be extricated from the clutches of the outer man, mind, and matter and outgoing faculties so as to be a witness to the Glory of God: See His Light and Hear His Voice in the inner silence of mind. It is an experimental science of practical self-analysis, whereby one gets 'self-knowledge and God-knowledge,' but all this depends solely on the Grace of God, for none, with all his learning, wisdom, and knowledge has ever achieved, nor can achieve success in this field, by his own unaided efforts. In short, both God and God-way are made manifest by the Light of the

God-man

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God-man that guides the seeker after God and helps him in rediscovering God in his own bosom. This is the grand lesson in spirituality of which 'Ruhani Satsang' is a living embodiment, and seeks to help all aspirants who aspire after true knowledge -- the knowledge of Realised Truth knowing which all else becomes known and nothing remains to be unknown -- the finale of human existence.

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