Sat sandesh

the message of the Masters

The Perfect Man

O Man, Thou art an altar for the world and
the very soul of the Universe;
Truth Personified, Thou art clothed in Truth,
the very heart of Truth and pointer to Truth.
The entire congregation has come
to seek shelter at Thy Lotus Feet.

As Thou art all love, we have come to partake of Thy love.
Thou art the very roof and crown of the creation,
Thou art the greatest and the most perfect in the creation.
Who else is better than Thee in the world? O' None,
Who can excel Thee in the two worlds? O' None.

All look upon Thee in adoration for Thou art the beloved of all,
Thou art the very purpose and soul even of the angelic host,
All the invisible virtues of the macrocosm are fully manifest in Thee :
In Thy constitution there are all the characteristics of God's plan.

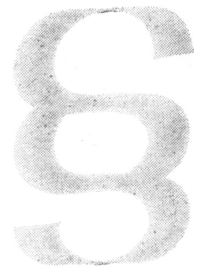
Whosoever looks on Thee, experiences the very spirit of God
Thou art the veritable abode of all the divine virtues.
Where doth one find all virtues and all glories?
All combine to concentrate the Perfect Manin alone.

Should you desire to see God ! witness God's glory in Him,
To talk to Him, to hear of Him, is to attend God.
In the Perfect Man is the true image of God,
He is the veritable God Himself, O' have no delusions.

Ye may find God in the very core of His heart,
His person is the very abode of all
Divine attributes and godly qualities.

Kirpal Singh

Sat sandesh



January 1968 *volume one number one*

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The Master's message

Dear Ones,

I am sending you "Sat Sandesh", the message of the Lord all saints and prophets have been bringing from time to time for the guidance and uplift of man. Kabir says: "I am the knower of the True Home of the Father and have come to give you the message of God."

God's message is:

"I am the Lord of all creation. Man is the highest in all creation. He is next to Me. I have given equal privileges to all mankind. They are born the same way and with the same outer and inner construction. This is the golden opportunity you have been given to know Me. Ever since you were sent down to the world, you have not returned to Me—the True Home—but have stuck fast in the enjoyments of mind and outgoing faculties so much so that you have forgotten even yourself, what to speak of Me. I sent saints and prophets to awaken and to bring you back to Me but you did not care to come. Instead of appreciating their services, you have been molesting them.

"I sent Christ—the Word made flesh—who reminded you vehemently : change your mind, for the Kingdom of Heaven is at hand. Religions came into being to keep the teachings of all such Masters afresh. Religion in its pristine beauty means a living reality. It is a state of universal God-consciousness, in which you live, move and have your being in My loving presence. All your activities or institutions should have been inspired by love of Me. Then there would have been left no stranger, no alien, no hatred, and strifes would have been unknown.

"If you like to seek Me, conquer all fears; this you can achieve only when you shake off attachment for wealth, family, body, as one and all are Mine, and have been given to you to make the best use of them to reach Me. This detachment of heart can only come when you love Me 'with all thy heart, with all thy mind, and with all thy strength.' This is true renunciation which is the highest expression of religion.

"All saints and prophets I sent to the East or West; their lives were filled with the rapture of the vision of the unity of all races and religions in the spirit. The outer world is the expression of the mind. Unless you first establish unity in your hearts, you cannot develop the unity of all men.

"There are two methods by which you can achieve this end:

"One is the interior method of meditation to go into the silence of the heart where flows the fountain of My love, all bliss and joy. You must be reborn; except you be reborn (or twice born) you cannot enter into My Kingdom which is within you. Those who have once drunk the water of life from this fountain are intoxicated for ever and love flows out from them in all its joy and gracefulness to all humanity—overflowing as they are with the love and intoxication of Me—giving vent to 'peace be unto all the world under Thy Will, O'Lord.' Mind that it is not religion that failed you; it is you who have failed religion.

"The second method is to understand the meaning and the purpose of knowledge which in one single thought is 'service' to all My creation—men, beasts, birds etc. The meaning of true life is service and sacrifice.

"So long as you want, first and foremost, to be blessed yourselves and you expect others to minister to you, you will remain stranger to the way of spirituality. When you will wish others to be blessed, you will begin to speed on your way back to Me.

"Let you not be a reformer to whip others into goodness, but be a witness of the Great Love radiating all love in thought, word and deed. Be an example rather than give precepts to others. You are indulging in oceans of talks, but how many ounces of actions ? An ounce of practice is more than tons of theories. 'Wanted reformers not of others but of themselves'.

"Religion decays when forms and rituals become more important than Me (God). The inner light within you fades away giving place to intellectual acceptance of a dogma or creed which you hold tenaciously for the vindication of which you willingly lay down your lives. Religion further decays when neither Me (God) nor the Church rules you, but you become slaves to mammon and material power of the once virile religion; only the form remains ending in selfish ends by the so-called defenders of faiths and contractors of religions.

"You are all dear to Me, sweet children. I advise you all, residing anywhere, to sit together as brothers and sisters and understand each other. Dissolve all differences and misconceptions—you are already one as man, as soul (conscious beings) as followers of the same Master Power and I reside in each one of you as controlling power keeping you in the body. Remove all duality and other-ness. You will be able to sit together only in My name and will realise this unity in Me in the company of saints."

May this lesson go out to the hearts of each one of you on this blessed Christmas Day and New Year Day so that the purpose of life is dedication to the Eternal and the meaning of life is consecration to the Eternal Value of life.

May the benediction of the Master shine upon you for ever and ever more.

With love and best wishes,

Yours affectionately,

Kirpal Singh

From the editor's desk

WITH a deep sense of gratefulness to the Almighty, we have great pleasure to announce that with the blessing of the Master, Kirpal Singh Ji Maharaj, Ruhani Satsang, Delhi, will now publish in English Sat Sandesh, the Message of Truth or the Message of the Masters. Already we have two organs—one in Hindi and another in Urdu—for the dissemination among the people of the thoughts and teachings of the Master. As there has been persistent demand from the English-knowing people in the West as well as in the East for Sat Sandesh in English, it is thought fit to cater to their needs by introducing a new series in this form.

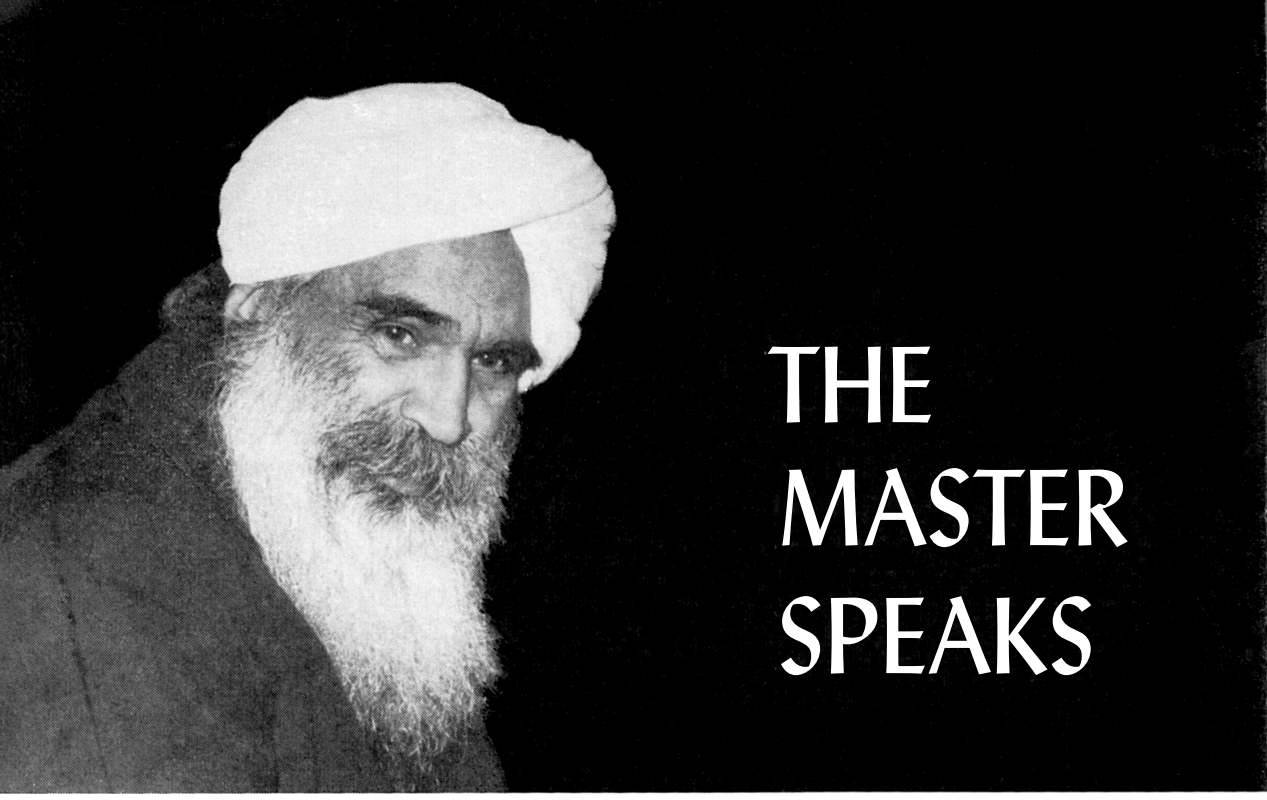
The teachings of the Master are well known all the world over. As President of the World Fellowship of Religions from its very inception in 1957, he has travelled extensively in the East and West, carrying the divine message of Truth, as given by Baba Sawan Singh and all other Masters. "Know thyself and know thy God" is his ever recurring theme and "how to do it practically" is what he teaches, demonstrates and reveals to those who come in contact with him.

The Master belongs to the world and the world belongs to him. All religions are his and yet he stands aside from all religious rigours and doctrinal dogmas. The various socio-religions, as we have them today, provide ethical and moral bases which, more or less, are common to all and it is on these essential unities underlying them that the Master builds the golden edifice of spirituality, no matter wheresoever and howsoever the different religions originated and what man has made of them after the passing away of their founders. Leaving the fossilised rigidities and encrustations brought about by time, he strikes at the live roots beneath them and places the eternal values of life- self-realisation and God-realisation—before the public, making them more and more as fresh and fragrant as they were when founded centuries ago—elastic, eclectic and vibrant with life.

Spirituality in its intrinsic essence is the mother of all faiths and religions. It is not an institution nor a creed nor does it call for blind faith. Seeing is believing and this direct and immediate experience is above all knowledge: bookish, intellectual or otherwise. True knowledge is had by the soul in a transport or rapport and is independent of the senses. It embraces in its fold the totality of His Being. How to get at it in the laboratory of the man-body is the only objective for which Ruhani Satsang stands and invites all, irrespective of individual religious beliefs and territorial affinities to their customary and institutionalised modes of living, fixed, as they are, on considerations physical, geographical, ethnological and the like. Without entering into intricate metaphysical complexities and philosophical polemics, the Master simply helps one to rediscover in one's self the strands of life now lost in the mighty swirl of the world and ceaseless activity on the plane of the senses; making each one truly religious in one's own religion, whatever it be.

To establish a common forum where people of different religions could meet had always been the desire of the Great Master, Hazur Sawan Singh Ji Maharaj, and we have now the much-needed common ground in Sawan Ashram, named after that great sage. It has centres all the world over and countless people are deriving spiritual benefit from its founder director—Sant Kirpal Singh—whose service to the cause of spirituality has been recognised throughout the world.

May the blessings of Hazur help us in this venture and help all seekers of Truth, for that is our fervent desire.



THE MASTER SPEAKS

Chastity and forgiveness

THE supreme ideal of human life is the realisation of God. Religions were made to perpetuate the teachings of great souls who had attained enlightenment. They have left an account of their personal experiences for the guidance of posterity. They have all said that God is omnipresent. Whatever we see around us is undoubtedly His manifestation, but the question is how to see Him?

"The Lord's Word is all pervading.
There is no place where His Word does not exist."

—*Jap Ji*[1]

We have seen the glimpse of God."

—*Gurbani*[2]

One can experience God only by rising to His level of super-consciousness. Although the atmosphere is full of microbes, nothing is visible to the naked eye. Does that mean that there is nothing in the air? We can see thousands of tiny objects through a microscope. Now, there are two possibilities. Either whatever is present in the air is made to magnify so as to correspond to the visual level of our eyes, or our vision should become so subtle as to see these tiny germs clearly. So, it is impossible for us to see the highly subtle and indescribable Lord with our physical eyes. When we are able to develop super-consciousness and subtlety of His level, we can have some experience of Him. The question is one of developing the Third Eye. Who can open the inner eye? Only the Master's grace can do it.

"Through the grace of a Godman,
You will see the temple of the Lord within."

—*Gurbani*

The human body is the temple of God. In order to attain super-consciousness, one has to withdraw from all the physical attachments. So long as we remain identified with external objects, we cannot assume a subtle form. Tulsi Sahib[3] says: "The Lord dwells within us, but we remain ignorant. Cursed is such a life". Even after getting human life, if He is not manifested within, it is a great curse because we can accomplish this task only in human life. "O Tulsi ! the whole world is suffering from cataract."

Doctors do not give vision to cataract patients. They only remove the thin membrane covering the pupil of the eye. Similarly, the Lord is within us. He is our controlling power. The entire universe is His manifestation. He can be realised within, but not before our subtle eye is able to pierce through the darkness within.

Tulsi Sahib and Shams-e-Tabrez[4] both have said the same thing: See the Lord with your own eyes and hear His Eternal Music with your own ears.

If we see through the darkness inside, we can experience the divine Light. Tulsi Sahib says that you will not be able to penetrate through the darkness without the help of a perfect Master. In this lies the greatness of a Master Soul, who can dispel our darkness and give us the inner experience of divine Light. This is possible when our attention is withdrawn from outside and we rise above body-consciousness. This is not easy. Despite years of meditation, past sages and seers could not always get this experience (of divine Light). They used to practise *Kumbhak* (Hatha Yogic exercise) and after passing through the six ganglionic centres, got a little inner experience in the centre of the two eye-brows. This practice takes hundreds of years.

"Only the all powerful Master can pull the soul up,
He alone can free us from the prison of oblivion."

— *Swamiji*[5]

Who can rise above body-consciousness? One who is unattached and is not engrossed in sensual pleasures can do it. Only such a person can easily tap inside. Ethical and chaste life is, therefore, very essential. Even if the Master by his own grace lifts someone, whose life is not pure, above body-consciousness, the latter will not be able to withstand it. It is crystal clear that there are two main obstacles in the way: passionate desires and anger. To lead a chaste life is not enough. We have to overcome all desires. In anger the soul flows out. Self-indulgence and anger lead to various other vices. Unless these two enemies are disciplined first, others—greed, attachment and egotism—cannot be controlled. One who succeeds in conquering all these five enemies is free from suffering. The senses derive their power from the mind and the mind from the soul. If our attention is concentrated at the seat of the soul, the senses become powerless.

Saints show us the way back to God through Surat Shabd Yoga. Where is the seat of the soul in the body? At the time of death, the soul withdraws behind the two eye-brows after leaving the lower regions. Anyone who is able to withdraw his sensory currents at this point in his lifetime can open his inner eye. But, this can only be done through the grace of a perfect living Master. First, the Master helps us in withdrawing our attention from external worldly objects with which it is identified. In this body—the temple of God—dwell both we and our Controlling Power. The Master has great power to pull the soul above the plane of senses

to the seat of the soul. He opens the inner eye. Thus, the spiritual aspirant has a first-hand experience and does not require any other evidence.

"Until I see the Truth with my own eyes,
I cannot be fully convinced of what the Master says."

— *Gurbani*

Unless the senses are controlled, the mind is stilled and the intellect too is equipoised, the soul cannot realise itself. Gyan Yoga will not be of much help. We only draw inferences to acquire knowledge. But, the true knowledge has to be experienced. Only an adept who has had a first-hand experience can give you a taste of it. Similarly, only one in whom the divine Light is manifest, can show you Light. Intellectuals and religious preachers cannot do this work. True inner experience can be given only by the grace of a truely competent Master. By infusing his own life-impulse, he puts us on the spiritual path and then unites us with the Power of God. One who has subdued the senses qualifies for the divine grace.

Cravings and anger can be controlled by cultivating chastity and forgiveness. If you go into details, you will find that these are our main hurdles. If you were to listen to someone silently, you will find that he talks of his passionate desires, petty jealousies, factions, enmities, recriminations, etc. He will over-rate some and under-rate others. These vices must be dispensed with. Prophet Mohammed has said: "If you can control the two sense-organs, namely, one between the two lips and the other between the two thighs, I shall stand surety for you in the Lord's Court." We simply read or hear these words but never go deeper into their meaning. If these two virtues were cultivated, it would be a great blessing. In the absence of these virtues, meditation is hampered. This is the main object of my laying stress on keeping a diary. The first column in the diary is for *ahimsa* (non-violence) and forgiveness. Even if someone harms you, forgive him. Do not injure anybody's feelings. One who practises *ahimsa*, would not tell a lie, cheat others or have ill-gotten gains. Now let us see what saints have said on the subject.

Chastity and forgiveness are the two basic and noble virtues of all. If we acquire these virtues, we will be successful in our meditation. Christ says: "Suffer the little children to come unto me,...for of such is the Kingdom of God." Children are endowed with these two qualities. They are totally indifferent to sex. They never mind even if they are naked. If they go astray, we (parents) are to blame. If they fight with each other, they soon reconcile their differences. Let us become like little children and we will be successful in our meditation. A competent Master, by virtue of the God-Power working in him, turns away your attention from outer pursuits, pulls it above the plane of senses and opens the inner eye. He gives to the spiritual aspirant some capital of inner experience, which is his grace, but it is our responsibility to preserve it.

Ibrahim Adham, King of Bukhara, once went to Sant Kabir[6]. He served his Master (Kabir) day and night. Mother Loi, one of Kabir's disciples, one day praised Ibrahim for his selfless service to the Master and felt that Ibrahim had become a deserving devotee for the spiritual gift. Kabir remarked that Ibrahim had not yet attained maturity. To prove this, Kabir asked her to throw rubbish on Ibrahim's head from the top of the house and then listen to what he had to say. She did so. At this, Ibrahim said that he would have dealt with the mischief-monger properly had he been in Bukhara. When Kabir came to know of



The Master addressing a large Satsang congregation at Sawan Ashram, Delhi.

Ibrahim's reaction, he said that the latter had not got over his pride of kingship and egotism and as such he was not mature enough for initiation. After some time, Kabir told Loi that Ibrahim had become ripe for the gift of spirituality. As she had not noticed any appreciable change in Ibrahim, she wanted to know the criterion for this verdict. This time, Kabir asked her to throw night-soil on Ibrahim. She did so. To her surprise. Ibrahim said: "O God ! I am even worse than this." Remember, one whose heart is full of compassion for others, who wishes well after having been hurt and prays even for his enemies is known as a Mahatma (great soul).

Christ was asked as to what should be the code of conduct in life. On enquiring about the injunction of Moses in this regard, he was told: "An eye for an eye, and a tooth for a tooth." At this Christ remarked: "It was because your hearts were hardened that he gave you this injunction." When asked to express his own opinion. Christ said: "Love thy neighbour as thyself." When further asked how enemies should be dealt with, he replied: "Love thy enemies." Jealousy, malice, calumny, backbiting, falsehood and fraud can be overcome by love. Unless these vices are given up, there is no way out. Even good preachers and reformers are found wanting in chastity and forgiveness. They indulge in recrimination, falsehood, fraud, hypocrisy etc. What is wanted is cultivation of forgiveness. If we develop child-like qualities, we can reach our Goal. Now let us listen to what Sant Kabir has to say about purity of life: "When chastity and forgiveness sprout in one's heart, the invisible Lord becomes visible. Without chastity one cannot reach Him. Empty words are of no avail."

Kabir says in very clear words that chastity and forgiveness are the two pre-requisites for God-realisation. Without purity of life, all sermons or learning are of no use. Chastity means purity of thoughts, words and deeds. Chastity is life and self-indulgence is death. Forgiveness is difficult to practise. Outwardly we

pose to be humble, but inwardly we do not hesitate to harm others.

I remember an incident in my life. Long ago, my wife was relieved of her purse at a railway station. The police caught the thief and the purse was recovered from him. I was asked to lodge a report at the police station. I told the police it was unnecessary as the purse had been found. But on their insistence, I had to go to the police station, perhaps for the first time. I told the officer on duty that I was not interested in reporting the matter, but he would not agree and the report was ultimately lodged. Later, I had to go to the court as a witness. The police officer talked to me on this issue. He felt that justice must be done, but I contended that there were two aspects of the law, one justice and the other compassion or mercy. I emphasised that even after justice had been done, bitterness would remain. Whereas, through mercy he could be forgiven. Compassion leads to mercy which in turn leads to non-violence in thoughts, words and deeds. Anyway, when I appeared in the court, I requested the magistrate that if he could let the accused off on some ground, I would have no objection. The magistrate, after satisfying himself that there was no record of previous conviction against the accused, ordered his discharge with a warning. As a result, the accused and his relatives always remained grateful to me. What a tremendous effect forgiveness has! Justice could never produce this effect. Forgiveness is the greatest of all virtues. So is purity of thought. But alas, all our time is spent in tensions and petty squabbles. We find it difficult to pardon others. Remember, only a brave man can forgive others, not a weak person. Indirectly, we remain busy in condemning our opponents. Such persons can never realise God.

All learning and religious pursuits are of little significance unless the qualities of chastity and forgiveness are thoroughly understood and cultivated in life. Because of these two virtues in children, saints always have a great love for them. God does not dwell in the skies, but is within us. Unless proper background is developed, spiritual advancement is not possible. Kabir now explains in greater detail what chastity is: "One who is chaste is greatest of all and is a store-house of all virtues."

Chastity is the main source of all virtues. It is rare to come across a really chaste person. Nearness to such a pure soul produces a soothing effect and even his reflection causes awakening. It is not an exaggeration. By virtue of ethical life, the body of a celibate is charged with the divine grace, tranquility and fragrance. Chastity is thus a great blessing. "Chastity brings all the treasures of the three worlds (physical, astral and causal)."

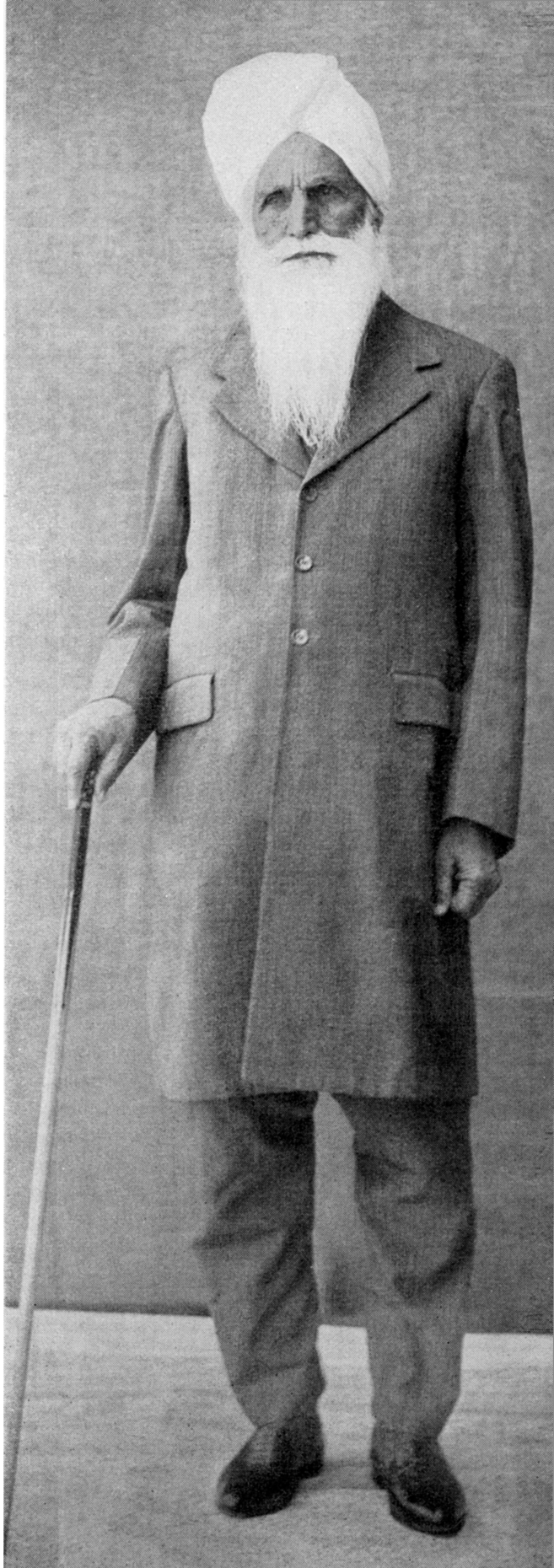
You may ask as to what should married persons do. In olden days (in India), people used to observe continence for the first 25 years. Thereafter, having assimilated religious scriptures, they would settle down as householders for another 25 years. Having got one or two children, they would leave their homes to enter "Vanaprastha Ashram" for another period of 25 years; during which they would devote themselves to achieve the ultimate Goal of life—realisation of self and God. After reaching the Goal (in Vanaprastha Ashram), they would become Sanyasis—those who renounce the world completely and wander from place to place to preach religion.

The real significance of marriage is to have a life partner who could stand by you under all circumstances—in pleasure and pain, in riches and poverty. Both should co-operate in striving to realise God. To go on producing children is not our aim. "If a woman has to give birth, she should bear a saint or a philanthropist or a great warrior. Otherwise, it is better

if she remains barren and does not waste the divine Light."

Our forefathers generally used to lead more disciplined lives, but now there is little restraint. I have to say this because of the deplorable condition in which we are. The world population is increasing at an alarming rate of 90 a minute. We can well imagine the population problem after 20 or 30 years. So, it is all the more necessary for us to cultivate continence. Christ has said: "Husbands should love their wives as Christ loved the church." Swami Ram Tirath[7] has also emphasised: "Unless husbands and wives love each other as brothers and sisters, there is no hope for India." Those who are awakened say so. The solution thus lies in leading a life of self-restraint. Even if a person is able to find a perfect saint who can give the disciple a first-hand spiritual experience, progress on the spiritual path is impossible unless we practise chastity and forgiveness. We should, therefore, forget the past and start leading a clean life from now on.

"There is no dearth of scholars, religious and disciplined people, but we seldom come across a really chaste person." Kabir says that there are countless learned men, those who meditate and achieve concentration and those who are benevolent and disciplined, but a celibate is rarely to be found. I have come into contact with the heads of almost all religions, but only a few lead a life of celibacy. A celibate can reach his real Goal without making much effort. One who practises both forgiveness and chastity, has nothing to worry about and will realise God. Let me give my grandfather's example. He was a clean-hearted man. He would not nurse any grievance



Hazur Sawan Singh Ji Maharaj

against anyone. He became a widower at the age of 25. He never married again, although he lived for more than 100 years. A day before his death, he told some people that he would be leaving the world the next day and if they wanted to convey any message to their dear ones in Heaven, they might let him know. Just before his end, some of his relations asked him to utter the name of God, but he said that "God is permeating throughout my body and I am going straight to Him." I am talking of chaste ones. Such people have an innate feeling about the presence of God.

"Those who have complete faith in God,
They enjoy the quintessence of true knowledge." —*Gurbani*

You may go on meditating all through your life, but unless you practise chastity and forgiveness, it will not bear any fruit. Anger causes excitement. Most of the ills are psycho-somatic, being the result of emotional disturbances caused by hatred, animosity and worry. Saints always lay stress on the basic essentials of life, but alas, we do not pay heed to them.

"Chastity is the ocean of happiness, none can fathom its depth. Without the Word none can be called a Sadhu (disciplined soul); without capital there cannot be a money-lender." Kabir says that chastity is the ocean of happiness. It is so deep that none can measure its depth. But only the Word-personified saints can realise it. The Word would become manifest where there is a life of continence.

"One who loses semen, loses everything."
—*Nanak*[8]

A person who practises celibacy and forgiveness can realise God and can truly be called a sadhu. These two virtues are of prime importance and wherever these exist, other virtues come in of their own accord. Such a person by constant contact with the inner sound-current (Shabd) becomes a store-house of all virtues.

One who has found a Master, but has not become his mouthpiece (Gurumukh), has not yet freed himself from lusts of the flesh. After having found a Master, one must develop receptivity towards him. Who is a Gurumukh? One who has no wish of his own and lives in the will of the Master. Such a person is automatically relieved of all sorts of passions. As the Master is an embodiment of chastity, chastity radiates from him and penetrates into the disciple the moment he thinks of him. He is full of compassion and forgives all. Only a Gurumukh can escape from all kinds of indulgences since he abides in the Word of the Master.

"If ye love me, keep my commandments."
— *Christ*

Hazur Sawan Singh Ji Maharaj used to say: "We hesitate to commit an impious act in the presence of a child. How dare we ever do so if we realise that God with in us is all-seeing."

The Master is an embodiment of the Word and gives us a contact with It. By listening to the Eternal Music and seeing the divine Light, one gets inner peace.

"Mind gets docile by communion with Naam."
— *Gurbani*

Upanishads state that by attaining the Word, we attain all.

"So long as man has animal passions, he cannot be a Gurumukh. When the Satguru resides within, the disciple is free from lusts." As you think, so you become. If your mind constantly dwells on a chaste person, you will unconsciously attract and imbibe chastity. Kabir says that one who becomes a Satguru incarnate would automatically rid himself of all desires. In the first place comes His sweet remembrance. The next is His manifestation

within. One should, therefore, exercise great caution in adopting a Master. If he is really an adept in the science of soul you can achieve salvation. Otherwise, if you concentrate on the form of a so-called guru, you may at the most become like him.

You might have heard of Dadu Sahib.[9] One day he was going bare-headed. Someone, knocking him on the head, inquired: "Where is Dadu's house?" He replied: "Go this way and you will find him inside the house." To his consternation, he found the same man (Dadu) sitting in the house. The visitor felt ashamed when he realised that he had insulted the saint. Dadu Sahib said it did not matter since even an earthen pot of insignificant value is purchased after the buyer has made sure of its serviceability by knocking it all over.

"A Master should be choosen after thoughtful consideration just as water should be taken after filteration."

A perfect Master is a rarity. The world is full of so-called gurus, while there are only a few really competent Masters. Such Masters alone are described in the Vedas and other scriptures as sages, saints and great souls for they are Word-personified.

"Word was made flesh and dwelt amongst us."

—Christ

He who can give you a first-hand experience of the divine Light and celestial Sound is a true Master.

"Through association with a saint, the power of God becomes manifest within."

"A saint bestows the essence of esoteric science."

—Gurbani

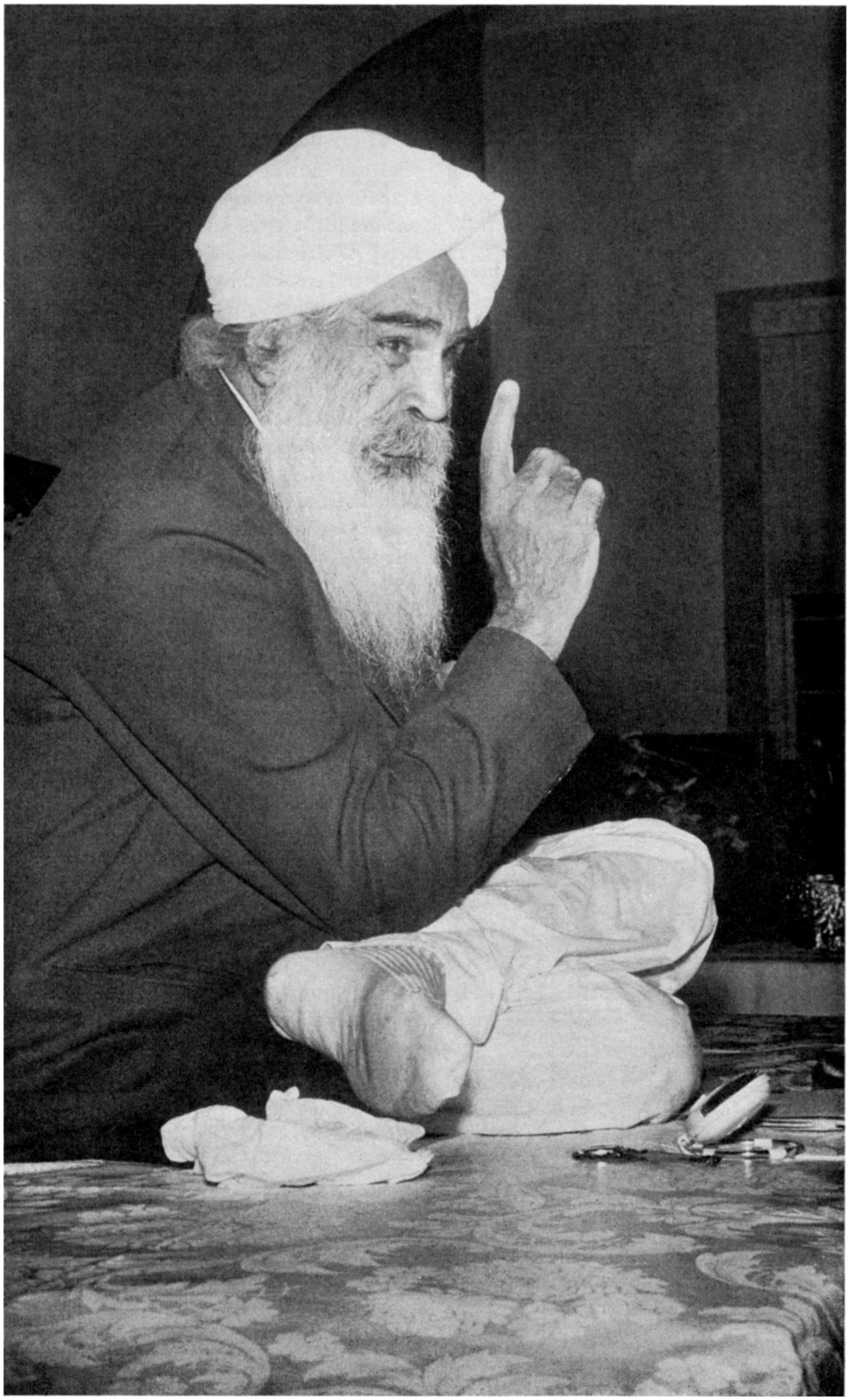
Anyone can lecture, sermonise or give a religious talk, but practical inner experience can be given only by an awakened soul.

"Only an alert and wide awake person can practise chastity.
The thieves of sensual desires cannot rob such a person."

It is only an alert and conscious person who can cultivate chastity and can attain higher consciousness. By practising chastity one gradually rises into cosmic consciousness. When consciousness dawns within, one is not troubled by the sensual thieves—we are being robbed by five deadly passions. In the absence of chastity and forgiveness, a thick wall of darkness comes over the soul and we are not our own. Christ has described this state as "death of the soul." What is death of the soul? It is the bedimming of the Light-consciousness in us. Attachment to material comforts lowers our consciousness. Consciousness increases with increasing awareness. Where does this awareness come from? It comes by cultivating compassion and chastity. See how important these virtues are, but we do not pay attention to them. We have already been blessed with his grace and also with the capital of holy Naam. Is it not our duty then to safeguard our capital? We should keep his commandments instead of doing mere lip-service to him.

"One who is courteous to one's guests is a great soul; one who offers them a seat is a saint. One who lacks these courtesies is either a heretic or a pagan." Now, all this is about our external conduct. One who is endowed with the two virtues of chastity and compassion would welcome even an enemy courteously. A mahatma (great soul) has this great virtue. He welcomes anyone who calls on him even in the dead of night. Such a person remains cheerful even in the face of death. To observe celibacy in youth is a great thing. People usually postpone it for the old age.

(*Continued on page 27*)



Sant Kirpal Singh

Bhadra Sena

KIRPAL—the "Gracious One"—proved a prophetic name for one who was destined to become a perfect Master to manifest the Divine Will and to bestow the supreme gift of Naam, the Word, on thousands of *jivas* in the East and in the West.

Kirpal was a precocious child and he showed signs of spiritual awareness at quite an early age. As a child of four he evolved a technique of meditation, all his own, and developed transvision and clairvoyance. He was, however, unhappy at this development and prayed to God to make him work as a normal man.

At school, a visiting bishop was amazed at Kirpal's keen desire for God-knowledge and prophesied a remarkable future for the boy who was to bring the inner essence of the Gospel of Christ to many clerics, priests, ministers and high dignitaries of numerous Christian denominations.

From an early age he used to pray to God to lead him to the feet of his Satguru. In 1917, seven years before his physical meeting, Kirpal Singh began to see the radiant form of his Master, Hazur Sawan Singh Ji Maharaj, in his meditations. At first Kirpal Singh was under the impression that the radiant being was Guru Nanak, founder of the Sikh Religion. It was in 1924 that Kirpal Singh happened to meet his Master at Beas (Punjab). To his amazement Kirpal Singh beheld the same exalted personage whom he was accustomed to meet on the inner planes. Kirpal Singh had found his Living Master.

Kirpal Singh devoted himself wholeheartedly to the task of perfecting himself and worked incessantly and indefatigably for 24 long years under the guidance of his Master, who was constantly preparing him as his true successor. As early as in 1927, the Master authorised Kirpal Singh to conduct Satsangs at Lahore, Rawalpindi and various places in the country. Hazur used to declare in Satsangs: "Go to Kirpal Singh for spiritual guidance." This is patently indicative of true sonship to his Master. In 1939, the great Master made Kirpal Singh initiate over 200 persons in his own presence at Beas. Many of those initiates are still alive.

Kirpal Singh wrote two volumes, each of about 1000 pages, entitled *Gurmat Sidhant*, every word of which was approved by Hazur, who described *Gurmat Sidhant*, as a "Treasure of Divinity." Kirpal Singh humbly requested the Master to issue these volumes under his (Hazur's) own name as it was written under his impulse. The Master graciously granted the request.

On October 12, 1947, Hazur called Kirpal Singh and said: "Kirpal Singh, I have allotted all my work except the spiritual task of Naam-initiation. That I entrust to you today so that this holy and sacred science may flourish." One evening in February 1948, Hazur said: "Kirpal Singh, I have done half your work and have given Naam to over 150,000 persons and the rest you have to accomplish."

On the morning of April 2, 1948, the day the great Master, Hazur Sawan Singh Ji, left the physical world, standing by the bed-side of his ailing Master, Kirpal Singh prayed: "Master, you are above

bodily comforts and discomforts, but we helpless beings cannot endure the sight of Hazur's sufferings. You are all powerful. We shall be grateful if Hazur graciously removes this indication of disease and suffering."

Prayer succeeds where all human efforts fail. When Kirpal Singh opened his eyes after the prayer, Hazur's body was in a state of perfect repose. Hazur opened his radiant, mercy-showering eyes, filled with divine love, and glanced at Kirpal Singh, who bowed his head in solemn adoration and said: "It is all Hazur's own benignity." The Master kept gazing into the disciple's eyes for three or four minutes. Kirpal Singh was thrilled and experienced an indescribable bliss never known before. Thus the spiritual power passed from eyes to eyes in accordance with the age-old tradition. Thereafter the ever-shining eyes of Hazur closed, never to open again.

The physical separation from the Master is too much for a Gurumukh disciple. It was more so for Sant Kirpal Singh who was reared and brought up for the purpose of regenerating mankind. The passing away of Hazur Sawan Singh Ji had created a deep void in his life. The world had all of a sudden turned gloomy and desolate. There was nothing left in it to hold him on to it. He retired to the far off sylvan retreats of the Himalayas, the perennial abode of the Rishis from time immemorial, to spend the rest of his days in solitary seclusion.

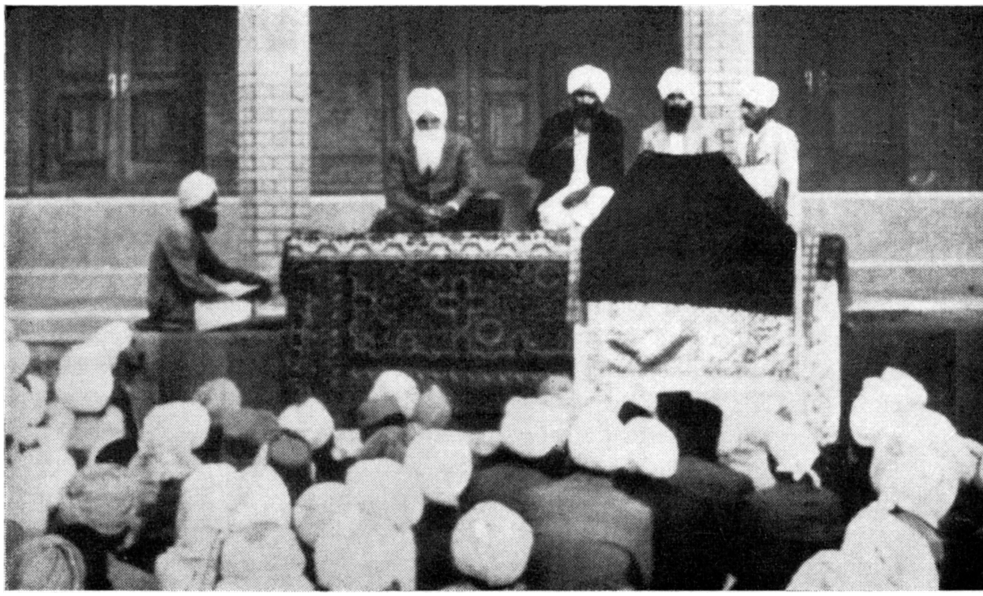
But no one is his own. There is a great power working in the affairs of men —men of destiny in particular. How long could he remain apathetic to the sore needs of his Gurubhais (brethren-in-faith) now left orphaned and woebegone. There was no one to whom they could look for comfort and seek guidance, particularly when most of us, basking in the benevolent sunshine of the great Master, never for a moment turned inwards and revealed his divine presence within.

This state of sheer despondency and utter desolation had had its effect. The sea of divine compassion heaved up in commotion. Then came to him a call from within—a clarion call from the great Master—to go back into the field of activity, to attend the dire needs of his disciples in distress, to further the cause that was his and for which the Great Master had trained him for well nigh a quarter of a century and, last, but not the least, to build a common forum where heads of all religions could meet in loving fellowship as children of one God.

A loving disciple has no choice of his own. He has to work within the framework of divine plan as a conscious coworker with the All-pervading Power. This led to the founding in 1948 of Ruhani Satsang (a field for the efflorescence of spirituality, pure and simple with no fixations as are commonly found in religions originally revealed but subsequently sealed in the spiritual texts). It was followed in 1951 in the establishment of Sawan Ashram, after the name of his spiritual mentor, to serve as a common meeting ground for all interested in partaking the quintessence of different religions.

The Ruhani Satsang has centres spread all over the country and abroad at various places on the continent of Europe from Hellas to England, and in America across the Atlantic from Canada to Mexico and South America, where people are getting spiritual benefit through the grace of the Master. All this vast network of friendliness and goodwill leading to reintegration of mankind was brought about by two world tours undertaken by the Master; one in 1955 and the other in 1963-64.

In 1957, as a result of the deliberations by the heads of different religions of the world, gathered in the Conference of the World Religions, the Master was unanimously elected President of the World Fellowship of Religions. Since then he is successfully piloting the



Hazur Sawan Singh Ji had asked Kirpal Singh to hold Satsangs from 1927, three years after his initiation. In this historic picture, the living Master, sitting on the dias next to Hazur (first on left), is seen giving a discourse at Rawalpindi.

gigantic task of unifying the apparently divergent religions all the world over by presenting in a scientific way the essential unities on the level of man, spirit and God. Based, as these are, on the ethical and moral code of conduct which, more or less, is the same and prepare man for the ultimate task of spiritual rehabilitation, leading to self-knowledge, God-knowledge and practical experience, direct and immediate, of the spirit within, as a separate entity from the clayey mould without, and then rediscovering the strands of life, the primal manifestations of Godhood, adroitly holding together the too entirely disparate entities—the material body and the living spirit—in a musical unison. This unique message the Master has carried to the people of all ranks, from the humblest to the highest, to the Heads of States, statesmen and administrators, pontifices and prelates, the leaders of political and religious thoughts and beliefs so that they may lead the people aright in the path of righteousness and become useful members of the body politic with a thorough grounding in God and in God's ways.

The Master is a prolific writer, gifted with a facile pen wherewith he deals with the abstract and abstruse science of the soul and esoteric problems which ordinarily defy human understanding. One who has seen the Reality directly can with authority expound the otherwise inexplicable problems and reconcile the apparently irreconcilable doctrines and dogmas with a lucidity that is all his own. Most of the works of the Master have been translated into many languages, particularly Greek. German, French, Spanish and English. *Gurmat Sidhant* is his monumental work running into thousands of pages.

"The wind bloweth where it listeth but no one can tell whence it commeth and where it goeth: so it is with one born of the spirit". The tidal wave of the spirit as it sweeps and surges knows no limit and proceeds on and on without any let

(Continued on page 26)

The transformation of man

Dr. George Arnsby Jones

IN his quest for the ultimate Truth of life, man usually finds that he if faced with three fundamental questions:

1. How can he discover—or know—the ideal Ultimate, or God?
2. How can he attain the values which serve the spiritual ideal of God?
3. How can he present a theology—or world view—of his spiritual Ultimate which relates to the entire universe?

Obviously, these are the fundamental questions which underlie the search for spiritual truth, and, through the ages, great thinkers have endeavoured to answer these questions in many ways.

Whilst there are fundamental differences between the expressed theology of each major social religion, and it would be foolish to ignore these differences of expression, there has been a tendency in them all to recognise the concept of monotheism: one supreme Being ruling the universe. The Hebraic statement: "The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might!" is echoed through the primary statements of the world religions. In the 14th century B.C., Pharaoh Ikhnaton exhorted Egyptians to worship only the one supreme deity. He took the sun-god Aton as the visible symbol of the supreme Being; but this was not paganism, the people had to see something tangible in order to worship the supreme Being. Today, we accept far greater abstractions than did the ancient peoples, but the fact remains that the basis of revealed religion must be in seeing. To paraphrase the words of Plotinus, we must catch "the sublime vision."

Even with the multiplicity of secondary gods, the oriental religions always posited a supreme Being at the head of a great hierarchy of beings. This attitude does not differ essentially from the picture of God, given by Judaism and Christianity, as having unlimited being, with infinite divine attributes and characteristics. The world religions, in their different ways, have answered question number three by creating theologies or world pictures in various attempts to show how the Ultimate relates to the entire universe and to all created things. In fact, it is the very magnitude of these world pictures, in the multitude of religious scriptures, that prevents sincere truth seekers from seeing any fundamental unity of religious beliefs. Also, most religions carry a significant body of laws and moral injunctions in their scriptures. These laws often reflect more of a national or racial difference than a religious one. For example, the attitude towards women expounded in the Christian, Jewish, Muslim, and Hindu scriptures—not to mention many others—are decidedly different. Thus, if the seeker bases his religion only on its many, and often conflicting, moral and ethical precepts, he will find that the great social religions differ a great deal from one another.

However, if the avowed aim of religion is to bind man back to his fundamental reality, then, in this simple statement, there is a meeting point for the world faiths, although it is a difficult task to persuade priests, rabbis, ministers, bikhus, and other holy men of different

faiths precisely what is meant by this "binding back to the ultimate Reality." A Buddhist bikhu will surely not mean precisely the same thing as a Catholic priest or a Jewish rabbi, to cite a reasonably possible situation in which all three can meet in the fellowship of discussion. Question number two, then, is approached differently by practitioners of different religions. Of course, some of these practitioners would not agree to the nature or purpose that is symbolised by an Anglo-Saxon word—God. Nevertheless, these practitioners again often find a meeting point in the means that they take to gain the ends of their religious beliefs: prayer, contemplation, meditation, and other spiritual disciplines. They will then endeavour to answer question number three by using similar techniques, even if their religious beliefs and loyalties are different.

We have seen, then, something of the way that religions try to answer our preceding questions, numbers two and three. The first question is, of course, the basic one, and the most difficult, for it is in the supposition of the existence of God, the ultimate Reality, that the other questions have any validity at all. In what is called the ontological argument for the existence of God, such a Christian divine as St. Anselm, the eleventh-century Archbishop of Canterbury, brought the concept of God into the following formula: "a being than which nothing greater can be conceived." By the word "greater" St. Anselm meant "more perfect" and not necessarily "greater" in a spatial sense. The sixteenth-century thinker Descartes, known as the father of modern philosophy, reformulated this argument in more philosophical terms. But since Descartes's time there have been many new arguments on the nature of ultimate Reality, ranging from the statements of Emmanuel Kant to the pronouncements of Bertrand Russell. In our own century philosophers have shown that language, whatever we do with it and however we use it, is inadequate to predicate any "reality" at all—let alone the ultimate Reality. In fact, these great thinkers, in their own way, have reached a conclusion which has been propounded by the greatest mystics and holy men through the ages: language is ineffectual in the understanding of reality. Again, to paraphrase Plotinus: "words can only point the way towards the Vision; it is at that point where each one must see for himself."

The spiritual aspirant is given a mandate to "see for himself" by the true Satguru, or spiritual mentor. He is embarking on a journey that he believes will answer the three questions which were posed at the beginning of this article; he believes this sincerely, and he knows that to see, to hear, and to experience the reality of God must be the final answer for the individual, after all the examination and studying of the scriptures and philosophies of the world have availed no actual experience. Such studying may put him in the right frame of mind for his personal "journey of the soul," but he should always remember that whatever questions have been answered by his own experience, these same questions still remain for others. Discipleship on a high spiritual path does not automatically give the aspirant a mandate to pontificate, preach, or "instruct" other people on what he considers as the "one and only true path to liberation." If the disciple is aware that his own words, no matter how illumined his own inner experience will be, carry the seeds of error and illusion, then he will perhaps be a little more humble and let his actions—and not the loud verbal noises which issue from his lips—give a living testimony to the fact that he has found the "waters of life."

(Continued on page 26)

The need of a Master

Kirpal Singh

THE formless God pervades the universe in the form of *Shabd* or the Word; but we cannot feel blessed unless we are enabled to contact It within.

The entire atmosphere is charged with electricity but one cannot derive any benefit from it so long as one cannot reach out to an electric switch that controls the energy coming from the power-house.

Once this contact is established, it gives us light, hot or cold breezes as one may need, and helps us in innumerable ways—in sweeping the house, cooking our food and the like.

In exactly the same way, if one could but reach out to some human pole where God's energy in the form of *Shabd* is manifest, one can become truely blessed and reap a rich spiritual harvest beyond all measure. Saints, prophets, seers and master souls are such manifested poles, that irradiate God's light, life and love.

They are the children of Light and come to give Light to the world which is steeped in utter darkness. They are *Shabd* personified and, so to say, polarized God within the world.

> Holy men of God spake as they were moved by the Holy Ghost.
>
> — 2 Peter 1:21
>
> The spirit of the Lord spake by me, and His Word was in my tongue.
>
> — 2 Samuel 23:2
>
> Thy Word is a lamp unto my feet and a light unto my path.
>
> — *Psalm 119:1-5*

Satguru or the Master of Truth is then the pole wherefrom God's energy works for the Divine Will. This energy or *Shabd* is the subtlest form of the Great Unknown and the Unknowable. It is through the Satguru that one can know even this much and come into contact with *Shabd*.

It is from the physical that we move to the subtle. The Master and the Master's Sound Current are the means to the end. They alone can lead the spirit Godward. The Master solves for us the mystery of God and saves us from the tentacles of mind and matter.

His long and strong arm pulls a spirit out of body and mind consciousness and makes it Spirit-Consciousness by linking it with the Sound principle.

The Radiant Music next leads the spirit to the source or region from which It is emanating. The Master and the Sound Current are not two different entities; they are but two aspects of the same thing.

As he works on the physical plane, he has to assume and work through a physical vehicle, without which spiritual instructions cannot be imparted. But as soon as he disengages a human spirit from the various sheaths and coatings, he also assumes and works through a subtle form—luminous and resplendent.

This process goes on until the spirit of man becomes identical with that of the Master. This is the grand purpose for the fulfilment of which Masters come into this lowest region which is so full of misery and woe. Armed with the saving grace of God, in the form of the Holy Ghost—called variously: *Shabd* the Word, *Naad*, *Bani* or *Kalma*—the Master saves such souls as are ripe for redemption and listen to him and work out their salvation by following his instructions.

Unless God comes in the garb of man and dwells among us, we cannot know of God in spite of His imminent presence everywhere.

Someone must churn clarified butter from milk, and strike fire out of the granite blocks, before we can know that butter is hidden in milk and fire in stone. The Word, therefore, becomes flesh and dwells among us, as we learn from the Holy Gospel.

When spirits grow restless from their long exile into the physical plane and helplessly cry out for home-coming and they see no way out of the clutches of *Kal's* all pervading limitations of time, space and causation, "the saving grace of God" is stirred by the piteous appeals and comes into the world in the form of a *Sant Satguru* (Master of Truth) to help them out of the impasse.

It is the living Master who can do this job. No one else can. It is through the 'voice of silence' that he speaks. His is an unwritten law and an unspoken language.

Scriptures, however sacred and authoritative, contain bare references to spiritual regions and record the experiences of their authors, but can neither impart spiritual instructions nor be a guide on the spiritual path.

'The Word of the Master' works as an 'open sesame' to the heavenly regions. He holds the key that unlocks the Kingdom of God, now a lost province to us. It is out of compassion and love for the lost sheep that the Shepherd comes out of his fold, and treads the stony path in endless search, picking up lost souls here and there.

> I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the Light of life. —*John 8:12*

(Extract from "Godman"—pp. 27-30)

O, Formless One

Countless there are that remember Thee, and countless those that love Thee;
Countless there are that worship Thee, and countless those that seek Thee in austerity and penance;
Countless there are that recite from sacred books Thy praises; and
Countless those that, absorbed in yoga, stand indifferent to the world;
Countless those Thy devotees who contemplate Thy attributes and wisdom: and
Countless those that practice truth and charity;
Countless are the heroes that boldly face the foeman's steel; and
Countless those who have vowed silence, meditate on Thee with unceasing love.
What power have I to conceive of Thy wonderful nature?
Too poor, am I, to make an offering of my life to Thee.
Whatever pleaseth Thee is good:
Thou art forevermore;
O, Formless One !

—*Nanak*

World Fellowship of Religions

Baron W. F. Von Blomberg

THE Master says that the World Fellowship of Religions is a common platform to bring leaders of all religions together to create better understanding among them, while Ruhani Satsang is meant for those who want to go deeper to have inner spiritual experience. The WFR now has active groups in England, Paris, Ghana, Berlin and Iran with individual members all over the world.

World religious leaders are beginning to realise that basically all faiths have one and the same object—helping the soul to attain its full evolution. We can have real peace only when this aim is achieved. No matter how we fritter away our time or fight against one another, the human aspiration is so strong and so natural that no other aim or urge than identity with the supreme Being can give us sure guidance in life.

True religion dispenses with suspicions and bickerings and makes the aim of true life clear. The spiritual view of life then comes to the forefront. Genuine peace and happiness are inextricably linked with spirituality. Time and space have necessitated religions taking different forms. With spiritual awareness, we have proper understanding of outer forms, rituals and symbolisms of each faith. This understanding will eliminate hatred prevalent among different religions. All of us know only too well the terrible shedding of blood in the name of religion. The number of religious wars in human history and sufferings caused by them is indescribable. Today we witness injustice, narrowness and cruel behaviour in the name of religion.

One great danger is that in the terrific progress of science and the mastery over nature and its forces, man is apt to look upon himself as omniscient, often mistaking material gains for the ultimate goal of life. Thus we must keep in mind that the basis of religious belief is not material but spiritual.

In a recent visit to the headquarters of American astronauts I came to know that, with the great success of space science, those participating feel themselves coming closer to spirituality and have a recognition of the spiritual forces. In fact, the terrible world destructive inventions today drive us to the spirit as the only protection and the only answer.

We see in these destructive forces the ghost of our own annihilation and thus look for a way out of the quandry. The way out is through the spiritual door—through truth, love and non-violence. We can neither benefit from scientific advances nor escape our doom without spiritual values.

True religion is a man's inner experience. Man know thyself, as Sant Kirpal Singh often says. It is the key to the mysteries of the origin of life and the relationship between man and the supreme Being.

The World Fellowship of Religions brings leaders of world religions together, very often for the first time. Meeting together they begin to love and understand one another. Even if they do not agree, they begin to understand the meaning of each faith. If the World Fellowship of Religions attains only one of its objectives—bringing together world religious leaders—we shall be closer to world peace than ever before.

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's latest book "Spiritual Elixir" for the benefit of our readers.

Q.—*Must we forgive all who have wronged us before we die in order to progress on the higher planes after death?*

A.—We should learn to forgive and forget. This is a golden principle of life for attaining peace and harmony so very much helpful for having a calm and contemplative mood, which in turn will bless us with successful meditations. He who forgives is twice blessed. Taking revenge is cowardice, but forgiving the lapses of others is an act of virtuous nobility. The initiates are advised to take stock of their *karma* everyday before retiring to see whether, during the course of their working day, they have incurred anybody's displeasure or have wronged anybody. If so, they should repent and pray for divine grace. Similarly, if others have in one way or the other done any harm to them, they should be forgiven in the name of the Master. There is a very good example in the Bible, where it is said that before one stands for prayer, he should forgive the lapses or shortcomings of his brother who has wronged him, so that the Father in Heaven may condone his shortcomings. Evidently, we must inculcate such a sense of forgiveness by daily practice. We must forgive all who have wronged us before we depart from this earth-plane, which will be helpful for our soul's progress on the inner planes.

Q.—*Should I avoid, if possible, those who, because of their worldly ways and negative vibrations, cause me to suffer; especially prolonged contacts?*

A.—A man is known by the company he keeps. It is the association which moulds our character, and the spiritual aspirants should be careful in keeping a keen vigil. The worldly minded people are usually engrossed in physical and sensual pleasures and their activities affect the spiritual aspirant adversely. You should know that yours is the way into the Beyond whereas the worldly-wise have their own ambitions of sense gratification. You should carefully avoid uncongenial society in the larger interests of your spiritual progress. Even the reading of obscene literature affects adversely, and, as such, should be avoided scrupulously.

Q.—*Do we, as Satsangis, have a special aim or responsibility?*

A.—Well, as initiates, we have taken on a duty. And with duty there is a definite responsibility. A member of the Ruhani Satsang takes upon himself the most important and the most difficult task in the world i.e.,

enabling himself and his fellow beings to attain self-knowledge and God-knowledge. Thus our aim is knowledge of the beyond. The science of the soul seeks to make the human soul one with God by transcending the physical, the astral and the causal planes of existence. It is therefore quite independent. Outer forms and ceremonies, rites, rituals, sacrifices, fasts, vigils or pilgrimages, are outer practices called *Apara Vidya*. In our Satsangs we should not mix up the science of the beyond with any other kind of movement which deals with something other than this science. So our main aim of life is to know ourselves and to know God. We must never waver from this and in every action we do, we must consider whether it takes us nearer to or farther away from our ideal, and our responsibility is to set a good example for all.

Q.—*Is a disciplined initiate one who attends Satsangs regularly, adheres to the vegetarian diet and devotes time to practices with due regard to self-introspection?*

A.—Yes, these are the cardinal virtues of a disciplined initiate which should be inculcated and assimilated in a state of loving humility.

Q.—*With many social problems facing mankind, should we attempt to study these through higher education and research during the day and spent our late hours in meditation; or, can we turn our backs on these problems and concern ourselves with our search for God?*

A.—The disciplined initiates should endeavour to discharge their worldly duties as a matter of routine to the best of their ability, but with serene detachment. God-realisation should be considered as the only matter of great importance, and all other matters should be attended to seriously, if necessary, so as to grant you an inner satisfaction of having done your part well.

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My search for God

Jerry Astra Turk

WE are very near to God in our child-hood and see through the eyes of innocence. If the adults in a child's life lean towards God, propelling the young soul ever towards the heavenly Father, it is a lucky child indeed.

As a child I always felt a strong urge to fly amongst the fleecy clouds and saw Satdeva Kirpal in turban sitting in a huge chair with the clouds providing a luminous background for his ever-pervading presence. I asked the other small children if they could see God sitting in the sky, but alas, they could not. This made me feel very sorry for them. Even as a child I knew that God lived in a human form somewhere on this sad earth and I had made up my mind that I was going to find him. Instead it was he who found me. I was ready to give up the mortal coil and wished for death so that I could be with him.

My physical birth took place in New York, but the true birth of my spirit took place on July 27, 1958, and this is when I really began to live as immortal soul, not subject to wheel of birth and death, as I had found the Godman who took residence in the holy form of Satdeva Gurdev Kirpal.

Gurdev Kirpal appeared to me in many forms—in the guise of many Masters. He took me in the inner planes and told me I had an alliance with God. I had awaited him for many years. When he did not come, I at last thought that my beloved had forsaken me. I prayed: "If you do not come for me within two weeks, I will take my own life... for I want only you." Within this period, the great Guru Anami Kirpal was walking about my house in radiant astral form, his turban brushing the ceiling.

At that time a dear soul, Tanya Shook, came to me and asked me how I knew so much about yoga. I told her that my father appears and gives me books to read. She looked at me, paused and amused over what I had said and asked me: "Do you know that you must have a living Master to get to God." Of course, I immediately disagreed with her and told her that when I was seeing God Himself, why should I leave him and look upon a Master as God! "No", she said, "they say that you cannot get to God unless one has a Master." I gave her a strong look. Then, suddenly my beloved said: "Tell her to go home and get the picture of the Master." So I told her accordingly.

She complied with my request and was back with the picture within an hour. I took one look at it and cried out: "Don't you know who your Master is?" She looked at me with questioning eyes as though I had gone mad. I was mad indeed but with relief from my grief and longing to find God in a human form. "He is the one I see and talk about, the one who tells me all these things and takes me to the strangest places. He is God", I told her. "Well", said Tanya, "you have to be a vegetarian." "I am a vegetarian, I must have him now", I replied. "No, you are not", she said. "I am", I cried. She asked: "Since when?" I replied, "as of this very moment, nothing, which is not of his law shall I do. I want him and will have him."

The very next day I flew off to Louisville Kentucky to get Godguru Gurugod Kirpal's sacred instructions from a wonderful and dear devoted lady, Mrs. M. Gordon Hughes. I still cannot believe that

Holy God Himself had plunged down His wonderful arm and pulled my feeble and yearning soul out of the jaws of hell to His pristine lap of spiritual splendour.

There is only one cry in my heart now: I shall always love him with all my soul, heart, mind and strength and that I have no other God or gods before him for he is the absolute *Shabda Anami-Purusha* and without him we are but the walking dead.

I see no face before me but my beloved Kirpal.
I hear only one voice, his.
I walk in all places for
He carries me in his heart.
Seeing he is everywhere,
I too am there.
Desiring only him,
I have become desireless.
He is all love,
I too am love.
By abiding within him,
Nothing else exists;
So I do not exist;
Yet am what my holy father Kirpal is.

Sant Kirpal Singh

(Continued from page 17)

and hinderance. The impact of the spirit force on the peoples of the world is so great that they, transcending all barriers—racial and religious, territorial and linguistic—spontaneously come forward to glorify the power of God as manifested in flesh. Do we not see the tremendous change in heart wrought by the spiritual awakening, washing down age-old orthodoxies and all sorts of prides and prejudices born of colour and race superiority? It is a healthy sign to see the people of one faith honouring one of another, born in traditions entirely different from their own, simply because of his service to the cause of spirituality. It marks the turning point in spiritual history that augurs well for a new and catholic approach to religions and their problems which once separated man from man. It is an honour indeed to the country where such savants arise as gain a world recognition and are acclaimed on all hands as their very own. All this miraculous change of heart has revolutionised human thinking and understanding so as to embrace the various nations of the world and credit for this goes to the great Master, Hazur Sawan Singh Ji, at whose feet the Master learnt the science of spirituality and practised the art of living a true life of the spirit, the very soul and substance of all religions.

Transformation of man

(Continued from page 19)

It is the height of foolishness to exhort others to give up their religious beliefs or observances simply because you believe, with however much justification, that the spiritual path you are taking is superior to all others. It may be a superior spiritual path, but to the listener to your words it sounds as if you are just another of the many evangelical "tub-thumpers" who abound on this tiny planet.

The aspirant to the spiritual path of discipleship should have at least some knowledge of the underlying questions of other people's religious beliefs; he obviously should have a theoretical knowledge of the spiritual science which he is undertaking; and if he stands before the public, addressing them in terms of intellectual comparisons and differentiations, he should be able to convey the teachings of the holy science in intelligent terms. It is foolish to inform your audience constantly that the mind is a "snare and a delusion," whilst constantly using the basic tool of the mind: human language. The time has perhaps come when all who profess discipleship to the Satguru, and who profess practice of the holy science, reflect a little upon the responsibilities of discipleship and on the understanding of the questions which underlie all religious and spiritual endeavours. The Satgurus and holy men of all ages have reiterated that men are not transformed by the words which they utter, but by the Word that is of God and is God.

Chastity and forgiveness

(Continued from page 13)

"Those who do not meditate while young, would not be able to do so in old age." As in old age physical disabilities appear one by one, we cannot engage in meditation. One should therefore make a start while young. Saints have said that one who practises celibacy while young is a prophet. This is not a child's play. We simply read these things and forget about them.

We do not forgive others. In the absence of forgiveness, anger, jealousy, hatred, back-biting etc. emerge. Our hearts and minds are contaminated with all such thoughts. We talk of these things and do not hesitate to slander those with whom we are angry. My Master used to say: "All sensual appetites have some taste in them, but what taste comes from slandering others? If there is any, is it sweet, sour, saltish or insipid?" Still every family, society, and country is afflicted with this malady. A devotee, who is an embodiment of forgiveness, has nothing to fear. He will always greet others with love. If someone thinks ill of you, let him do that. In what way does it affect you? Instead, the former harms himself by being angry and jealous. If you retaliate, you will be afflicted likewise. One who considers that the Lord is omnipresent and is dedicated to Him, is not carried away by what others may speak of him. These are the shortcomings in our way to self-realisation and God-realisation.

"Forgiveness extinguishes the fire of anger." Great souls go to the extent of welcoming those who find fault with them. Once a man went to Lord Buddha and started abusing him. When he was about to leave, Lord Buddha remarked: "Brother, listen to me, if the receiver refuses to accept the gift offered to him it would remain with the giver. I refuse to accept the gift you have brought for me."

"If one abuses and the other retaliates,
there would be a shower of abuses.
"But, in case of non-retaliation, the
matter would end." —*Kabir*

"Where there is compassion, there is religion. Where there is greed, there is sin. Where there is anger, there is negation. Where there is forgiveness, there is the Lord Himself."

Compassion leads to forgiveness and greed leads to sin. Greed and attachment mean desire for name or fame. For the fulfilment of one's desires, one becomes jealous of others. One neither becomes good nor bad by other's opinion. Those who indulge in slandering others, are unpaid apprentices of the C.I.D. of God. God and the Master are both within you. One who is true to the Master has nothing to fear, for his heart is pure and purity of heart gives added strength. One cannot realise God unless the mind is equipoised. Anger, jealousy, malice and ill-will, even in thought, fan the flames of invisible fire all round. Kabir says that at a place like this you will find nothing but Negative Power, but where there is forgiveness, there is God Himself. Forgiveness washes clear all inner defilements and leads to peace of mind. Otherwise, anger would provoke anger and accusations counter-accusations, vitiating the entire atmosphere.

"All quarrels and strifes emanate from abuse." Kabir says that bad language is the root cause of all quarrels. You know how the great Mahabharata war started. Just by sarcastic

words. One single sarcastic remark of Draupadi led to the destruction of Indian culture and civilization.

"No power on earth can harm one who is protected by the Guru."

—*Gurbani*

If someone harbours in him thoughts of jealousy and hatred, they react doubly on him. This is the natural law. One noble thought gives rise to thousands of noble sentiments, and one evil thought to thousands of miseries. If you sow a single seed in the soil, the plant that sprouts would bear hundreds of similar seeds. Likewise, if you plant a mango seed, you would get hundreds of mangoes from it. One thought may produce a soothing effect, while the other may excite you. Every action, even a thought, has its reaction.

"The words of a vicious person are like so many arrows but saints alone can tolerate them. If lightening falls into the sea, what damage would it do?" Kabir says that malicious words are like poisoned darts. But a forgiver is like an ocean which is not affected even by lightening. So, forgiveness is a great blessing. Kabir says that a man becomes tough by bearing external hardships. He who has prepared his ground can listen to the Music of the Spheres all the time.

"The earth can tolerate digging and the forest cutting. Only a saint can bear harsh and malicious words and none else." You may dig the land or cut a forest to any extent without any reaction. Similarly, only a saint is endowed with forgiveness and chastity. Ignorance of the law is no excuse. You can reap only what you sow.

Actions, good or bad, bear their own fruits. We must understand these principles and implement them in life. First, a perfect Master, capable of imparting the experience of inner Light, is hard to find. Even if you find one, you cannot reach the Goal without purity of life and forgiveness. If you follow and act on what I have just said, you will be liberated from the bondage of . matter and mind. These virtues will bring to you higher consciousness and you will develop faith in the existence of God. After all, what is the purpose of worship? It is to develop firm faith in the existence of God. By self-introspection, you can see what your condition is. Learned people, moralists and theologians generally preach others. What is their own plight? It is well said: "Wanted reformers, not of others but of themselves." We preach others what we do not practise ourselves. The result is that all exhortations produce little effect on others.

Be true to Him who is dwelling within you. If you practise the two virtues—chastity and forgiveness—you will find that, without much effort, you will attain higher consciousness, complete awakening and perfect peace of mind. Thus, you will begin to radiate peace, harmony and tranquility to those around you.

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1. *Japji* : A beautiful hymn of Guru Nanak; prologue to the Adi Granth, the Holy Book of the Sikhs.
2. *Gurbani* : The writings of the Sikh Masters.
3. *Tulsi Sahib* : The saint of Hathras (1763—1843 A. D.). Original name: Sham Rao Hulkar, crown prince of Gwalior, who spurned the throne to practise meditation.
4. *Shams-e-Tabrez* : A great saint of Tabrez, Persia. He was the Master of the celebrated Maulana Rumi.
5. *Swamiji* : Swami Shiv Dayal Singh, the great saint of Agra (1818—1878 A. D.), who revived the teachings of the Masters like Kabir and Nanak. He called the Supreme Lord Radha Swami or "Lord of the soul."
6. *Sant Kabir* : A well-known Indian saint (1440-1518 A.D.) who practised and preached Surat Shabd Yoga.
7. *Swami Ram Tirath* : A great mystic poet and mathematician, who renounced the world at 27, visited England, Japan and the U.S.A, and died young (1873-1906)
8. *Nanak* : Guru Nanak (1469—1539 A. D.), the founder of the Sikh Religion, and a contemporary of Sant Kabir.
9. *Dadu Sahib* : A sixteenth century Indian saint.

Ruhani Satsang publications

In English by Sant Kirpal Singh Ji Maharaj

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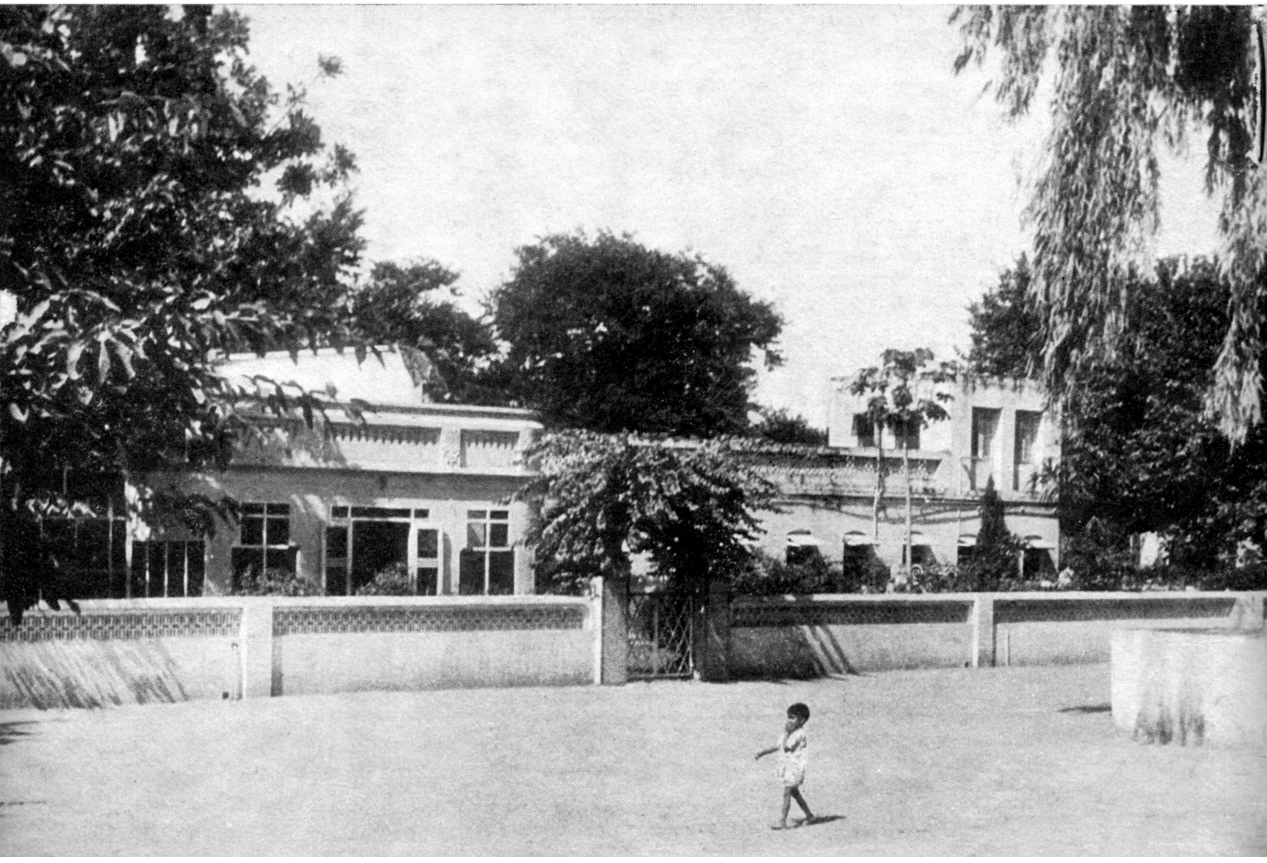
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Part II vols. I, II and III

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The books in English are also available from:

Mr. T. S. Khanna
4505 Elmwood Drive,
Alexandria, Virginia, U.S.A

Mr. Walter R. Cowan
P.O. Box 278
Tuslin, Calif, U.S.A



A view of Sawan Ashram, Delhi

''Suffer the little children
to come unto me, and forbid them not:
for of such is the kingdom of God.''
St. Mark 10:14

Sat Sandesh

the message of the Masters

February 1968

The blessed day

(February 6th. 1894)

Blessed was the day when eternal Light manifested itself in the form of the glorious and resplendent Master.

Blessed was the day when all the beauty and glory of the heavens condensed to form the beloved of the universe.

Blessed was the day when the ambrosia-laden clouds poured in showers on this parched earth.

Blessed was the day when the universal cup-bearer arrived and the cup danced in ecstasy.

With the advent of Kirpal, the tavern of God over-flowed with the vintage divine.

He is the universal cup-bearer, the nectar of immortality and the Light of God, all in one.

With his grace, the human heart manifests the eternal Light and the holy harmony.

Darshan

Sat sandesh



February 1968 *volume one number two*

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The birthday message

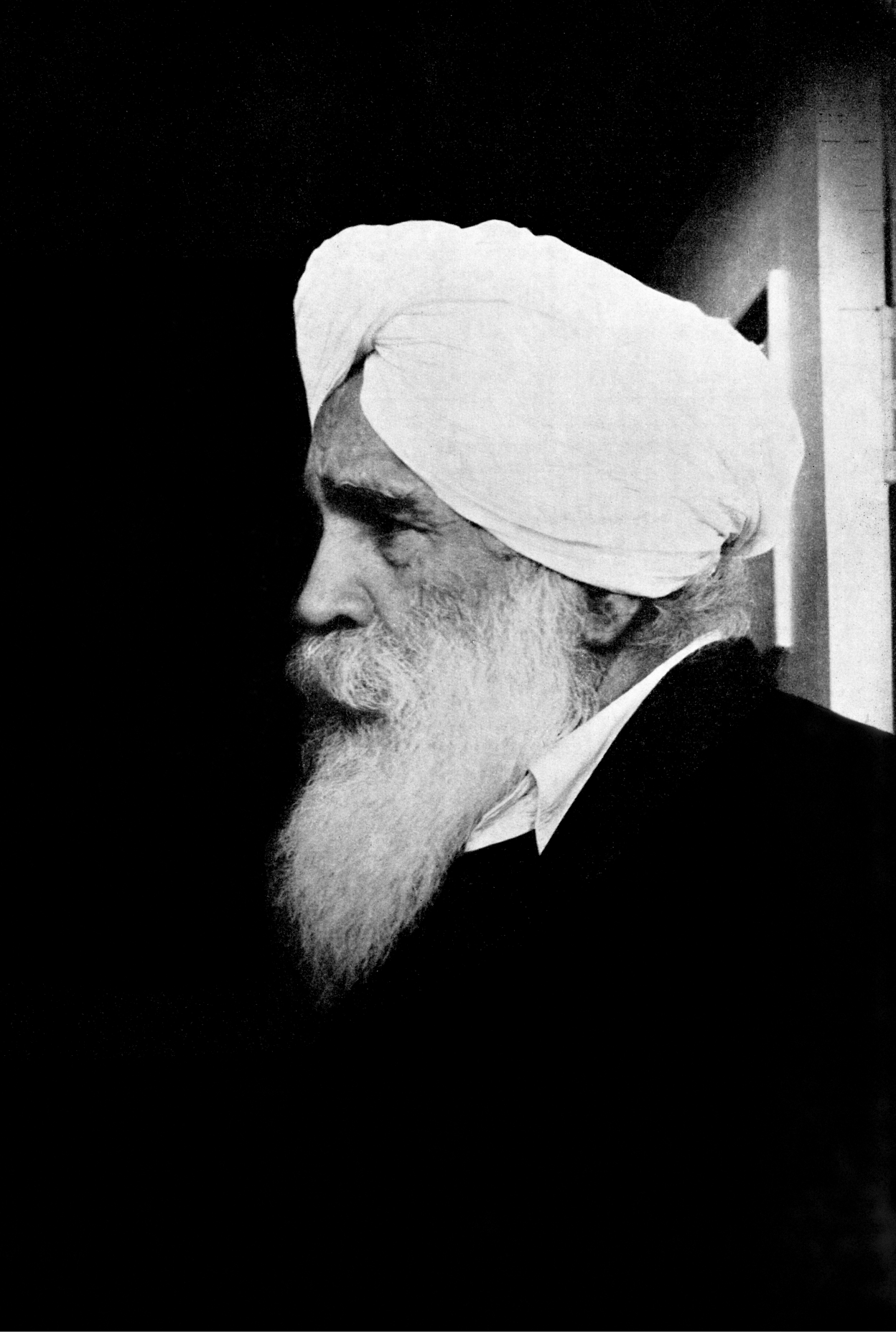
Dear Ones,

I send you one and all my best wishes for your spiritual welfare on this day (February 6) of my entering into the 75th year of my earthly sojourn.

You have got the man-body, which is the highest in all creation. The source of all bliss—the Water of Life—Naam—is overflowing within you, for which you have to tap inside to have an everlasting life. You have joined the various religions to achieve this divine purpose. You are social beings and as such you need some social religion to work through to help your own self as well as to be of help to others. A man is one who does not live for himself only but lives for others as well. You should rise above their limits which serve as a casing of the kernel within, to taste the Water of Life overflowing within you with the grace of a Master, who is Word made flesh and dwells amongst us. The casing should not be too tight to affect the kernel, the divinity within you. The religions need reformation in lifting them from the outer forms and conventionalism to the purpose for which they stand.

You are men first, then bear the outer labels of one or the other religion—so as man we are all one. We are embodied souls—conscious entities—drops of the Ocean of all Consciousness, and as such we are all brothers and sisters in God and the same God is overhead. This unity already exists but we forget. Masters come from time to time to remind us of this very unity. We should rise above conventions, creeds and castes and love and serve all the poor and the distressed, as divinity shines in all of them alike.

God is Love and love is innate in our souls. The way back to God is also through love—love should rule all our actions. We should lay emphasis on the Direct Vision



instead of ceremonialism and books. God is closest to our souls and controls us in the bodies, as well as controlling all creation under His Will.

The Master does not advise you to leave your hearths and homes and live a secluded life, but while living in the world performing normal duties of life, remain detached by contacting the divine in you. By this is meant to know the divine Word—Naam—reverberating in all creation.

In the attunement to Naam—the Word of God—lies the cure of all ills of suffering humanity. This Naam will manifest in the hearts which are pure. We should therefore be pure in thought, word and deed to realise the Truth. "Blessed are the pure in heart for they shall see God." Let us turn our hearts to Him. The life's richest treasure of Naam, is within you—simply hearken to what the Master says. He can unlock the door to find it.

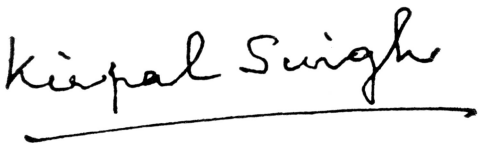
My Master loved to speak of himself as 'servant of the servants' and spent all his life in service of humanity. We should shun the glamour of 'greatness' and live the new life of service and sacrifice for the good of all and send out best wishes of peace to all the world over. We may not have big plans or programmes. It will be enough if we start with ourselves in the environments around us and dedicate our lives to this service of love, which will spread the Master's message far and wide and develop a new life of hope for man at large.

I see the world is oppressed by conflicts of creeds and parties, and dark clouds are hovering all around us. I pray God like Guru Nanak: "The world is aflame, save them by Thy Grace O Lord, whichever way they may be saved."

Let us lead a simple life, which should reveal the divinity within us in all our actions.

With all love to each one of you,

Yours affectionately,



From the editor's desk

Every good gift and every perfect gift is from above, and cometh from the Father of Life

'LIVE to learn and learn to live' is an aphorism simple enough, but few of us realise its deep significance. It cannot be realised until we practise the truth of it in our own lives.

It is only a perfect Master—perfect in the science and art of life—who can bring home to us what is perfection and how can perfection be learnt and lived in life. Hence the need of a perfect Master cannot be over-emphasised, at least for those of us who crave for perfection in the imperfect and shadowy life of the senses which we lead on the circumference of our being, far removed from the centre of life and existence.

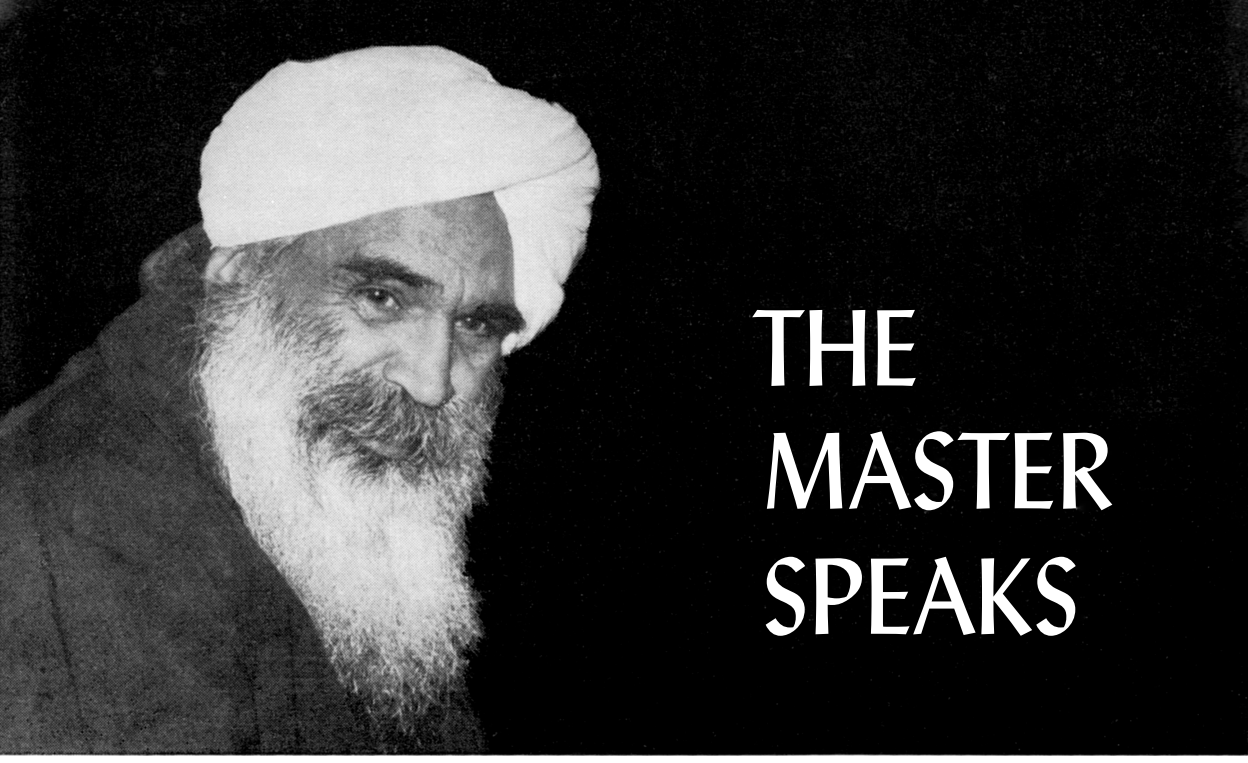
Man is of necessity to be the teacher of man on all levels of his existence. We do need a teacher from the cradle to the grave, or the pyre, as the case may be. With all the training we get from infancy to dotage, we seldom get an opportunity to learn the science of true living, much less how to practise it as an art. And until we delve at the roots of life, we cannot get to the 'well of water' of which it is said: "I would give thee living water... and whosoever drinketh of the water that I shall give him, shall not athirst; but the water I shall give him shall be in him a well of water springing up into everlasting life."

One cannot with all his learning and knowledge get, on his own, anywhere near the Truth, the living Truth, knowing which everything else becomes known and nothing remains to be known, as the scriptures say. It is a science of soul or *paravidya* (the knowledge of the beyond and independent of the senses) and the experience of it comes only through a practical process of self-analysis whereby the spirit is unhooked from the body and mind with which it is now identified through constant association over the aeons.

When the spirit comes to its own and becomes a spirit free from the bodily and mental adjuncts, then alone it becomes capable of seeing the Light of the Void and of hearkening the Voice of the Void. It is an experience which the priests, pundits and pathis (reciters of the scriptures); maulvis, maulanas and mujahids (those engaged in austerities) can hardly grant with all their sacradotal knowledge. A really awakened person may, in his grace, open the All-seeing eye and unstop the All-hearing ear and grant the gift of life everlasting so that one is 'not hurt of second death'.

The esoteric knowledge is all abstract and abstruse. Hence the importance and need of a living Master. He is 'the Alpha and Omega, the beginning and the end, the first and the last' on the path Godwards. And he invites all, saying—"let him that is athirst come. And whosoever will, let him take the water of life freely."

This is living truely the life of the spirit and has got to be learnt and practised in life.



THE MASTER SPEAKS

Guru, Gurudev and Satguru

"I have heard that many have seen you,
But actually none has known you what you really are."

O Satguru, myriads upon myriads of people greet you and bow in obeisance at your feet, but few recognise your greatness in the measure in which you may choose to reveal. "Son knows the Father and those to whom the son may reveal." He is a living embodiment of the Father of Light and it is only through His grace that he manifests this Light of God in others. I shall now tell you what the Guru is. It is best to know of him from some Gurumukh, that is, one who has become a mouthpiece of the Guru, for it is said: "A prophet alone can recognise the prophet."

All great Masters the world over have presented the same eternal truth each, of course, in his own inimitable way. They say that the divine Power-of-God resides in every human heart but the heart wherein it is manifested the most is worthy to be adored. A perfect living Master is an embodiment of the Power-of-God and as such he is much more than what he appears to be. He does live in this world but is not of this world as the soul in him is in tune with the infinite.

"O, Lalo[1], I do not speak anything on my own but whatever I utter, I am inspired by Him."

—*Nanak*[2]

Though physically he, like us, may look to be a denizen of this world, yet inwardly his soul is free from the shackles of mind and matter and is in perfect harmony with the universal life-principle. All great Masters bear testimony to this sublime truth. Who can give us the tidings of God? Who can unite us with the living life-lines as provided by Him? Since He is peerless, self-created and the causeless cause, how can we possibly get to know Him and realise Him and with whose help? It may therefore be taken for granted that merely by our own manifold efforts, we cannot get near Him. If there is God, there must also be a God-way which in turn leads to the irresistible conclusion that there should be a Godman who has practised God and is competent enough to lead us on the God-path. Without such a human pole-star we cannot know of the Pole. It is just a plain talk. It does not involve any ratiocination nor is there any ambiguity about it. Sages and seers have always spoken in the third person for our guidance. "Kabir[3] (speaking of himself) says that he is conversant with the Mysteries of the Beyond and has brought a message from the Most High."

My Master, Hazur Sawan Singh Ji, also was a true messenger of God. If we were to hear directly such Master-souls, we would get from them sublime truths illustrative of their inner greatness. Once he said: "Whenever we come to this physical plane, we bring with us our own staff to work with us. When our work is finished on one side, we are deputed on to the other." You can well understand what this signifies. Similarly, all other Masters in the past have said the same thing. The tenth Guru (Guru Gobind Singh)[4] says: "Having become one with Him, I had no intention whatsoever to come back to this world, but willy nilly I was made to do so to fulfil the divine purpose."

Christ also said the same thing: "I and my Father are one. He who has seen me, has seen the Father. Father knows the son and the son knows his Father."

Guru Arjan[5] says: "The Father and son are dyed in the same colour. The Father and son have entered into a divine partnership."

All Masters have given their own version of the same thing. Shams-e-Tabrez[6] says: "O, people of the world, do not look at my tattered clothes, just try to peep into the innermost recesses of my mind for then you will know of the vast Kingdom of God to which I belong. Do not take me as a poor mendicant or a helpless being like yourself. I am much more than what I appear to be and am blessed with untold treasures of spiritual riches." Continuing in the same strain he says: "We may be likened to an experienced physician. We need not feel the pulse or test the urine of the ailing patients but through their eyes we look deeply into the deep-rooted maladies of the mind. We have with us a panacea for all ills of life and freely dispense the same."

During my last tour in the U.S.A., I happened to give a talk on Christmas Day. I told the congregation that Christ lived long before Jesus did. It is just 2,000 years ago when Jesus came into the world but Christ-power was always there working for the spiritual welfare of the humanity at large. Significantly enough Christ remarked: "I am that I am." The Master-soul never dies. It is eternally present from end to end. The great divine Power when manifested at some physical pole is known as the living Master. Just try to understand that Guru-power is nothing but the Power-of-God.

> "He who is the ever-living God-power is called a Guru when it adopts some human-pole for working in this world.

"Satguru is the great immaculate Power, do not mistake him for the human-pole from which It works."

"The servant of Hari (God) is like Hari Himself. Please do not be mistaken by the physical raiment of the servant."

—Gurbani[7]

As explained so many times, Hazur was the sun of spirituality. He is ever with me and lives with me.

The spiritual stalwarts come whenever the world is in need of them. Guru Nanak came when there was a tremendous rift between Hindus and Muslims. Kabir also came in the same period. Both of them preached: God is one and all mankind is one. All persons are ensouled bodies. The soul is of the same essence as that of God. The various religious orders were set up for just one purpose: spiritual emancipation. But, alas, they have degenerated into strong fetters and manacles for our hands and feet.

"We had started Godwards, but unfortunately got stuck fast on the way."

We had entered into religious orders for God-knowledge and God-realisation, but became contented with the labelled liveries of socio-religious forms and formularies. The result is that we have failed hopelessly in our search for God. We had joined the different social orders just to equip ourselves for the realisation of God but side-stepped God and got engaged in internecine quarrels with each other in the blessed name of religion. Millions of people have been sacrificed on the altar of religious fanaticism. Hazur too came at a critical juncture when many sects, at variance with each other, were at loggerheads.

Guru Nanak, when questioned as to who he was replied: "If I say that I am a Hindu as apparently I happen to be with all the outer hallmarks of Hindus, you will surely kill me, but at the same time I am not a Muslim either, in the sense in which you take it to mean by outer signs. My real character is that my physical being is made of five elements of nature, while within me the God's divine power is at work."

As we are usually apt to forget this great lesson, the Masters come to revive it as and when necessary. The first problem the Masters tackle is to knit the children of God in the silken bonds of love, sacrifice and service of one and all. They have to bring all children of God together to one common platform. My Master came to the earth-plane when there were many diverse sects in Christianity, Sikhism, Hinduism, Islam and many other creeds. He delivered his divine message to the people—to learn to sit together with love and to try to understand the basic concepts of the one divinity that is working in the entire creation.

"The wisdom of the seers is all alike."

—Gurbani

Those who have realised their own self regard all mankind as one. The various sects, creeds and religions are like so many schools of thought and outward forms like so many hall-marks adopted by us. But, all the same, in spite of these seeming differences, we are basically human beings and the soul in man has the same attributes on a miniature scale as those of God. From this lofty viewpoint all are alike. It was Hazur's great desire that there should be some common platform for teaching the science of soul to all, despite differences in their outlook on world, colour or creed. Ruhani Satsang was the name suggested by Hazur for such

a forum. He was a Jivan-Mukt, a liberated Master-soul, and had come for the liberation of humanity.

It was once suggested to Hazur that he should form a distinct sect or religious order dealing exclusively with spirituality. You will be surprised to know how gracefully he replied: "What earthly good will it do to dig more wells where too many already exist." All that was needed at the moment was to find out the Water of Life already referred to in various scriptures. Truth or divinity is already existing in man and those who have realised it say the same thing. But those who have not seen the Reality are vainly engaged in fighting the varying ideological beliefs and doctrines. The principal aspect of his teachings was that we should be able to sit together in love for understanding the divinity which forms the common bed-rock for the humanity. We are already one and must try to know the One in us. We are blessed with the same type of eyes, ears, hands, feet etc. and from the level of the soul we are also one. The God we worship is also one for the whole human race. He is the Lord of us all. As we are likely to lose sight of this fundamental truth, the Masters come from time to time to revive it. So the first lesson which we get from the Master is that we should, while remaining in our respective religions, strive to realise our true self and then realise the self of the universe and finally the great Truth which is the very life of all creation. To find this Truth it is necessary that we should know what is 'true living'.

"True living is higher than knowing the truth."

— *Nanak*

A truly blessed life flavoured with divine love is above everything else. Such a living is conducive to spiritual uplift. Just as an electric bulb when clean and neat sheds clear light, so does a life free from all blemishes. The purity of life—or man-making, as it is called—was the outer work which my Master accomplished and it is admittedly the only way that leads to the welfare of humanity and prepares the way for spiritual development. It is spirituality alone that offers any hope for the security of man.

I once happened to talk with Pandit Jawaharlal Nehru, the first Prime Minister of India. He listened to me with rapt attention for about fifty minutes. And since then in his speeches he used to emphasise that spirituality was the only common ground where mankind could live in peace and amity. Spirituality then is the only remedy for all ills of mankind and leaders of all thoughts, social, political or religious could derive their inspiration from it. We are all worshippers of One God. As men we are all alike.

It is on this common ground we can meet irrespective of differences in religious creeds and beliefs, social customs and living habits, which are of little consequence. The Rig Veda exhorts us to participate in congregational prayers in which thousands may join to glorify the Lord. This great lesson of the Vedas has once again been revived by the great Master (Hazur). It is not something new. It is the ancient science. Since we had forgotten it, be came to remind us of it. Historically the Vedas, which contain the wisdom of the ages is the oldest of the scriptures, whereas the Guru Granth Sahib is the latest compendium incorporating the teachings of as many great souls of different times and climes as could possibly be collected at that time. We have great respect for all who have enriched our spiritual heritage and have left for our guidance a valuable record of their personal experiences with the great 'Self' within.

All great Masters have, in fact, said

the same thing, of course, in their own language. The holy Quran says that God sent His prophets to different parts of the world. A true Muslim is one who believes in all the messiahs of God. Similarly, a real Sikh is one who accepts the teachings of all Masters as recorded in the Guru Granth Sahib, a veritable banquet hall of spirituality. If this divine message is carried to all, then peace and harmony will reign supreme in all homes, societies and countries.

In my last tour of the West, I had an opportunity to meet political leaders of different shades of opinion and I always dwelt on the principle of 'live and let others live.' God had put so many children of His in their loving care and it was their duty to serve them as best as they could. If one country could not, for one reason or another, properly look after the welfare of its people and attend to their legitimate needs, let others extend their helping hand to them. Why resort to violence and shed the blood of millions of His creatures. By the grace of God, the timely realisation of this basic truth actually helped in preventing a crisis on two different occasions, when things were getting out of hand. I received an S.O.S. from a third place as well. I am placing these facts before you just to stress the importance of spiritual unity which is the only way out from our present difficulties, as it will enable us to get nearer to each other and be able to solve our problems. But here there is one difficulty: differences in views and cross purposes. Guru Arjan has therefore suggested a remedy: "Let us put our heads together and in a spirit of friendliness iron out all our differences with a determined will born of burning faith in God."

Just learn to sit together in love, leaving aside all thoughts of duality for we all are children of God. Do we not worship one God who is God of all, though our modes of worship may be different according to the environments in which we are born and brought up. When we are already one on the common ground of spirituality, like rosary beads of different designs and colours, then where is the scope for conflict?

> "Let us get united in the name of the Lord, for we are not apart from Him." —*Gurbani*

So this is the way that leads to unity in diversity, for diversity circles around the centre, the unchangeable permanence. Guru Arjan has also emphasised: "Sit together shoulder to shoulder in the company of one who has become Gurumukh." Gurumukh means the mouthpiece of the Guru, who is the human-pole from which the Power-of-God works. I would like to stress the importance of spiritual understanding. Kabir says: "In this world there is none more munificent than the Guru. In fact, he alone is the giver of all gifts."

The blessings of the Master are indeed very precious. Let us see what he actually bestows upon the disciple.

> "Satguru has granted me a priceless boon (the Holy Naam) and has explained to me the Mysteries of the Beyond." — *Gurbani*

This is something which lies beyond the pale of the senses, mind and intellect. He alone is in a position to grant such a boon and no one else can for none can give what he does not have himself. It is something which one cannot acquire by mere learning and wisdom or by the study of the scriptures. Who would give the wonderful gift of the Power-of-God?

> "He grants us his own life-impulse and makes manifest the saving life-lines within. Who can do this? None but a polarised God on earth." —*Gurbani*

Guru Arjan also says like this: "Having manifested Himself in the Master, He Himself distributes the holy Shabd."

On the one hand there is the absolute God and on the other is the Power-of-God or God-in-action and unless the Power-of-God becomes manifest in us, we cannot possibly have a contact with God. As it is the living Master who can grant us this contact, his importance to begin with surpasses that of God Himself. Though the two are but one and the same, yet in finite terms, we have to differentiate between the two:

> "When the Master and the Lord both are standing before me to whom should I offer my obeisance.
>
> "Definitely, I will bow to the Master who has been the means of uniting me with Govind (the Lord)."
>
> —*Kabir*

God the absolute is an abstraction which no one has known and can know and hence we can bow only to the personified God where God's Power works. Just as there is a powerhouse which you have not seen, but you see in your house a small switch which serves your purpose. Similarly, the living Master is in possession of all the divine virtues and powers granted to him by the absolute God for the spiritual welfare of humanity. Thus it is quite clear that we have to adore a living Master, for the physical body of the Master is superbly divine, having been made by invisible hands for a specific purpose—to work through him in bringing about a union of human souls with Himself. If with all this we still regard the Guru just as any one of us on the human level, it is our misfortune. Kabir says those who take the Master as nothing more than a mere human being, will come again and again in lower forms of creation. Again he says "Kabir's mind has become so subtle and pure that even the Lord is now after him."

One whose mind is pure and intellect is at rest will surely reflect the Light of God. We are to be worshippers of the Light of life, no matter to which social religion we owe allegiance. Every religion speaks of this truth.

> "In whom the Light of God shines in its fulness, he alone is Khalsa (the pure in heart).
>
> Khalsa is my own form and I reside in him. Khalsa is the true Master all powerful."
>
> —*Guru Gobind Singh*

When such great souls come, their mission in life is to unite all mankind in one great family of God. One who views all beings from the soul-level is really a great Master for God works through him.

What does he give after all? He gives something which the senses cannot comprehend. We have to find out such a Guru who can do this.

This quest is one of supreme importance for all of us, irrespective of sex. The physical relationship between man and woman ends with the holy wedlock. Next comes the spiritual relationship: the wedlock of the soul—whether of the male or female—with the Oversoul. The scriptures tell us that Paravati, the consort of Shiva, accepted Narada as her Guru. Sita, the consort of Rama, took Anasuiya as her Guru. Those who consider that there is no necessity of a Guru for women are mistaken. Both men and women do need a Guru for the emancipation of their souls from the meshes of mind and matter. The spirit of each one of us cries for liberation no matter in what bodily raiment it may be clothed.

The institution of marriage only provides us with a life-companion, a standby in weal or woe in the life's journey. This stage of a householder (Grihastha Ashram)

is an important integral phase in one's life and must therefore be gone through happily. Marriage is no bar to spirituality. It rather helps in spiritual advancement when both are engaged in spiritual *sadhna* (practice). Procreation is one aspect of married life. In the bygone days the married people were contented with just one or two children and thereafter they would renounce the world and retire into jungles for meditation and God-realisation. Christ has emphasised that husbands should love their wives as Christ loved the church. It is good to be married but after begetting one or two children, the rest of the life-span should be dedicated to the highest purpose of life—God-realisation. It is a pity that we regard marital life as a means of sense-enjoyment. Some Masters in the past were householders and had children.

In ancient times there were gradations in *brahmacharya* (period of celibacy), the minimum being that of 25 years. These days we can hardly find one who observes complete *brahmacharya*—in thought, word and deed—for even one year. With this sad state of affairs how can we aspire for a truly spiritual life?

The one great lesson that we learn from the life of Hazur is that of *brahmacharya* (continence). He married before attaining the age of 25, but his wife died before consummation of marriage. He married a second time after he had attained the age of 25, which meant an observance of complete *brahmacharya* for all these years. His wife lived with him intermittently for brief spells which hardly totalled six months. Besides, he had in him all Godly virtues. God is immortal and so are our souls. He is all truth, all wisdom and all bliss and our 'self' too is endowed with all these attributes. But the 'self' in us, environed as it is by mind and matter, has forgotten its essential pristine nature and has so identified itself with the body and bodily adjuncts that we cannot see anything beyond this physical world. Whenever great souls come they tell us of the right path and give us right understanding and a correct lead.

Now, where lies the path homewards? There are so many yogic systems; some aim at physical development, others provide the means for prolonging the life-span. There is Bhakti Yoga which tells us how to develop love and devotion. So long as man remains in constant search for spiritual enlightenment, he does not descend to lower gradations of the creation. Ramakrishna Paramhans was the worshipper of God as a divine Mother and he saw her immanent in all creation. He thus remained in a state of duality and could not transcend into the beyond. When he went to Guru Totapuri, the latter gave him the secret of the eye-focus, behind and between the eyes, and then hit him hard in the forehead with a piece of glass and directed him to meditate at that point. It was then that he was able to transcend body-consciousness and pass from duality to oneness. Then there is the path of Gyan Yoga of ratiocination and inference, fit only for those gifted with strong intellectual powers. It cannot be practised by everyone. How are the young, old and imbecile people to benefit from it?

The great sage Patanjali has defined yoga as *yogish chittavriti nirodha*, i.e., stilling the vibrations of mind. In reality this too is but a preparatory stage that paves the way to God-realisation. The sage Yajyavalkya has defined yoga: *yogish atma Parmatma sanyog* (the union of soul with the Oversoul). But, there is something beyond this. It is self-realisation or constant awareness of the 'self' which comes as you rise above body-consciousness; gradually cast off physical, astral and causal vestures and develop cosmic and super-cosmic awareness. And last of all, you are a wave

of the Ocean of all Consciousness. How can this be achieved?

> "Nanak, without self-analysis the miasma of delusion does not disappear."

So long as you do not rise above body-consciousness, you cannot even get an idea of the 'self' within. You have to uncover your 'self' from the various enshrouding sheaths of physical, astral and causal, all of which are illusory. Even the great Shankara hinted at something far above and beyond when he said: "O Lord, I know that there is no difference whatsoever between you and me. Yet I am yours. You are not mine for the river has its waves but the waves do not have the river." On the one hand, there is self-awareness and on the other is cosmic-awareness and yet transcending them is the state of super-cosmic-awareness. Saints have always referred to this state of super-cosmic-consciousness. All great Masters have done the same and are known for their catholicity. Hazur used to tell us that he was for all and accepted all and that it was the foremost duty of a real Master to unite all children of God.

All human beings, all religions, all nations and all countries are His in spite of seeming differences due to geographical and climatic conditions, because they live on the same earth and under the same blue canopy and are charged with the same life-impulse. Saints give to all alike the same inner contact with the overflowing ocean of divine intoxication, lying hidden in every soul and long since forgotten because of the heavy pressure of the work-a-day life. The Master helps us to gain access to the divine nectar by raising us a little above body-consciousness. A great Master has his soul-currents well under his control, while our's are flowing out through the sense-organs. The sun rays do not ordinarily burn, but when made to pass through a convex lens, these are collected and burn anything on the other side of the lens. It is our own attention that gives life to mind and intellect. If instead of flowing outward through the senses, it could be collected at the centre of the soul, you could well understand its potentiality. It is a subject of actual experience and not of theory only. The living Master then is a great ocean of divine bliss and harmony: "A Godman is ever in a state of divine intoxication."

Those who really become men of God, they need no outer aids to get lost to themselves. This is why Mira Bai[8] exclaimed that she remained in a state of constant intoxication without any wine.

> "It is not by bread alone that man lives." —*Christ*

> "The mind remains fully engrossed in the music of the soul."
>
> —*Guru Ramdas*[9]

The living Master is just like a blooming tree laden with fragrant flowers and luscious fruits. Blessed indeed is one who happens to meet such a Master. Please remember that the eyes are the windows of the soul. The power that a saint has within is imparted through the eyes. His soul is charged with divinity. This realisation one can have from him.

Every Master has had his own 'bola' (a chosen form of remembering God) and whatever the 'bola', it is charged with all the magnetic force of the Saint. Guru Nanak very often used to exclaim 'Sat Kartar', meaning that the Creator was all pervasive. Similarly, Chaitanya Mahaprabhu went about saying: 'Hari Bol' (take ye the name of the Lord). Once he happened to pass by a pond where washermen were busy washing clothes. He asked one of them to say 'Hari Bol', but the latter did not pay any heed, taking him to be a beggar. But when Chaitanya once

again emphatically asked the washerman the latter could not resist but repeat the words 'Hari Bol' and began to dance in ecstasy with the refrain of the words. Very soon other washermen nearby caught the rythm of the charged words and the whole place began to ring with the merry chant 'Hari Bol' in rhythmic unison. You see, my point is that the words of a Master-soul, no matter whatever they be, are highly charged on account of his personal contact with the God-head within him and as such cannot but profoundly affect the hearers and help them in spiritual advancement. The eyes are the windows of the soul and a single love-laden glance from his God-intoxicated eyes is enough to raise the spirit to heights immeasurable.

"O Master divine, give me just a draught from the holy vintage which may bring peace to my lacerated heart."

"O Master give me that elixir of life which is not available even in paradise." —*Shams-e-Tabrez*

"A single tumbler from the Water of Life is more exhilarating than two thousand barrels of wine."
—*Bhai Nandlal*[10]

"It is not a subject of discussion on intellectual level but one of seeing yourself." —*Guru Gobind Singh*

"He who knows does not speak out as it is not given to mortal imagination. It is a subject of seeing only. Those who speak out that they know, they really do not know." —*Bhika*[11]

"If I were to tell something of this state, then all the infidels of the world would instantly turn into Godmen." —*Maulana Rumi*[12]

After all, what do the Masters give? It is something supremely divine and defies description. The great Maulana then goes on to say:

"If after my death, manure were made of my body,
And if that manure were scattered in a field of wheat,
The cook and bearer of chapatis made thereform will dance in ecstasy,
And even the very oven will start emitting flames of love."

The Maulana has said this much, without telling us what will be the state of one who partakes of the food thus prepared, for that is ineffable.

The path of the Masters is a straight one involving no physical yogic practices. He gives a direct contact with the strands of life within. This consists of linking the soul-currents with the Power-of-God in which we actually live, move about and have our very being. It is a matter of direct inner perception quite apart from all kinds of reasoning, feeling, emotion and inferential knowledge which are all fallible. Actual seeing is believing, leaving no place for scepticism. Guru Amardas[13] came to this rich heritage at a fairly advanced age of seventy and when he experienced God, he said: "If one is fortunate enough, one may get in touch with a Master-of-Truth (Satguru) and get from him communion with the holy Word or contact with the inner Sound principle, the Light of life."

While philosophical treatises deal with theoretical aspect of religions, the mysticism brings you face to face with the divine Power-of-God.

Even small children can be attuned with the Light of God. Nothing is taken for granted and no make-believe is required. It is simply a direct and conscious contact with the God-into-expression-power within, the primal manifestation of Light and Sound principles. Hazur was an adept both in the theory and practice of *Surat Shabd* yoga. In this modern age, this science started from Kabir and the Sikh Gurus,

and in turn came to Tulsi Sahib of Hathras and on to Swami Ji, Baba Jaimal Singh Ji, Hazur Sawan Singh Ji and the same power is now working through the living Master. It is Hazur's divine grace that everybody without exception is being blessed with inner experience of Light and Sound. It is indeed a priceless gift. Guru Nanak speaking of it said: "Nanak remains all the time in a state of continuous ecstasy."

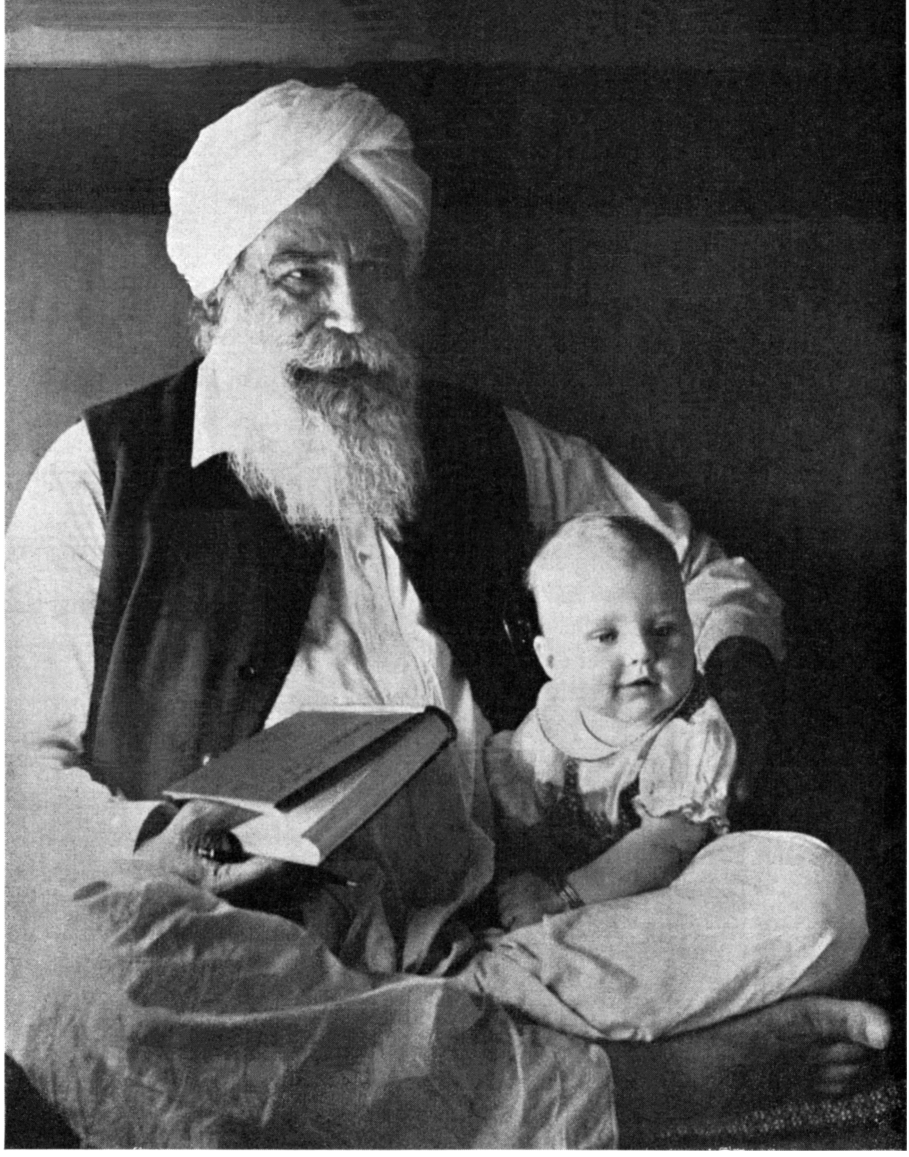
I was talking to you of meditation and the natural question you would like to ask is : what should one meditate upon? One cannot meditate upon something one has not seen. In other words how can we meditate on the abstract and absolute God? Contemplation is a dangerous thing. If you are lucky enough to get in touch with a perfect Master then it may be well. But if perchance., and God forbid, your teacher is not competent to fulfil his promise and you contemplate on his form., you will be lost in the wilderness. During the early days of my discipleship, I once questioned Hazur as to what one should fix one's attention on after the withdrawal of one's sensory currents. He smilingly replied: "We all the time usually think of our children, friends, and other worldly possessions. So where then is the harm to contemplate for some time on the form of a Sadh?"

"God Himself comes in the form of a Sadh." —*Gurbani*

After some time, when I once again questioned Hazur about dhyan (meditation), he lucidly explained: "When the Master initiates a person, he, in his radiant form, becomes a constant companion of the disciple. You may, while sitting for contemplation, think of his form or may not, but when you will progress within, you are sure to meet him there. The Guru after all is not a human being as one may generally take him to be, but something much more than that for in him works the Power-of-God in its plentitude, for the benefit of humanity. He does not leave nor forsake his chosen souls till they are safely led to the true home of His Father. Fortunate are they who had the privilege to get holy communion or inner contact from Hazur Maharaj Ji. The contemplation of his holy form is all that is needed.

But herein comes another great obstacle. We can easily contemplate on any human form like our own, but it is not possible to visualise the form of a highly advanced soul like the Master's, which is one with the Divine. We may try to visualise his form within by thinking of his milk-white flowing beard, his radiant face, his turban, his tall stature, his regal gait or anything else associated with him, but it will be our make-believe and not the real form and hence of not much benefit. It is because of this that I do not advise anybody to contemplate on any form, even of the Master, but to look straight ahead into the eye-focus and therein see intently whatever comes into view-light or darkness —and mentally repeat the charged names very very slowly, may be at intervals, so that the inner gaze is not disturbed. As the loving gaze will grow steadily in intensity, the divine form of the Master (the radiant pole at which God is working) will appear of itself within and begin to stay, at first momentarily and then for a longer time with the development of inner perception. On initiation here in India, it generally happens that some 25 to 30 per cent of the initiates do see within them the radiant form of the Master and of Hazur Maharaj, even those who had never met him at all. The appearance within of the Master may therefore be left up to him. It is his job. We can do nothing much in the matter. He is God-in-man and knows best the level from where and how to work. He may come alone or along with His

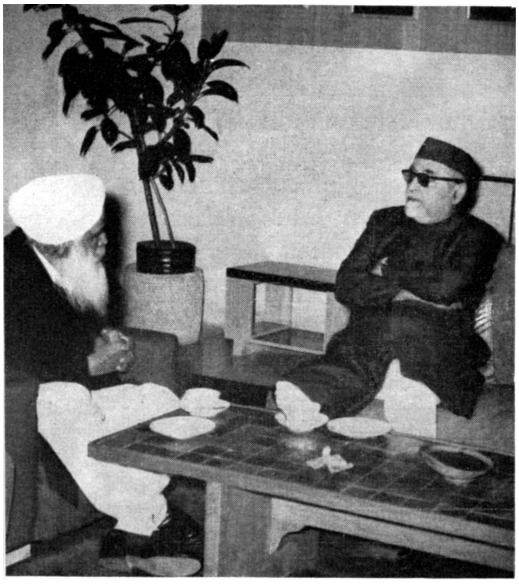
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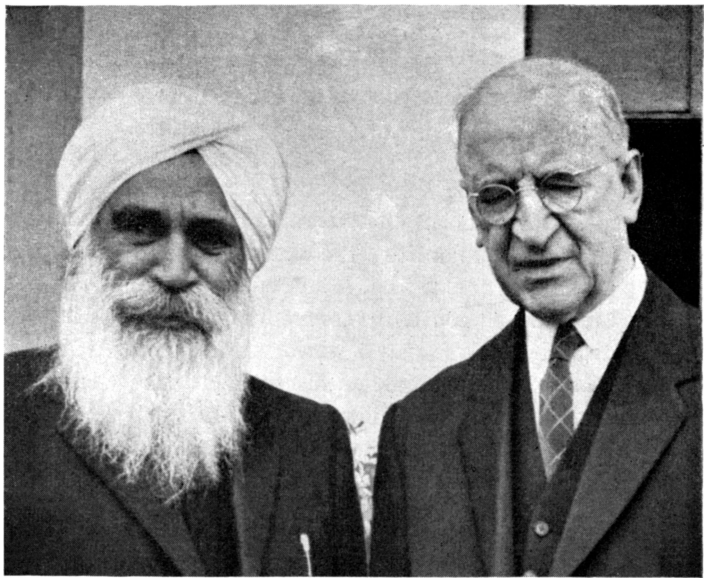


Right: On the way to Bombay by train, the Master pauses to play with baby Mary Howard.

Below left: With Dr. Zakir Husain. President of India.

Right: With President de Valera of Ireland during the Master's 1963-64 world tour.





Glimpses from the Master's life

Bhadra Sena

Kirpal's early life was full of miracles. While studying in the fourth class, he once went to his teacher in the classroom and asked for permission to go home because "my maternal grandmother is dying." The teacher was unconvinced and expressed surprise : "It is strange that sitting here you can see your grandmother dying at home. You had better keep to your lessons." Soon a messenger came from Kirpal's house to call him to see his dying grandmother.

* * *

When Kirpal was about twelve, he read a book on Ramanuja, an Indian saint. One incident in the book struck him most. Immediately after his initiation, Ramanuja got on to a platform and collected some people around him. "Whatever knowledge I have received from my Master, I am going to divulge it to you !" He was warned that such an act would mean disregard of the Master's instructions and would take him to hell. "I don't mind going to hell if you all can be saved," Ramanuja remarked. After reading this story, Kirpal would often think that if ever he got the wealth of spirituality, he too would distribute freely his spiritual treasures. Hazur (Baba Sawan Singh Ji Maharaj) found Kirpal Singh to be a spend-thrift in this respect and showered his bounties in abundance.

* * *

As a boy, Kirpal was very studious. Even when he was in his ninth class, he had gone through all the books available in the school library. He invariably stood first in his class. One day the boy who used to stand second in the class did not prepare his lesson in advance as expected by the teacher, who naturally felt annoyed. The boy complained that it was his first fault, while Kirpal Singh had seldom cared to follow his instructions. The teacher told him that Kirpal knew much more than what was given in the books.

Kirpal's vast study placed him far above his classmates. Once in an examination his teacher gave him 54 marks out of 55 in history and gave 37 to the next best. The latter protested that he had answered all the questions accurately and reproduced verbatim whatever was given in the text. "How is it that I get only 37 marks, whereas Kirpal gets 54?" The teacher smiled and said: "It is true that you have given everything, but Kirpal has written much more. He has given the views of all the great historians as well. I wanted to give him cent per cent marks, but could not do so in a subject like history."

* * *

Kirpal was a very obedient child. But on two occasions he gently yet resolutely asserted himself. He was in the habit of helping everyone he knew, regardless of their relations with his family. Once his father called him and said: "Pal (his nickname), our freinds will be your friends and our foes will be your foes." But Pal, with cool deliberation, said: "Father, your friends will, of course, be my friends, but it is not necessary that your foes be my foes as your enmities may be due to some misunderstanding. Life is too short and I have not come to have enmities and hatreds. I have come to love all."

On another occasion, when in the Military Engineering Service, somebody offered him illegal gratification to get some favour from him. Instead of quietly accepting the offer, he said: "Why this money, when I am paid for the job." "It is customary, Sir," was the reply. He refused to receive the money and threw it away in the presence of all. When his father came to know of the incident, he tried to explain the impropriety of his act, but Kirpal would not listen to any such advice. He told his father that he would offer all his salary to him, but he should not expect his son to stoop to any unfair means. During all his service, he remained true to his principles and never compromised with them.

* * *

Kirpal Singh told his mother of her approaching death six months ahead and requested her to engage herself in the sweet remembrance of the Lord. His prophetic words came true and she actually passed away as he had predicted. Seventeen days before her death, he wrote her to get ready for the last journey. On getting the news of her illness, he requested his elder brother at Naushera, to proceed immediately to the home town so as to be of some service to her as he himself would not be able to go. It so happened that his mother actually passed away within a couple of days of his brother's arrival.

Similarly, he foretold his brother about the death of his sister-in-law. The brother was surprised at this as everything was normal at home. But strange as it may seem his sister-in-law suddenly developed some serious trouble and passed away.

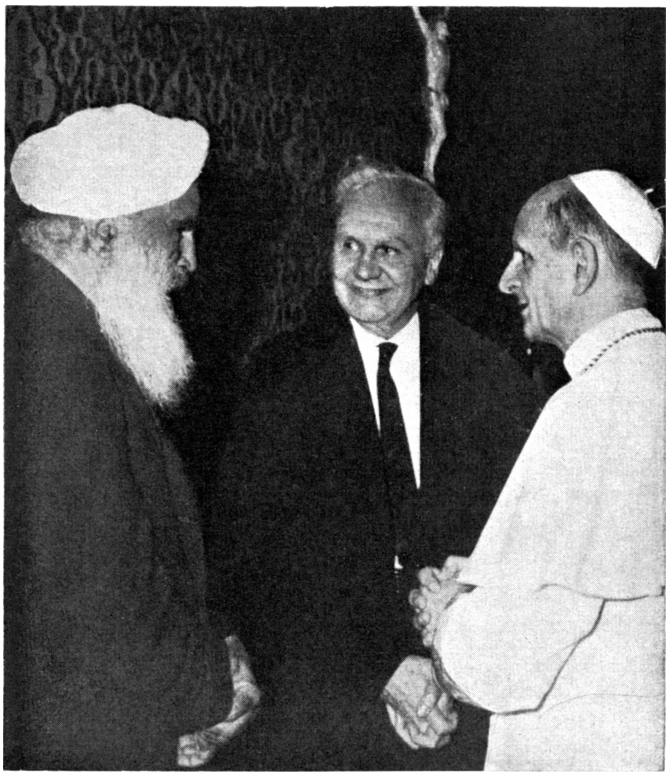
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In 1912, Kirpal Singh happened to visit in his neighbourhood a young woman who was on her death-bed. She suddenly declared: "All right, I am going." And in a few moments she breathed her last. This incident touched him to the quick and he started ruminating: "What! a few minutes before she was talking like any of us. There must be some power which is still in us but has gone out of her. What could that power be?" On reaching the cremation ground, he saw the dead body of an old man on the pyre next to the one of the young lady. In an instant, it flashed on him that death made no distinction between the young and the old. It was all a *karmic* play and the body had to be vacated one day. While still immersed in these grave thoughts, his eyes fell on an epitaph which read: "Beware ye that move. We too were like you once, enjoying life to the full. But, alas, now we are a handful of dust beneath this stone."

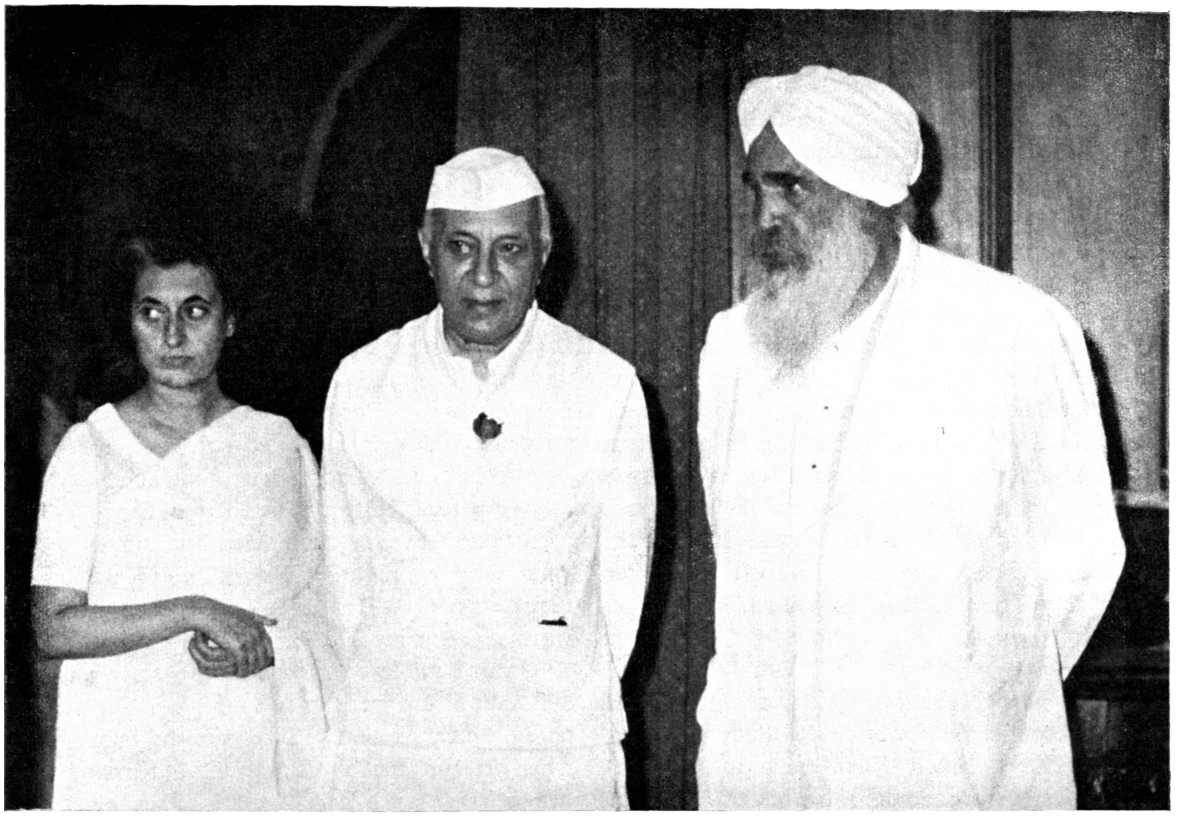
These three scenes coming one after the other in quick succession made a profound impression upon the young man. He started night-long vigils thinking over the enigmas of life—the living active principle. How it worked? Whence it came? And how it departed? To find a solution to these problems, he turned to the scriptures and went to sages and saints. This put him on a long trail in search of the solution of the problem of life and death, which he eventually did solve at the feet of the great Master, Hazur Sawan Singh Ji Maharaj.

* * *

Through purity of mind and sincere devotion, Kirpal Singh developed powers of transvision even when he was in his early twenties. He could also read other people's minds. This knowledge interfered with his normal work and made life burdensome. He then prayed to God for two gifts: First, this divine gift should be kept in reserve so that he may pass his earthly life as an average man. Secondly, if anyone benefited through him, he himself should have no knowledge of it.



Left: With H. H. Pope Paul VI in the Vatican in 1963. In the centre is Baron von Blomberg, Co-president, World Fellowship of Religions. Below: The late Prime Minister Jawaharlal Nehru and his daughter, Mrs. Indira Gandhi, the present Prime Minister of India, after a meeting with the Master.



Kirpal Singh employed his leisure to serve others. He attended to patients in hospitals, helping them financially and serving them in every possible way. In 1919, after the first world war, an epidemic of influenza swept through the country. It took a heavy toll of life. People were so afraid of catching infection that they left even their kith and kin unattended. Disregarding any danger to himself, Kirpal Singh organised a Social Service Corps to help the sufferers. Again, when bubonic plague broke out in Punjab he raised a band of selfless volunteers and fearlessly plunged into the service of the sick.

* * *

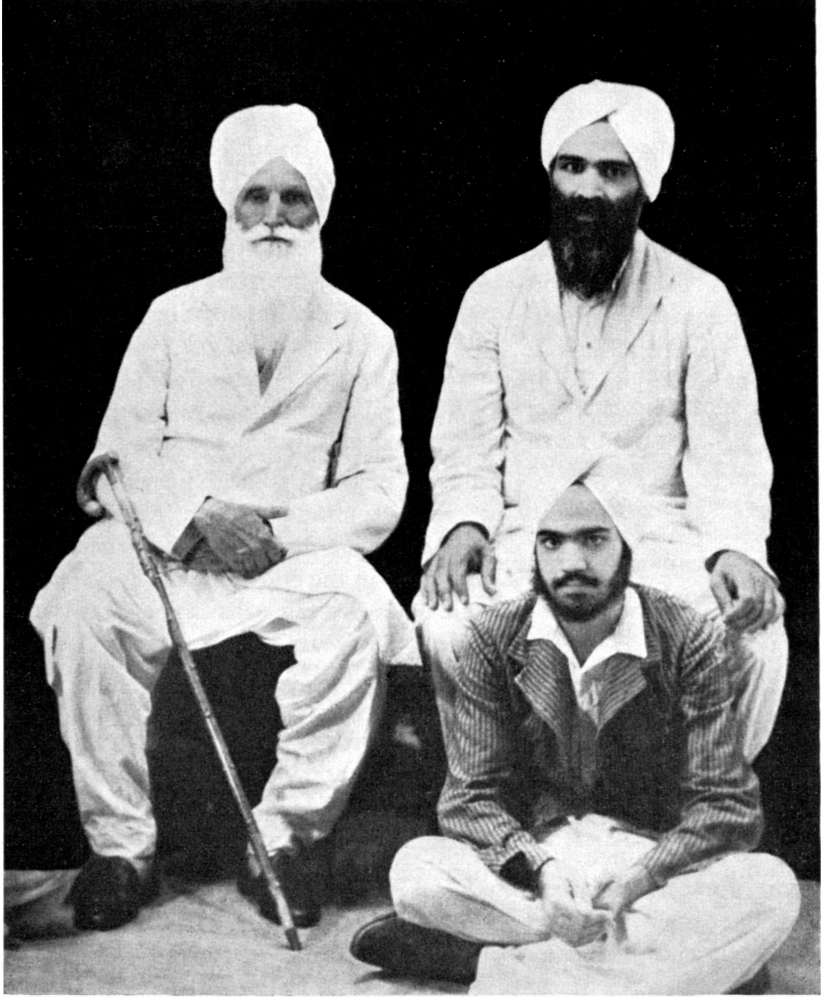
Kirpal Singh was yet in his twenties and eked out a bare living when his ailing uncle came to stay with him in Lahore. He put his uncle in the hospital. One day, while helping his uncle with a cup of milk, he saw an emaciated old man on a nearby bed. Kirpal Singh went to him and asked him if he needed any help. This brought tears of gratitude in the old man's eyes. From that day onward, Kirpal Singh began to look after both the patients, buying them fruits and whatever else they wanted. Because of this extra expense he had to content himself for some time with parched gram and plain water. His uncle was surprised and said: "You are doing all you can for me because I am your uncle. But how does this old man receive the same treatment from you as I do?" Kirpal Singh humbly replied: "The old man has as much right on me as you, Sir. In fact, the entire creation has the same right on me. I am for the creation and the creation for me. We are one and not two. I am for all and not for any individual."

* * *

Kirpal Singh was working as an Accounts Officer with the Sikh Regiment at Dera Ismail Khan (now in Pakistan) long before coming to his Master. A fierce-looking man—a personal bodyguard of the Commanding Officer—forcibly used to take away the meat cooked for the soldiers and none dared question him. Strangely enough, this man was very regular in cleaning Kirpal Singh's apartment in his absence. One day Kirpal Singh happened to come back home early. He was surprised to find this man cleaning the house and asked him why he was taking so much trouble for him. With folded hands, the man replied: "Sir, whenever I see you, all my sins come before me and I begin to tremble from head to foot. I have committed innumerable crimes in my life and put many innocent persons to death. Is there any hope for a man like me?" Kirpal Singh consoled him by saying that divine benevolence is for even the worst of men, provided they sincerely repent for their past and are prepared to turn over a new leaf. The man was moved by the advice. He gave up his old ways and became a God-fearing man.

* * *

Once, after he had been initiated, Kirpal Singh went to his village to see his ailing cousin, Ram Labhai. While he was still on his way, Ram Labhai told her parents that Bhapaji—as Kirpal Singh was called by youngsters at home—had come to visit her along with a venerable old man. She said Bhapaji had just gone out after introducing the old man. Her father was surprised and asked her where her Bhapaji was? "Look, he is going there with the old man and was with me just now" she said. From that moment she started getting better. When Kirpal Singh arrived next evening, she asked him: "You came here last night. Why did you leave me so soon?" Kirpal Singh replied: "It was not I but my Master who visited you. Will you be able to recognise the stately old man if you were to see him." "Certainly," she replied. Two months later when Hazur was in Rawalpindi, Kirpal Singh came with Ram Labhai to see his



The Master and his son Darshan with Hazur Sawan Singh Ji Maharaj at Peshawar (now in Pakistan) in 1939

Master. They saw Hazur from a distance. Pointing towards Hazur, Kirpal Singh asked the girl if she could recognise the old man. She promptly replied: "This is the old man who came along with you the other night."

It was a winter night. Hazur Sawan Singh Ji was resting in his bed. Kirpal Singh and Dr. Julian Johnson, an American disciple, were with him. Dr. Johnson asked: "Should a disciple ask for any favours from his Master or not?" "A sikh (disciple) always seeks one thing or the other from his Master." Hazur replied and added "when we come in this world as saviours we bring our own staff with us. When we accomplish our task at one place, we are asked to go to another place."

When Dera (Beas colony) was being built, Kirpal Singh also used to engage himself in voluntary labour like so many others. Some people advised him not to do physical labour as he had other important assignments to attend to. Kirpal Singh told them: "I have a physical body and should serve physically. I have intellect and should serve intellectually. Since I am an embodied soul, I should also serve spiritually. To me all work is worship and a labour of love, as I see the same Lord in all as in me."

Whenever learned visitors started an intellectual discussion with Hazur. he would usually direct them to Kirpal Singh, saying: "If you want to understand spirituality in a few words, come to me,

but if you want to discuss and debate then go to him." About him, Hazur used to say: "Kirpal Singh has a peculiar knack of expounding the abstruse subject of spirituality from various angles, before summing it up to present a complete picture. He will first explain how to disassemble the various parts of a gun and then again to assemble them into one piece."

* * *

Under instructions and inspiration from Hazur, Kirpal Singh wrote in Punjabi a voluminous study on science-spiritual, discussing the subject in all its aspects. Known as *Gurumat Sidhant* (in two books), the treatise is a masterly exposition, in a lucid style, of the Path of the Masters. When this momumental work was published, Hazur raising to his forehead, remarked: "Kirpal Singh, now there is hardly any need to send preachers to hold Satsangs. The book has all the merits of a scriptural text and its reading will have the effect of a Satsang." Hazur was greatly touched when the chapter of *bireh* (pangs of separation) was read out to him. He wanted the chapter to be re-read several times. Every time he heard it, tears glistened in his eyes. In a flash, it dawned on the author that he too one day would have to suffer the agony of parting from his beloved Master.

* * *

During his last physical illness, one night Hazur said: "A strong Sun has arisen. Can the people of Jullundur see it?" All those near him thought Hazur was in a state of delirium. Dr. Schmidt of Switzerland, a disciple and physician, who was attending upon him, felt it was a case of uraemia. When Kirpal Singh came, Hazur put the same question. Kirpal Singh replied: "Sir, not only the people of Jullundur but even the inhabitants of America and other far off places could see that Sun at this time of night, if your holiness were to open their inner vision." Happy to hear this apt reply, Hazur said: "Kirpal Singh, you have given a correct answer."

* * *

After Hazur had left for his heavenly home, Sant Kirpal Singh, his spiritual successor, retreated to the Himalayas to spend the rest of his days in solitary meditation. Here his routine was to sit for meditation for 18 hours a day. He would generally sit on a rock in the mid-stream of the Ganges. One day news came that a flood was imminent. The water level was rising rapidly and soon crossed the danger-mark. His companions were naturally perturbed and in their anxiety to arouse him from his meditation threw pebbles at him from the river bank. Feeling helpless, they prayed to Hazur to come to their rescue. By this time, the water was touching his feet. At last he opened his eyes and said: "*Hae Data*" (O, Benevolent One). To their amazement, they saw the Master walk on the water towards them as if he was walking on land.

* * *

During his lecture-tour in the U.S.A., some scientists expressed a doubt in the potential efficacy of Sant Mat—the Path of the Masters. The Master explained: "You have succeeded in generating energy and harnessing it in so many ways in the service of mankind. You are planning space-flights in order to discover the mysteries of the planets other than the earth. But you ought to know that behind all force and energy there is a power known as consciousness that directs everything and keeps nature moving in its multifarious forms. Can you produce an ounce of this consciousness—the life-impulse vibrating in the universe?" Continuing he said: "The latest discovery of science is what we call atomic energy or energy generated by atomic-fission. What have you found on

splitting an atom? Movement or motion in the electrons and neutrons and that motion, you will admit, is rhythmic and regular and not haphazard. The various constituents of an atom, as they move, produce a musical vibration and shine forth in lustre. This musical Light is the Power-of-God behind everything. Man has not sufficient knowledge of it, or else, he would not have unwittingly worked for his own destruction. This flaming Sound then is all-consciousness, working in each one of us and can be contacted by the grace of some really competent Master who, having revealed it within himself, may be able to reveal it to others. Shabd or celestial music, which is supporting the entire universe, is in us and can be experienced through the grace of a perfect living Master."

Everlasting peace

Make chastity your furnace, patience your smithy,
The Master's word your anvil, and true knowledge your hammer.
Take awe of God your bellows and with it kindle the fire of austerity,
And in the crucible of love, melt the nectar Divine,
Only in such a mint, can man be cast into the Word.
But they alone who are favoured by Him, can take unto this Path,
O Nanak, on whom He looks with grace, He fills with Everlasting Peace.

Air is the Master, Water the Father, and the Earth the mother,
Day and night are the two nurses in whose lap the whole world is at play.
Our actions: good and evil, will be brought before His court,
And by our own deeds, shall we move higher or be cast into the depths.
Those who have communed with the Word, their toils shall end,
And their faces shall flame with glory,
Not only shall they have salvation,
O Nanak, but many more shall find freedom with them.

— *The Jap Ji*

The Master way

Walt Baptiste

There are many paths to yoga, but where truly do these various paths lead to? They all do lead, at long last, to the centre of all truth—the Feet of the Master. No yoga can take you further than this even though yoga takes you farther into God than all other methods known to mankind. The highest place that all right effort, your greatest prayers, and your highest rewards will give you is that wondrous place at the Feet of the true Master.

There comes that time when you are given, above and beyond all your efforts, what you can earn or create for yourself. Spirituality is a happening, the result of the love you have realized in the Master. A moment of his glance, thought and love will give you more than all your lifetime of labour. This is so because this is the way that it is and always will be. Preceding God-realization we must practise the yogas of right action, good thinking, self-control, more love, health and emotional evenness because these lead us to the yoga that is a union with the divine and spiritual consciousness of the Master, that is, a light and a spirit exceeding what a person can do for himself. We must have a place where we may freely die before dying to all that we are, have been, or hope for and strive to be. To serve the Master for one hour can reward you more than serving the world in any way, no matter what way, for your whole lifetime.

The greatest love you can know, in all the loves of your worldly experience, is but a dwarf in comparison to the love that you may know when you are loved by the Master. To have his affection is to know a protection, if He so wishes for you, that no peril can take away. If you have not found the Master within, you have not and will not find God. If you deny the Master, you are denying God for God and the Master are the same. To know the Master is to find your Self...your true-Self. To fail the Master is to fail your Self. And when you have risen above body-consciousness in your meditation—when you have prayed and asked to be taken to your God—who is there, to be there for you as your guide when you have left this world to explore and learn from inner worlds except the Master—the true Master who knows the Way.

All else fades away, having no further meaning; the false dissolves away for the Reality and your true-Master is there with you, in the within of the WITHIN. Here the false prophet knows not and cannot be. There are many facts of life which only the Master can provide and since it is above the imagination and imitation of false teachers, they are left behind and seen for what they are worth, for there is Master-guidance belonging only to the one who is a true-Master. No one can pretend or assume anything in the company of the Master. Reality of being is

the only thing that gets by or the disciple continually shows himself up as the cheater to himself. For, at long last, with the Master we are faced with Reality and all the materiality will, in His perfect presence, pretend and excuse itself no longer. The falseness in humanity cannot stand up to the Master because the effort focusses the person on the great Spirit that is there. This moment is a moment where the perfection of the self is caught up by the perfect-Perfection of the Master—CONSCIOUSNESS in this miracle that is always natural for every honest person in the atmosphere of the true-Teacher, identify and relate to yet a greater-Truth than its own conditioned perfection. After this, the entire process of the living, will be the miracle of rebirth —each day will be a conscious-dying to what was—for once having tasted the ultimate-Truth, it cannot be the same again until liberation is won, and naturally so.

And most beautiful is LIFE—because no matter how scholars and the egoistic intellects of people and those who would cheat their own progress by pretensions of the religious-life—only the actual 'experience' can tell and show the true nature of the spiritual-Master. Only the actual 'experience' with a true-Master can save and emancipate you to the breaking of the chains that bind you to the adventure of quickened conscious evolution, returning you back to the priceless treasures of your true-Home of the original Mother and Father of all life and being. There is no government, no politics, no university that has shared or will share with you the credits, benefits, knowledge and heart of the Master. For these reasons, the greatest quest—the Holy Grail—is to seek and find the Master and so serve Him according to His directs that you win the 'Light' that is in the eye of His heart upon you that you may walk in His Ways upon the earth.

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Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's latest book "Spiritual Elixir" for the benefit of our readers.

Q.—*How is Christ-power transferred from one Master to another?*

A.—It is transferred through the eyes. As a matter of fact the chosen human pole on whom the Master-power is to work for the liberation and guidance of humanity is determined much earlier. There are living testimonies in this behalf that the dear ones who have never heard about *Sant Mat* and living in far flung countries had visions of the Master much ahead. He took the role of the living Master. It is the divine form which works for the guidance of the humanity. They are chosen by God-power or Christ-power and not voted by the public, or transferred through written documents.

Q.—*Are all the Masters great?*

A.—Kabir Sahib says that he adores all Masters, but the one who is Word-personified is to be held in the highest esteem.

Q.—*How does one determine a great Master?*

A.—Swami Ji Maharaj in *"Sar Bachan"* has answered this question very beautifully. He exhorts that as and when you hear about a saint or Master, just go to him and in deep humility and reverence sit near him. Just look into his eyes and forehead like a child with deep receptivity. You will feel an upward pull of the soul and divine radiation from his eyes and forehead. Besides, if you have any questions in your heart, these will be answered automatically by his discourse without your effort. Over and above all, the testing criterion for the perfect Master is to have the conscious contact of holy *Naam* within, the lowest links of which in the form of divine Light and holy Sound Current must be had on initiation. Again, he should be competent to afford guidance for his initiates in the astral plane and must protect the soul at the time of their physical death.

Q.—*What is a Sant or Master?*

A.—A Sant or Master in the saints' terminology is one who goes to *Sach khand* or the Fifth Plane and comes back at will, and who can give you experience of contact with the Word or *Naam*.

A Mahatma is a word in the vernacular to convey a highly evolved soul. These words are, however, not properly used these days and an ordinary person of small degree of piousness may be termed a Sant or Master. But you need not worry about words.

Q.—*What is the history of the Master?*

A.—Masters have been coming at all times. The *Surat Shabd* science was, how-

ever, enunciated in times of Sant Kabir and Guru Nanak and thereafter by other Masters.

Q.—*Is it possible to succeed on this Path alone?*

A.—No. To succeed on this inner Path, we must find one who has explored it to its utmost limits. A living Master is an indispensable need, and an indispensable means to the attaining of self-realisation. On the purely physical level, he serves as a living example of a perfect life. He tells us of our true Home and the way that leads to It. On the spiritual side, he gives us details of the inner Path, its intricacies and difficulties, provides his attention, with an actual experience of withdrawal from the body and of the inner Light and Sound, and guides us through the more difficult parts of our inner journey until we reach our Goal.

Q.—*There are many self-styled Masters. How may one know a true Master?*

A.—A true Master is dedicated to bring souls back to the true Home of their Father. A true Master gives more than mere theory. He gives experience to his disciple. He shows the way to God, which is within. God and Master are within. This question usually besets every true seeker after God. In my boyhood, I had the same doubts and questioning before me. I did not dare to go to any Master for fear of encountering an imperfect Master and then my whole life would be one of frustration. So I earnestly prayed to God for guidance. My prayer was heard. A true Master began to appear to me in my meditations, about seven years before I came to him physically, whom I recognised to be the same Great Master Sawan Singh. Your question remains—how to recognise a true Master? Outwardly we should see that he has no selfish motives. He should be living on his own hard-earned money. He should not be fond of outward pomp and show. He will live a simple life. His thoughts will be pure.

His true qualifications will lie in his ability to give the initiate some first-hand experience by opening the inner eye to see the Light of God and inner ear to hear the Voice of God, the Sound Principle. The extent of this experience will be according to the background of the initiate and his receptivity. After initiation the only rules for judging for one's self is one's own inner ascent to the spiritual planes whereby one can see for himself, and meet all Masters, past or present, wherever they are, in the upper or lower planes. Those who contact the Master inside and talk to him know.

Q.—*How does a Master differ from an ordinary spiritual teacher?*

A.—The Master-saint is outwardly a human being like any one of us, but through blessings and intense spiritual discipline, he has risen into cosmic awareness and super-cosmic-awareness. He has become one with God and is a conscious co-worker of His Divine Plan. He is a living embodiment of God's love and does nothing of himself. He is not tormented by any self-interest, but works for the pure benefit of suffering humanity.

Q.—*Do Masters welcome sinners?*

A.—Yes, soul is of the same essence as that of God and the Master looks on all as embodied souls. So all are dear to him. He wishes them to reach to the true Home of their Father. A repentant sinner coming with a sincere heart is acceptable to him. We are all sinners and we come to him to be cleansed.

God's arena

Betty Shifflett

THE Great Master Kirpal Singh has described Satsangs as arenas where spiritual stalwarts are built. Let us examine why this is so?

Our Satsangs are for the purpose of imbibing the spirit of the purely spiritual discourses of our Master and the past saints. These are conducted by devoted initiates walking the Holy Path along with those who attend as audience. Here is a stage set for playing out the great drama of karmas, past and present, by the children of Light with the wondrous Master-power overhead knowing what each one of us needs to bring him or her closer to our true home in *Sachkhand* (the highest spiritual plane). If we are to be successful in God's arena, our basic desire must be for the Master, and for the love of God and nothing else.

Our Satsangs are not for entertainment of mind or for intellectual stimulation but to help us to retreat unto the Holy Mount, the mount of transfiguration that rises behind the Third Eye, where our Beloved is waiting. He will accept us completely into His Court when we prove our worth, love, toleration and mutual trust through His Grace.

We know from history that many of the followers of the Lord in the early days of Christendom were actually thrown into a physical arena to fight for their faith in the Lord by fighting hungry lions and tigers specially kept for the purpose. Our gracious Master has placed us mercifully in the arena of the jackals, the wickedness of our mind, and has armed us with the sword of holy Naam (Word) to vanquish the illusory foes. He is watching and waiting to see how we measure up our strength to this challenge.

Sant Kirpal Singh has written that "mutual trust and toleration amongst the dear ones open up new vistas of right understanding and cement the inviolable ties of fraternity by virtue of the Holy initiation into the Mysteries of the Beyond." The Master, in his beautiful Christmas and New Year's messages has stressed that a New Year should mean a new life, full of new visions and aspirations. Let us be new, forgetting the past.

How can we faithfully discharge this trust? It is simple enough—through trusting him who took his seat at the eye-focus of each one of us at the time of holy initiation. Trust begets trust. He trusted us with the highest gift that could be given. Can't we in return give him just an experimental faith, and trust him in each of our dealings in Satsangs. We are one holy congregation. The Master has tied us together with the golden thread of love, love for the holy Naam (Holy Ghost), the living Water of Life. These ties are unshakeable and cannot be broken.

Let us attend Satsangs with holy awe of and reverence for the Master and show mutual respect for one another, knowing, as we do, that the Master is in-charge of all of us and will never fail us. We must, if we love him, keep his Commandments. We have been sought out by God and linked by the Godman with the Power of God (Naam). Let us leave the sloth of the old and hie on the royal road Godward, for our Lord is waiting for us. The clarion call of the Master is: He who sent thee here is calling thee back. Return unto Him and be united in Him. This is how we, in the arena of God, can battle with death, the last enemy of man, and like St. Paul swallow death in victory.

Guru, Gurudev and Satguru

(Continued from page 15)

Master or any other benign soul for they all are children of the Light of God. Guru Arjan says: "The Gurudev (the radiant form of the Master) has opened my eyes (the inner eye) to see His Light. I have now no delusions and all my strivings have come to an end."

With the coming in of the radiant form of the Master, half the *bhakti* (Gur-bhakti) is accomplished. We must therefore unceasingly pray to God to bring us to the divine pole or the live switch-board where His power is fully manifest. The immutable law of demand and supply works equally at all levels. There is always food for the hungry and water for the thirsty. There are instances of lovingly devoted souls who get inner experience of the Master's form much before they actually come in contact with him on the physical plane. In Pakistan there are still many persons who used to see the radiant form of Hazur though they had never met him before. In my case, Hazur's lustrous form often visited me inside seven years before I actually met him and got my initiation.

I was telling you that our prayers must spring from the bottom of our hearts. Frankly speaking, I do not favour the idea of having a Guru, though I knew that without a competent Guru one could not make headway in spirituality. I was, however, afraid of the fake Gurus in which the world abounds. But how was I to find a true Master when there was a swarm of them and each held out high hopes and was ready to bless you for a pittance. So I used to pray earnestly: "O God, grant me inner guidance in my quest." My humble prayer was granted and Hazur began revealing himself to me and continued to do so for seven years before I was formally initiated. I did not know then who he was, and always took him for Guru Nanak. I also composed some verses in praise of him.

I was extremely fond of rivers. Wherever I happened to be, I would look for a stream nearby and find a solitary spot for my meditations. When I went to Lahore, I had river Ravi. And so it was at Jehlum. For hours together I would sit by the river-side absorbed in thought. While at Lahore it struck me to see Beas river. It was this lure of the flowing water that led me to Beas. It was a fine Sunday morning that I took a train for Beas. I enquired from the station master at Beas the location of the river. Surprisingly enough, he asked me if I had come to visit the sage of Beas. I exclaimed as to whether there was any sage living there. He then told me of Hazur. Thus the visit to Beas was amply rewarded. It gave me an opportunity to see both the river Beas and to meet my Master-to-be.

On reaching Dera (colony), my surprise knew no bounds when I discovered in Hazur the likeness of the radiant form that had visited me in my meditations all these years. I imploringly enquired as to why he had delayed our meeting for such a long time. He, with a benignant smile, replied that that was the most opportune time for the meeting.

A competent Master reveals himself even before initiation. There is hardly any need to conjure up any images while engaged in spiritual practices. The Master

plants his own image at the time of initiation and his radiant form comes in of its own when we completely get into the eye-focus. The secret of success lies in entering into the eye-focus completely and entirely and the real Master's form does come regardless of any invitation. This is a comparatively easier and the most natural way of God-realisation. Guru Bhakti is the surest way back home to God but the path is quite slippery as well. When the end of Maulana Rumi approached near, he said:

"Little doest thou know of the great king within me,
See thou the radiance in this house of flesh and bones."

When a disciple rises to this level and becomes a Guru-man, he becomes truly blessed. I have told you just two things that the Guru does: First, he teaches that all the children of God should sit together for this is the only way out for the entire human race to escape from the trials and tribulations of the world. Secondly, he gives us such a divine wealth as cannot be had from anywhere else. It is therefore of supreme importance that while looking at the physical form of the Master, one should be conscious as well of the spiritual radiation emanating therefrom. Maulana Rumi says: "O, Shams-e-Tabrez, if I see somebody other than God in the mirror of your face, I would be worse than an infidel."

To meet a real Master is to get closer to God, whereas to be away from him is to be away from God. Whenever the Masters come into the world, they do so to serve us with the nectar of life. It is said: "The scriptures are useful to the Guru for teaching the masses. Without a living Master, we cannot even get the right import of the sacred books."

It is God alone who can lead us into him. The Master is the true lover of God and is competent to narrate the story of his Beloved.

"Get hold of a perfect Master and follow his instructions fully,
Then shalt thou gain salvation even while engaged in worldly duties.
God is with thee from eternity,
Thou hath but to turn thy face unto Him." —*Bhai Nandlal*

"God has come to assume the name of Ramdas." —*Guru Amardas*[13]

For Guru Arjan, Ramdas (his Guru), was not only a mere human being, but was an embodiment of God Himself and God verily dwelt in the form of Ramdas.

A disciple who does not see in his Master the Power-of-God, is not yet a true disciple. He is yet on probation and continues to be so until he sees in him the glory of God, and this in the true sense happens only when the Master reveals his radiant form within the disciple. It is this resplendently luminous form that guides the soul from plane to plane in the spiritual journey Homewards. When this radiant form comes, you may converse with him for then many problems will resolve of themselves. The Guru, who works as a human guide on the physical plane, is known as Gurudev when he manifests himself in his astral radiance and the same power when it escorts the soul on to the highest region of unalloyed bliss and harmony is called Satguru (Truth personified or Master-of-Truth). Those who are Gurubhaktas, they see something superb in the living Master.

A Sikh disciple truly lives in sweet remembrance of the Guru. Just as an infant depends for his very existence on the milk of his mother, so does the disciple depend on the 'Water of Life' or the 'blood of life' with which the Master continuously feeds him. He loves him with every breath of his life and constantly takes care

of his well-being in diverse ways which the poor infant does not know. How fondly the mother takes care of her baby, herself undergoing all sorts of privations to make him comfortable. A Master does much more than this. It is a pity that we do not realise the greatness of the Guru. We know only that much which he may, in his grace, choose to reveal to us. If a mother were to ask her child if he knew her, he may say 'yes' but 'how much' can he? Similarly, we the disciples cannot possibly fathom the greatness of the Guru.

After all, why all this adoration? What do they give us to merit such encomiums? They impart to us their own life-impulse and transmit to us that divine ecstasy of which we have read so much in the scriptures. All this is done through their magnetic eyes from which highly charged spiritual currents pass on to us. Life comes from life as does light from light. A really living reservoir-of-life can help us to find the fount of life, and nobody else can do this. This is the immutable law of nature and admits no exception whatsoever. Our Hazur was a limitless ocean of the life-giving water.

> "The teachings of the great Masters are the same for one and all.
>
> Listen ye to the direct testimony of the saints for they speak of what they actually see with their inner eyes."
>
> —*Gurbani*

The testimony of saints, then, is direct and immediate and not one based on hearsay or on the authority of scriptural texts. In succinct and lucid terms they tell us of their inner experiences with their own 'self' and with God. Having a direct contact with the Power-of-God within, they are able to give us correct interpretation of the various scriptures, ironing out the seeming differences, and present an integerated picture of the Reality as seen by sages and seers of all times. It is said: "Those who see God face to face, shall all tell the same thing."

The differences come in only because of the means of approach in each case, the language of the time employed, the mode of expression then prevailing and the intellectual level of the age. Again, these differences are not in essentials but only in non-essential details.

To 'sit together' is a sovereign remedy for all the ills of mankind. What the Masters give is an invaluable gift of pure spirituality which cannot be taught but may, like an infection, be caught from the radioactive rays that emanate from them.

I may tell you that spirituality too is a kind of science not unlike other sciences. It is a science of metaphysical experiences, the results of which can be verified with precision and exactitude. The credit for presenting it as a regular science and for the scientific approach to the abstruse and abstract subject that has ever baffled mankind goes to Hazur. With the change in the temper of the people in this scientific age, it was he who concieved that it could appeal most only if it was presented in a spirit in conformity with the present times. It is an age-old subject, the most ancient, coming from time immemorial. It is to our advantage that Hazur revived this as a science of soul. Though spiritual awakening is given by many, yet the divine revelation is granted by few. It is due to his good grace that so many are acquiring the inner experience of holy Light and Sound principle which can, of course, be developed by practice with loving concentration.

Let us strive to be worthy sons of our Father. Try to understand the facts of divine life. Hazur has not gone away from us. His divine power is ever with us in spite of ostensible change of covering. And even now the same divine grace is working in abundance.

(See explanatory notes—page 32)

Spiritual birth

Seek not in vain life's passing gain
that comes so near to disappear;
It is like hunting air, to be aware,
that comes to naught when keenly sought
The true increase that ne'er will cease
is that of worth by spiritual birth—
Things left unmarred, from fire uncharred—
Things that will last when worlds have passed.

Baroness von Blomberg.

The Master speaks: explanatory notes

1. *Lalo*: A disciple of Guru Nanak and a carpenter by trade.
2. *Nanak*: Guru Nanak (1469-1539 A.D.), the founder of the Sikh religion.
3. *Kabir*: A well-known Indian saint (1440-1518 A. D.), who practised and preached Surat Shabd Yoga. Five hundred and forty-one hymns of Kabir are included in the *Adi Granth*.
4. *Guru Gobind Singh*: The last Sikh Guru (1660-1708); compiled the final version of *Adi Granth*. His own writings were collected after his death. The compilation has over 2,000 hymns and is known as the *Dasam Granth*—the Gospel of the tenth Guru.
5. *Guru Arjan Dev*: The fifth Sikh Guru who compiled the *Adi Granth*, which has 2,218 verses by Guru Arjan.
6. *Shams-e-Tabrez*: A great saint of Tabrez, Persia.
7. *Gurbani*: The sacred writings of the Sikh Masters.
8. *Mira Bai*: A Great fifteenth century Indian poetess saint who is famous for her devotional songs.
9. *Guru Ramdas*: The fourth Guru of the Sikhs (1534-1581 A.D.). He has contributed 679 hymns to the *Adi Granth*.
10. *Bhai Nandlal*: A great mystic Persian poet and a devotee of Guru Gobind Singh.
11. *Bhikh*: A sixteenth century Indian saint.
12. *Maulana Rumi*: A great Persian saint, author of the famous *Masnavi* and disciple of Shams-e-Tabrez.
13. *Guru Amardas*: The third Sikh Guru (1479-1574 A.D.). He has contributed 907 verses to the *Adi Granth*.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

February:

1 Fear of God is the beginning of wisdom.
2 Man draws nearer to God, as he withdraws farther from the world.
3 He that loveth not, knoweth not God.
4 Love the Word better than the world.
5 Judge yourself, and beware of passing judgement on others.
6 Triumph over self is perfect victory.
7 Remove desire and ye shall find peace.
8 Forsake all and ye shall find All.
9 All true glory and beauty is within you.
10 Learn how to die that you may begin to live.
11 Ye will never enjoy peace until ye are inwardly united with Me.
12 From one Word proceed all things and all things tell of Him.
13 Commune with your heart, and in your chamber; and be still.
14 Those to whom the eternal Word speaks are delivered from uncertainty.
15 Self is the friend of self and self is the foe of Self.
16 Forsake the flesh for the spirit.
17 A lowly heart is itself a fortune.
18 The Holy Spirit always seeks a humble heart.
19 Live unto the Lord and die unto the Lord.
20 Whom the Lord loveth, He chasteneth.
21 Unto the pure all things are pure.
22 Love not flesh more than the spirit.
23 In everything give thanks.
24 Receive the Kingdom of God as a little child.
25 The Kingdom of God is within you.
26 A double-minded man is unstable in all his ways.
27 He who follows Me shall not walk in darkness.
28 Submit with all your might and work faithfully in My vineyard; I Myself shall be your reward.
29 Spiritual comfort comes of God's grace and not of our own merit.

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Sat Sandesh

the message of the Masters

March 1968

True lovers

They are true lovers whose love is from the heart.
Others are false ones who are inwardly different
from what they profess to be.
True ones are intoxicated with the love of God
and yearn for His glimpse,
But those who forget His Naam are but
a burden on this earth.
If He condescend to make someone His own,
such a one is His real devotee.
Blessed is the mother who gave birth
to such a fortunate one!
His coming alone is most fruitful
among the children of men!
Thou, my Benefactor, art unreachable,
limitless and beyond!
I kiss their feet who have realised Thee.
I seek Thy shelter, O merciful Beloved,
Graciously grant Farid the boon of Thy Naam.

—Farid

Sat sandesh



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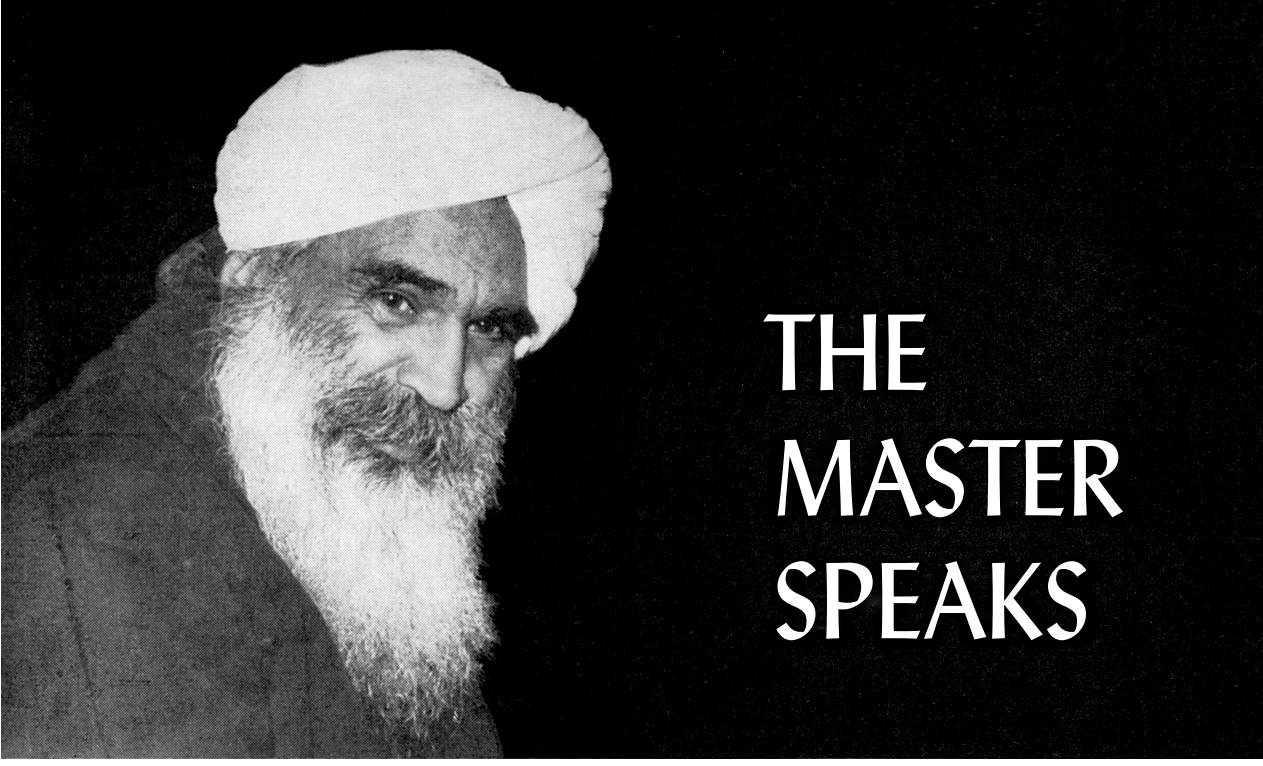
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THE MASTER SPEAKS

The purpose of human life

MAN is in search of happiness, but has no peace of mind. Even if he succeeds in achieving his objectives, he remains dissatisfied. His search for peace and happiness, therefore, never ends. Saint Augustine says that God gave us the senses for using them properly, but we misuse them by indulging in sensual pleasures; whereas the bliss for which we should have strived, remains enshrined in scriptures only.

Man is an ensouled entity gifted with body, mind and intellect. He takes good care of his body for the sake of his domestic, social and political wellbeing. Intellectually, he has made strident advances. He has successfully explored the earth, oceans and space and has made atomic bombs. A single atom bomb can destroy millions. Strangely enough, with all his achievements he remains ignorant about the prime source of energy from which his body and mind derive their strength—soul—his true self. He has so much identified himself with the body that he is unable to distinguish his soul from the body. In fact, he does not know that his real self is something separate from the body. Have we ever thought about the propelling force in us? Have we recognised the indweller of the house?

Soul is a conscious entity. Just as any essence has its basic source, soul too has an ultimate source—the Oversoul—a vast ocean of all consciousness. The entire universe is His manifestation. The soul is identified with the material body by constant association with the senses. Man does not know that he can have true happiness only when he is able to disfranchise the self in him from the outer vestures. He is so much entangled with the mind and body that he ever remains unhappy and restless. Soul being conscious and body being material, these cannot coexist amiably.

We pretend to be religious by reading the scriptures without knowing their true import and by offering ceremonial prayers at the places of worship. All that we worship is physical health and worldly riches. We aspire for material wellbeing and not for God-realisation. It is said that once Majnu, a legendary lover, was told that God wished to see him. Majnu replied if that was so, God must come in the form of Laila, his beloved. Most of us offer our pravers to God only because we want to fulfil our worldly ambitions. We seek God's blessings to become physical and intellectual giants. Thus, to us God is only a means to worldly ends. Consequently, we get only that we crave for i.e. the material world and not God.

To know God we must first know ourselves. From time immemorial many have tried to define God philosophically. But He remains undefined as ever. God cannot be realised by the body or intellect or senses. He can only be experienced by the soul. Unless we know ourselves, the question of knowing God does not arise. Thus, the first step in this direction is self-knowledge which precedes God-knowledge. "Know thyself" has been the call of saints and sages. Guru Nanak[1] was once asked by a Muslim holyman to define his faith. The Guru replied that he neither claimed to be a Hindu nor a Muslim in the ordinary sense. He explained that his body was composed of five elements—ether, earth, fire, water and air—and the God-power was pulsating in him.

Hazur (Baba Sawan Singh Ji) was once asked as to which religion he belonged. He replied: "If God is Hindu, I am a Hindu; if He is Sikh, I am a Sikh; if He is Muslim, I am a Muslim; if He is a Christian then I am a Christian."

All religions are man-made. God has not put a stamp of religion on anyone. To know the Controlling Power of the universe, it is inevitable and essential to "know thyself", as Christ has put it. Guru Nanak has also said: "Until and unless one analyses one's self, it is not possible to shed delusion and to realise the Reality." Unless your Third Eye is opened, you cannot realise God.

How various saints have solved the mystery of life is the subject for today. The fact is that Truth is one, but the ways of expression may be different. Our ideal is Truth. Let us see what Swamiji[2] has to say on the subject: "Link your soul with Naam."

We are advised to connect our soul with the Word. It implies that our attention is presently linked with something other than the Word. What is meant by attention? It is consciousness, a state of awakening or awareness. We may call it attention, spirit or soul. It is this life current emanating from our self (soul) which acts as a driving force within us. Swamiji asks us to link this current with the Word. Now, where is the source of these currents ? It is at the seat of the soul between the two eyebrows. What happens at the time of death? Life withdraws from the feet and rises to the back of the eyes. The power which is concentrated behind the eyes is

our real self. After that power is withdrawn, the body is of no significance. This is the most important and mostly ignored subject.

In order to probe further into this subject, one has to realise that soul is an entity distinct from the body. We have to learn and practise to withdraw the soul currents from lower centres of the body to the eye-focus. This process is similar to the one undergone by the soul at the time of one's physical death. We have to rise above body-consciousness. The theoretical knowledge of this process is not enough. Practice is far more important. An ounce of practice is more than tons of theory.

So we have to link our soul with the Word. Let us now consider what the Word (Naam) signifies? The Word has two aspects. One is an epithet and the other is that ultimate Power to which the epithet refers. For example, water itself is one thing, but it is referred to by many names e.g. water, aqua, H_2O, etc. Similarly, Truth is one, but sages have described it in various ways. Guru Nanak says: "I want to sacrifice myself on all Thy names O Lord." Guru Gobind Singh (the tenth Sikh Guru) compiled hundreds of names of God in his work "Jaap Sahib." These names are in addition to those already mentioned in the various scriptures. Despite hundreds of names, God is one. Similarly, there are many religions, but their goal is one.

We have to understand the God-power with the help of spoken names. This is our first step. Though the name is not different from the named, yet it seems so until the named is actually contacted. A person tastes a mango and declares that it is sweet. But one who has neither seen a mango nor tasted sugar, cannot know how sweet it is. Thus, to realise God is of utmost importance. We have to make a beginning with spoken names. It is unfortunate that people quarrel over the different names of God as given by the founders of the various religions. All the names refer to the supreme Lord and as such they all deserve our respect. The real thing is the Power-of-God which these names refer to. That Power is eternal Truth. It is one, will ever remain one and is called Naam or the Word.

The Word is the source of the entire creation and can be experienced only with the help of a Satguru (true Master). Guru Nanak has explained this point lucidly in the Japji[3]: "Whatever has come into being is the creation of the Word." The Word is the Power which exists in the minutest speck in the universe. That is the divine link which connects the body with the soul. When this link breaks, it brings about physical death. It is the same link which sustains the universe and higher spiritual planes. When this divine link is withdrawn, there is total dissolution.

Now, the question arises, if we are connected with the divine link, which is the point in the body at which the two meet? Guru Nanak tells us that the word can be contacted after one transcends the six *chakras* (ganglionic centres) and has reached the *Agyay Chakra* (behind and between the two eye-brows). The divine link can be established only there and not anywhere else in the body. Rishi Patanjali[4] as also other past saints have explained this process. When one reaches the *Agyay Chakra* after rising above the six lower *chakras*, one is connected with the celestial Sound-current, the *Anhat*[5] sound, and merges into *Sahasrar*[6] the first spiritual plane. The *Anhat* sound is the divine link; it is the Word, or the divine Power, which is manifested in every humanbeing. This is the primary source of all existence.

Naam (the Word), says Gurbani[7], is

invisible, unfathomable, limitless and sweet beyond description. It has an everlasting divine intoxication and bliss. Whosoever experiences it forgets all worldly pleasures. The soul is a drop of the ocean of all-consciousness, but is covered by numerous sheaths of body, mind and senses. So long as a man is engrossed in the material world, he remains unaware of the divine Naam within him.

What does the Naam signify? According to Gurbani, communion with Naam opens within a grand vista of divine Light—the Light of God. Naam also refers to the Sound principle—the Sound of unabounding joy. Thus, there are two expressions of Naam —the God-power—Light and Sound. In the Vedas, Naam has been described as *Udgeet*, or *Naad*—the music of the Beyond. According to the Vedas, Naad has created fourteen spheres.

Muslim sages call it the *Kalma*. They also believe that the *Kalma* has created fourteen *tabaks* (spheres). Maulana Rumi[8] once prayed: "O God, lead me to the place where conversation goes on without words." Christ says: "In the beginning was the Word, Word was with God and Word was God." The Gurbani says: "Naam has created the earth and the heaven. All light has emanated from Naam. All creation has come into being from Naam which is resounding in all humanbeings."

The Word was there even before the universe came into being. The Word is thus the source of all creation. Saints of all the religions have expressed parallel thoughts on the subject:

> "The Word has been the source of salvation to human beings during all the four *Yugas*[9]." —*Gurbani*

God is wordless, nameless and beyond description. When He came into being, It was called Naam, the Word—the Light-Sound principle. One who communes with Naam, is able to establish a contact with God. Hafiz Sahib, a great Persian mystic poet says: "No one knows the abode of the Beloved, but it is certain that sound of bells comes from there." If you follow the strain of sound you will reach its source. Thus, the Word—Light and Sound—is the safest means to the end—the way back to God.

To get a contact with the divine Light, one has to rise above body-consciousness by self-analysis. Only then a contact with the divine Sound is possible. By contacting Naam one gets peace and eternal bliss.

> "Blessed are they who are linked with the Word,
> O Nanak! whosoever listens to the eternal music, attains salvation."
> —*Gurbani*

People generally get lost in various names of God. The whole world talks of Naam, but there are only a few who know the real significance of Naam. It is a practical subject. Unless we realise ourselves by rising above body-consciousness, soul cannot establish a contact with the Oversoul. We have therefore to link our soul with Naam:

> "Those who have communed with the word, their toils shall end,
> Not only shall they have salvation
> O Nanak, but many more shall find freedom with them.
> —*The Japji*

Again we have in Gurbani :

> "A Gurmukh (beloved of the Master) can liberate millions of souls by imparting just a particle of his life-impulse."

Emerson says: "The keynote to success is one's own thoughts." To make a mark

in any walk of life, you have to concentrate your attention on that particular aspect. Similarly, if you concentrate your attention on Overself, you will become spiritually great. Bulleh Shah[10], a Muslim saint, inquired from his spiritual guide, as to how one could find God? The guide replied: "It is as easy as withdrawing the attention from here (world) and connecting it there (the Word). Our "very self" is our attention. We are soul and not the body, but we are engrossed in our bodies.

Swamiji tells us:

"Let any one of us connect his attention with the Word.

This body and wealth will not be of any help when confronted with the negative power."

The human body is the soul's first companion. It comes first with the soul when the child is born. But even this companion leaves us at the time of death, not to mention other worldly associations acquired by us. Our own being, having constant attachment with the physical world, has fallen to the latter's level. As a result, we have to come to this mortal world again and again. Gurbani says: "Soul goes where there is attachment."

If we are able to analyse the self in our lifetime and learn to rise above body-consciousness by getting a higher contact with Naam, we experience such a bliss as to forget all worldly pleasures and attachments:

"Worldly pleasures are nowhere before the divine bliss."

—Gurbani

That is why saints have taught:

"O friend, give up the insipid sensual pleasures,

And drink the sweet elixir of Naam."

—Gurbani

When one gets a taste of the real bliss, the pleasures become insipid. The real bliss is either within our inner being or in Naam—God-into-action Power—since soul is its essence.

Soul is a spark of the divine essence. It is bliss in itself and it is a conscious entity. It is the soul which is the source of all bliss and not the body and worldly things. Saints have warned us that worldly objects, in which our attention is engrossed, are not going to be of real help to us. Not only that all these worldly objects will stay back at the time of death, but their constant attachment will bring the soul back again and again to this world. "What does it profit a man to gain the possession of the whole world and to lose one's own soul." The soul resides in this house (body). It has to go out of this mortal frame leaving everything behind. When the time comes to vacate this body one is greatly distressed because of man's attachment with the body. Repenting then is of no avail. If during one's lifetime the soul establishes a contact with the beyond, it attains perfect peace. But, we never think of the world beyond. We generally follow the maxim : "Eat, drink and be merry." If someone reminds us of death we just ignore it by saying that we will face it when it comes. This is not a wise approach. If a pigeon closes its eyes at the sight of a cat, the cat is not going to spare it. Everyone has to leave the body. There is no exception to the rule.

"Emperors or kings, rich or poor,
All have but to go in their turn."

—Gurbani

We all have to go, but we do not know when. We should be prepared for the change. Are we?

"Everyone is scared of death and wishes to live till eternity,

With Guru's grace if one learns to die
while alive one can become a
conscious co-worker of the Lord.
Whosoever so dies, gets salvation."

—*Gurbani*

If you learn to die by rising above body-consciousness, you will attain life everlasting. All saints tell us that God has bestowed us with three forms: physical, astral, and supramental or causal. We are already active at the physical plane (*Pind*) through the senses. After leaving the physical body, the soul acquires the astral form. With the astral senses it can traverse the astral plane (*And*). Similarly after attaining supramental form, the soul can enter into causal plane (*Brahmand*). It is beyond these three planes, that the soul gets self-knowledge. It is only at that stage that you will be able to know who you really are.

Swamiji says :

"This is the most opportune time to attain peaceful bliss by avoiding the fire of ceaseless desires."

The world is being consumed by invisible flames of fire. Guru Nanak has prayed: "This is the fire of desires that has spread all over." Although we are its victims, we are unable to perceive it. Only saints know the real magnitude of this fire. Yet only human life is capable of getting away from this blazing furnace. That is why, human life is considered to be the crown of creation. But without sincere effort in the right direction there can be no salvation. For instance, if we have to avoid scortching heat, we have to find shelter in an air-conditioned room. In our context, the air-conditioned room is within us. We shall have to withdraw from outside and enter into it to find blissful solace from all the miseries of the world. This is high time that we introvert ourselves. If we miss this God-given opportunity, we are no better than beasts. The human body has a worth so long as the soul dwells in it. We should make the most of it while it lasts.

Man is enveloped by flames of passionate desires, anger, greed, attachment and vanity. One can escape himself from delusion only by contacting the Word within. The most important task before us, therefore, is to withdraw our attention from outside and get attuned with the divine Melody within. Then comes eternal peace in the form of the Word. Whosoever has accomplished this essential task is really successful in life. Otherwise, any amount of learning, name and fame have no real meaning. It is high time that we learn to rise above body-consciousness and know the real self in us.

"Contemplate the form of Satguru,
and serve him true,
And he shall lead thee away from all
harm."

—*Swamiji*

Swamiji now tells us how to link the soul with the Naam-power. He says that three steps should be taken to rise above body-consciousness. First is Simran (contemplation)—continuous remembrance of the Almighty. Secondly, service to the Master. Thirdly, control of all desires. We are always busy in contemplating worldly affairs. If we have to establish a contact with the Word of God, we must first constantly remember Him by any name of our choice. This should be our first and formost ideal by inculcating the habit of His contemplation every moment of our life. We have to replace worldly thoughts by contemplating the Word.

Contemplate on Him alone ceaselessly; so much so that you begin to feel the pangs of His separation. Thus, the first step is His remembrance. Remembrance leads to love which in turn results in pangs of separation. This creates a strong urge for the Beloved.

"Only one to remember and to sigh
for, Sing ceaselessly His praise
alone.
Meditate on Him with all the love in
thee."

—*Gurbani*

Simran should be undertaken with intense love for God. Love brings concentration. One forgets the whole world while contemplating one's beloved.

Another purpose of Simran is to identify the soul with its real form. Yet another aim of Simran is to enable the self to know itself. As it is, the soul is completely identified with the physical body. It has to be withdrawn from the body and concentrated at its seat—in the centre of the eye-brows. In the Gita, Lord Krishna says that great ones traverse into the cave starting from a place above the nose.

There are various methods of doing Simran—with the help of a rosary, or with tongue, or in throat and heart. However, saints do no advise these methods as these are apt to become mechanical and allow the mind to wander away. Thus, concentration of attention through those methods may not be possible.

Saints have, therefore, advised the practice of Simran with the tongue of thought. All saints, including Maulana Rumi, Guru Arjan and Swamiji, have indicated this spiritual path. Guru Arjan prayed : "O saints, take pity on us; we have yet to learn to serve our souls."

We are working on the mental and sensual planes. Until we learn to rise above body-consciousness our plight remains unchanged. Yogis tried to control breathing through *Kumbhak* to achieve concentration of attention. It is a difficult process and everyone cannot practise it. Saints, therefore, do not interfere with the breathing function. They concentrate their attention at the seat of the soul, behind and in the centre of the two eyes, by means of Simran with the tongue of thought. If it is done with rapt attention, the soul will cease to flow out through the body pores. The body will then become senseless. It is only thereafter that the concentrated soul gets the contact of God.

However, Simran with the tongue of thought is not as easy as it appears to be. It can be accomplished successfully only through the blessings of a competent Master. Now, there is a difference between practising Simran by repeating the names given by a competent Master and the name or names taken out of scriptures of one's religious belief. The names given by a competent living Master at the time of initiation are charged with his thought transference and have tremendous force in them. This type of Simran, therefore, is above all other forms of Simran. The Vedas and other scriptures have stated that in order to seek God, one must seek the guidance of a true Master. Besides giving the charged names, the Master also gives a practical contact with the divine Power. Now the question is how to get that competent guidance?

Swamiji tells us to serve the Master. One can serve the Master in many ways; physically, financially, intellectually and spiritually. One should lead a chaste and clean life. Keep the body ever-engaged in selfless service. This is physical service. As for monetary service, spend a part of your income for charity. After fulfilling your family requirements, you must keep aside a part of your earnings in the name of God, This is a duty one must not neglect. Service by heart and mind means love for all, hatred for none and observance of truth. The service of the soul is of the highest order. To do this, one has to rise above body-consciousness and to open the inner eye.

Hazur used to say that a Master may keep a servant or two to serve him. He does not need our services in the normal sense. If we only obey his commandments, keep our lives chaste and pure, we not only serve the Master, but also our own 'self'. The Master loves them most who serve their own souls and lead a pious life. So, Swamiji exhorts us to imbibe the feeling of service and to refrain from sensual desires.

All desires are included in sensuality. The observance of celibacy is most important. Just as light and darkness cannot stay together, the Word and sensual desires are not compatible. Therefore, we must observe celibacy. Married people need not despair. They ought to live a disciplined life in accordance with the scriptures where marital relations are permitted only for procreation. *Grihastashram* (family system) is a great institution. Most saints or great souls (*mahatmas*) were householders and fulfilled their family obligations. Hazur has said that those who wish to bring up their children pure and chaste should themselves become so. Children tend to emulate their parents.

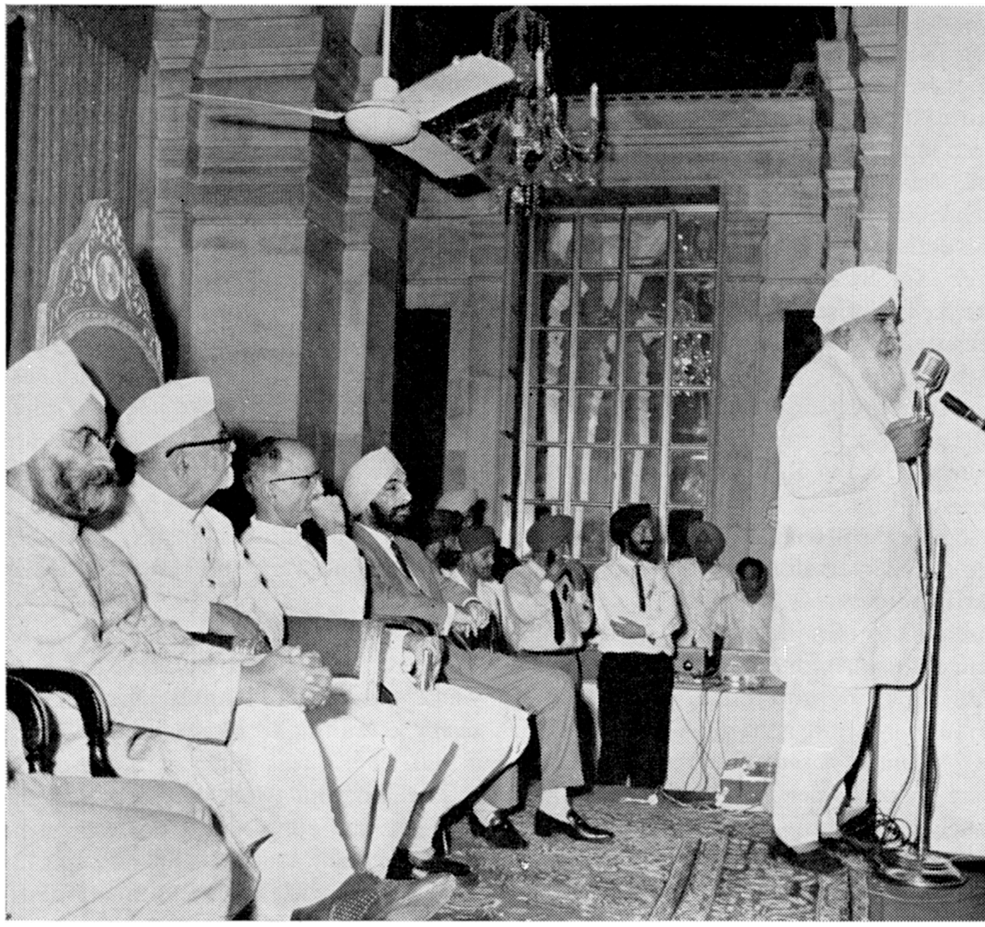
Swamiji thus asks us to take three steps if we want to rise above body consciousness and to get contact with Naam: to practise Simran; to serve Satguru and to lead a chaste life.

Swamiji says that you can have a taste of the divine nectar with the help of a true Master, only after you have brought your mind and sensual desires under control. At present the soul is flowing out through the senses. Discipline your senses and keep your mind steady. You will then know who you are. When you have realised yourself, only then the question of realising the Overself will arise. Those who have disciplined their senses, can free themselves from the influence of enemies like lust, anger. greed, attachment and vanity. These five deadly enemies attack us through the five senses. You can escape their fatal attacks if you rise above body-consciousness. The Upanishads state: "The soul is riding a chariot of the body driven by horses of the senses with the mind as its reins and the intellect as its driver in the field of sensual pleasures." Swamiji therefore stresses the need to discipline the senses and the mind. When this is done and the soul rises above body-consciousness, the Master is there inside to offer the divine elixir of Naam. Now, are these teachings meant for any particular sect? The teachings of all great souls are meant for the entire humanity and not for the followers of any particular religion.

Hazur used to say: "Go to the door where Satguru, full of compassion and mercy, is waiting to receive you." Which is that door? This door is in the centre and behind your two eye-brows. Once the soul gets an opportunity of testing the elixir of Naam, it has a starting point for its spiritual journey to the ultimate destination Moreover, this will bring about freedom from the dragnet of the mind.

Mind is a tremendous hurdle on the spiritual path. The world at large has always been its victim. Even *Mahatmas* and *Rishis* (great souls) in the past, who tried various methods to control the mind, often succumbed at some stage to its powerful impact. So, we have to control the mind. How can it be done? The mind cannot be controlled by outer pursuits like learning or studying the scriptures. Even if it is under check for a while, it again goes out of control for it is always after sensual pleasures. There are mainly two types of attractions for the mind—beautiful things

(*Continued on page 29*)



The Master speaking on Guru Nanak at Rashtrapati Bhawan, New Delhi. The occasion was the presentation to the President of India (second from left) a biography of Nanak published by the National Book Trust.

The Prophet of peace

This article is based on the Urdu talk by Sant Kirpal Singh on Guru Nanak and his message, broadcast on All-India Radio on the occasion of the last birth anniversary of the Guru.

WE are today celebrating the birth anniversary of that great prophet of peace, the Messiah cf his age, the fountainhead of spirituality and the great Godman whose life radiated rays of spirituality towards the end of the fifteenth and the beginning of the sixteenth century. The social and political conditions in the country had then reached the lowest ebb. The exalted soul, who showed the path of peace and righteousness to the misguided people, was the great Guru Nanak.

This great sun of spirituality rose on the horizon in the year 1469. He was born in Talwandi village, now known as Nankana Sahib in West Pakistan. Chaotic conditions prevailed in the country at that time. In the name of

religion, all kinds of atrocities were being perpetrated by those in authority, swayed as they were, by lust, greed and immorality. Mistrust and hatred were the order of the day. Both the rulers and the ruled had forgotten their respective duties and obligations. Casteism and untouchability were rampant. People were losing faith in religion. Moved by the piteous cries of the people in agony, Guru Nanak prayed:

"The whole world is being consumed in the invisible flames of fire,

Save it, O Lord, as best as You may in Thy merciful compassion."

Nanak was a great reformer. He was the torch-bearer of peace, truthfulness and universal love. He did not see man from the physical level, but as a spiritual being. He preached: God is one, the creator of the universe. All are His children and belong to one family of man. He laid emphasis on the idea of universal brotherhood. Why then all this strife? God is love-personified and abides in the human heart. There is one Light that lighteth the entire creation. We should love all, the entire creation:

"Castes and creeds matter not in His realm,

He who worships Him is dear unto Him."

Guru Nanak's teachings are not for any particular sect or community but are for the entire mankind. This saviour of mankind travelled far and wide, not only in India, but also to distant lands like Ceylon, Burma, Mecca, Madina and Mesopotamia. He delivered his divine message to all, irrespective of different religious and political ideologies. He believed in the Religion of Man and taught that the Lord's Gospel was for all. When asked about his religion, he remarked:

"Neither I am a Hindu nor a Muslim,
But only have a body made up of five elements;

In whom pulsates the Power-of-God,
And called by the name of Nanak."

He exhorted people to earn their living through fair and legitimate means. He went to the length of saying:

"Bow not unto him who claiming to be a Godman, lives on the charity of others,

He who earns his living with the sweat of his brow and shares it with all, can know the path of God."

He forbade people from encroaching upon the rights of their fellow men. Those who thrive on others can never have a pure heart.

Time and again, he enjoined upon all to have a pure heart and do good deeds:

"Take the name of the Lord with a pure heart and a clean tongue.

For without this what thou doeth will not bear any fruit."

Again:

"It is only the deeds that count,
And not the religious hallmarks one bears."

"Whatever one soweth,

That alone one harvesteth."

He reiterated:

"The deeds alone are weighed in the divine scale,

This will determine whether you are near or away from God."

Guru Nanak cleansed the hearts of all who came in contact with him. With the alchemy of God's love, he transformed dacoits like Kauda and Sajjan into men of piety.

Guru Nanak was a true mystic, always in communion with God and everywhere perceiving His munificent grace. He said: "Nanak sees the Lord in all His glory." Intoxicated with the love of the Lord, he always remained in a state of ecstasy. Once Babar, the great Mughal emperor, offered him a cup of hemp. The Guru politely declined and said: "O emperor, the intoxication of your pernicious liquor is weak and ephemeral, but I have drunk the wine of the divine Naam which never subsides."

He preached that the essence of religion was humility, compassion and respect for the prophets of all the religions. Service of His creation and love for God is all that one can take with him on his last journey.

According to him, the essence of religion is that followers of all faiths should get together, control their minds and seek communion with the Almighty. It is only by disciplining your senses that you can reach, the ultimate goal of life.

"All human beings formed but one class, and
The battle of life can only be won by conquering the mind."

He did not advocate renunciation as a means of God-realisation. He believed that salvation is possible for a house-holder through proper discharge of his duties and obligations with full faith in God.

He was a beloved of all. Hindus and Muslims alike owned him. When he gave up his mortal frame, the Hindus were keen to cremate him, while the Muslims wanted to bury the body. It is said that when the shroud was uncovered they found nothing but a heap of fragrant flowers. He came like fragrant flowers and radiated perfume all around. The sheet of cloth and the flowers were accordingly shared by the two communities and disposed of according to their own rites.

Guru Nanak always prayed for the welfare of mankind:

"O Lord! great is the power of Thy Naam,
May all live in peace under Thy will."

Today men have lost sight of all human values in spite of epoch-making achievements in the field of science and technology. The devil in man is in the ascendancy. Human goodness has given way to lust, greed and mistrust. We are all living in a state of horror and mistrust of each other. Mankind is heading towards its own doom. Today, as never before, we need the teachings of the great Guru. These are true for all times and for all the peoples the world over.

We all pray for peace on earth. Nanak was the prophet of peace, unity and love. If we follow the path shown by the great Teacher and work wholeheartedly for the right understanding of the moral and spiritual values, peace, love and happiness will reign supreme. It is only by self-knowledge and God-knowledge that we can establish the Kingdom of God on earth.

Tuning in

Through Simran and Bhajan and Dhyan profound,
We enter the silence like waving a wand,
And tune in the "Science of Soul" in Satsang,
For our jubilant journey to sacred Sachkhand.

—Louis Warter

Come unto Me

L. Gurney Parrott

> "No man can come to Me except the Father which hath sent Me draw him."
>
> *—John 6 : 44*

> "Those whomsoever God wills are of themselves drawn to the God-man, or the Godman himself finds them out, no matter where they may be."
>
> *— Kirpal Singh*

These words are true. I know this by experience, not mere belief. This is an account of how I came to the Master, Sant Kirpal Singh, the culmination of a life-time's search for God and my first steps on the spiritual path.

Tn 1957, after a two-year sojourn in the Nilgiri Hills, I was leaving Bombay by air for London. I had a chance meeting with a young Indian official at the airport and an occasional exchange of letters with him during the next nine years. The autumn of 1966 found me in Malta trying to adjust myself to a severe bereavement—and failing. I was miserable, off-balance, and quite unable to call upon the spiritual power and understanding I thought I had acquired over long years of study and effort.

In this state of mind I wrote to my Bombay friend to say that I was thinking of re-visiting India. I received an enthusiastic reply, including the statement that I must meet his Master, Sant Kirpal Singh, who would be in Bombay during the Christmas week. There followed a tremendous eulogy of his Master that left me quite cold. I had a fairly wide acquaintance with the various books on world religions, especially the Vedas, the Upanishads, the Bhagavad-Gita and the various forms of Yoga. I had also studied the teachings of Shri Ramakrishna Paramahansa and the works of Swami Vivekananda, for which I had great reverence and love.

I had, however, come to the conclusion that whatever truth there was in these scriptures and personalities, they seemed to be of the past and it was doubtful if they had any relevance to the present. Past Masters there had been, but were there any—was there even one—today? I doubted it. Any how, I was not in a mood for Masters. I knew nothing about Sant Kirpal Singh. I had not even known that my friend had a Master. Such was my mood, but I went ahead with my plans even so. Why? I did not know. For three weeks I tried to get a passage by sea, and failed. In a fit of irritation and frustration one day I suddenly decided not to go and wrote to my friend accordingly.

A few days later, however, I was suddenly conscious of a gentle, unseen presence, and distinctly heard a voice say: "Go to India!" Imagination? Perhaps. I immediately went out and bought a return air-ticket for Bombay, where I arrived on December 19 to a heart-warming reception at the airport.

The next morning my friend took me to the house where the Master was staying. I was still in a critical and unres-

ponsive mood, however, as I stood self-consciously in my socks (having, as custom demanded, discarded my shoes) in a corridor, apathetically watching people being admitted to the Master in a room at the end of it. I felt rather foolish, very English, an outsider and an intruder, the only European present on that occasion, with not the least idea of what it was all about, and not very optimistic that the Master would even see me, or, if he did, that he would probably have me thrown out. In my then state of mind, I had forgotten the words of the Master Jesus: "Him that cometh to Me, I will in no wise cast out!"

Suddenly, my reverie was broken by a voice at my elbow saying: "The Master will see you now." I turned, to see a smiling young man in a blue turban, and exclaimed involuntarily: "see me?" "Yes", he replied, "come this way." In a turmoil of conflicting thoughts, I followed him.

As I entered the room, a tall strongly-built, white-bearded figure rose from a couch and came forward to greet me, taking both my hands in his, and saying "hello!" This took me by surprise. I had expected something oriental, some pious words, some indication of religiosity, but there was nothing.

There was nothing unusual in his dress—white turban, black three-quarter coat over a white tunic and trousers and slippers—no religious emblem; no prayers; no incence; no music; just a simplicity and a naturalness which of themselves were far more impressive than any pomp or splendour could be.

With gentle courtesy he himself brought forward an armchair and placed me in it, resuming his seat on the couch. This brought him well below my level—such is his humility—and I found myself looking down on him. Suddenly, I was overwhelmed with an uprush of emotion and realised that I could not possibly stay in that position and slipped to the floor at his feet. In that moment alone was unconsciously expressed an instant recognition and acceptance of the spiritual grace and power flowing from the Master. He only smiled and said tranquilly: "Tell me something about yourself." "You know it already, Master," I replied. "What is there to say?" "Never mind," he said "tell me something and we'll take it from there!" I tried to speak of my past life but emotion gripped me and I had to stop after a few sentences, fighting for self-control. Seeing my distress, the Master made a small gesture and immediately I was calm again. He went on to speak of the Christ and his teachings, of the Kingdom of Heaven within us, and of the Light "that lighteth every man that cometh into the world."

When I rose to leave, he said: "Come again tomorrow, early, about 8 O'clock."

Next morning, I found myself one of about seventy or eighty people in a large room, squatting on the floor and I (thanks to the Master's thoughtfulness), sitting in a chair at the back. The Master sat in an armchair at the front of the assembly with men on his right and women on his left.

In a few simple words he told us that the Master-Power would give us a "peep within," and that each one of us would have spiritual experience, according to his or her spiritual development and receptivity. All we had to do was to introvert our minds, still our thoughts, and focus our attention at a point between the two eyebrows, there to watch and wait quietly and reposefully, without any strain or worry.

It was a stupendous statement. Here in the simplest possible way, again without any of the usual ritualistic accompaniments of an approach to God, was the assertion that by the Master's grace alone, our inner eye, the 'Third Eye', would be opened and we should see the Light of God. Only the power of a Godman (the

Word made flesh), could do it. As I composed myself for the ensuing meditation—and it is not surprising if for some time I failed to control my whirling thoughts—I must confess that I was still watchful and critical, and more than a little sceptical.

Here was a practical demonstration of the truths taught by all the religions. I was conversant with the theory and here was the practice; yet more incongruous than anything else was the mere fact that I was taking part in it. Could I be blamed for doubting? No one could feel less worthy than I to receive such a gift; it surely was not possible!

For some time so it certainly seemed, for nothing happened and the demon doubt reared again his ugly head. With an effort I dismissed such thoughts and resumed meditation, but not before casting a swift glance around to see if anything unusual was going on! No, there they all were, sitting quietly with eyes closed, and there was the Master sitting in front, and the sunshine was streaming in at the windows and the birds were singing outside. I closed my eyes again.

Suddenly, the Light came within, slowly as the breaking dawn and grew in intensity until it seemed the sun was about to rise above the horizon, and in that Light other manifestations arose about which it is not permitted to speak.

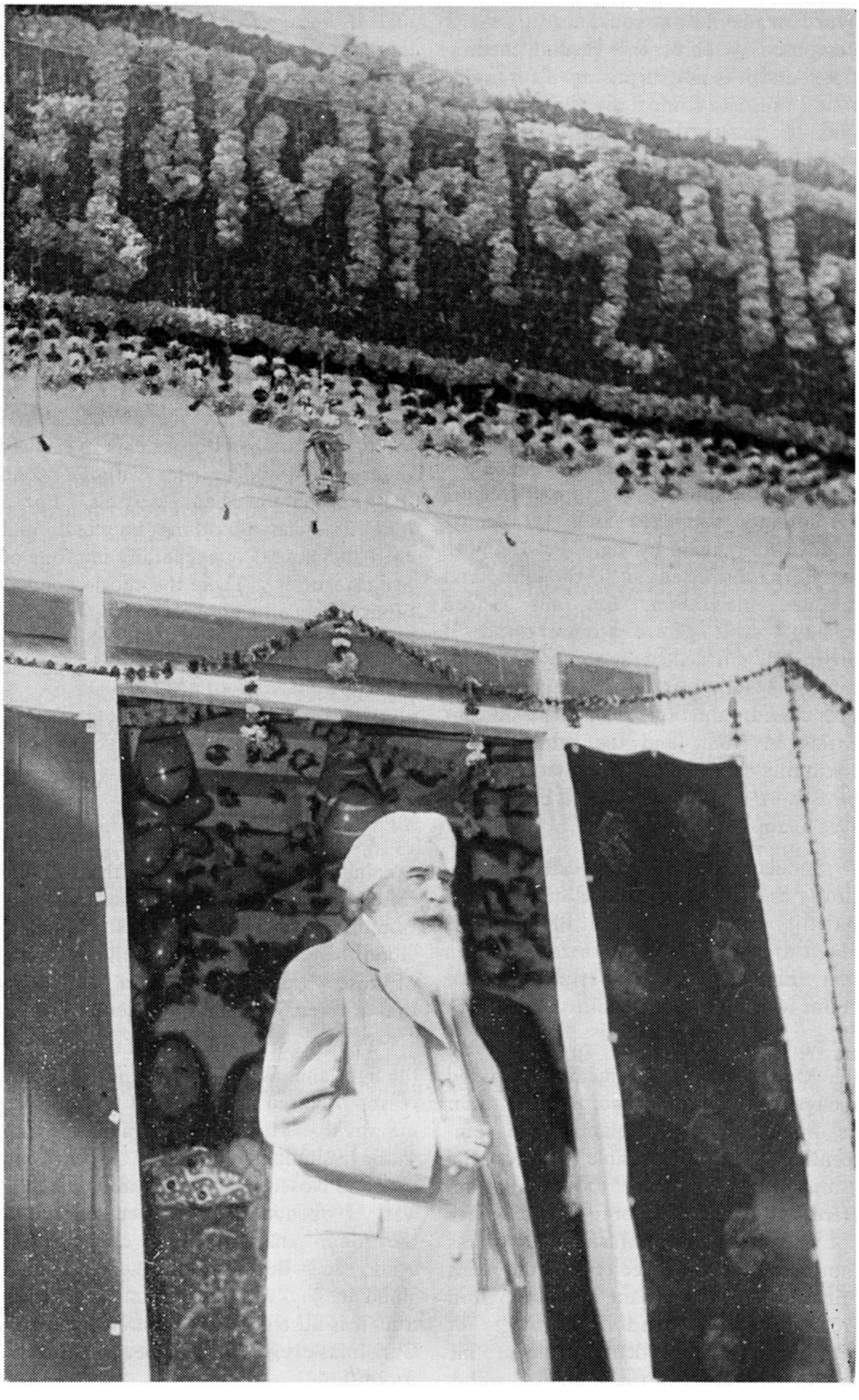
Fortyfive minutes by my watch and the Master closing the meditation asked each person separately and privately what he or she had seen, explaining and commenting. It is not possible to convey my astonished delight, not to say rapture. Here was practical proof of: "Believe not the words of a Master-soul unless thou seest the things he tells about with thine own eyes". (Sant Kirpal Singh in Godman, P. 80). And if the theory of religion was hereby demonstrated to me in "the laboratory of the soul," by whom had it been accomplished? Who was that apparently ordinary man who could impart spiritual experience? Who did so as a free gift? Who "spoke with authority?" But, wait, there was yet another step to be taken before a complete answer could be given, and we were told to assemble again in about an hour for meditation, this time for Sound, the Word, or the Voice of God.

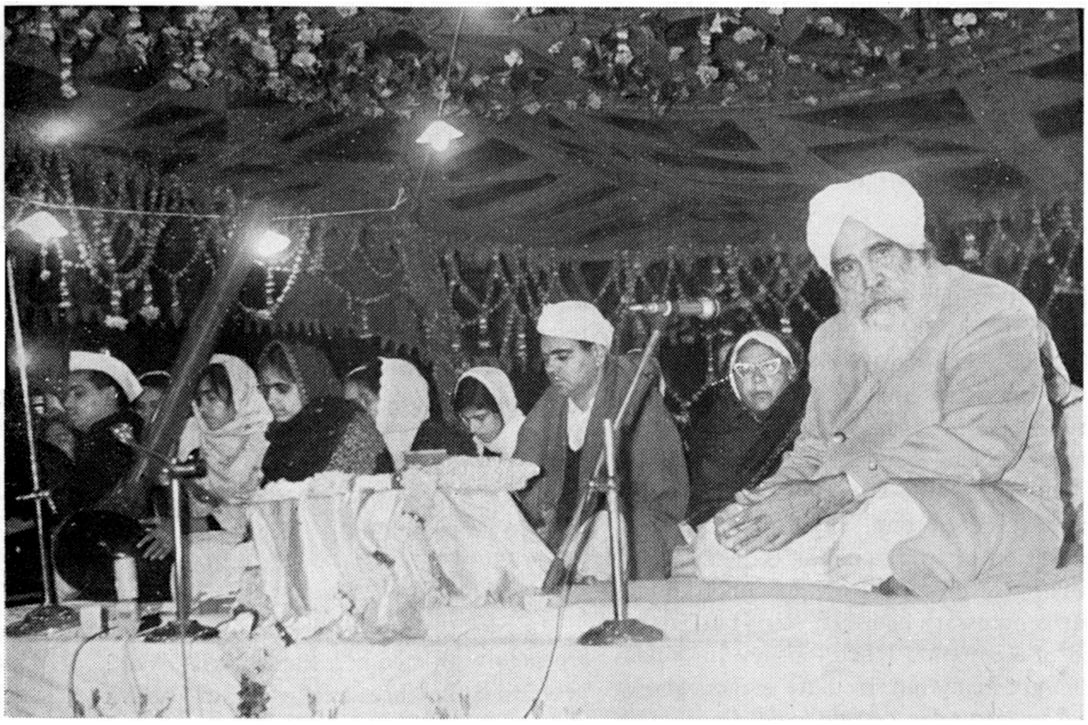
If I was almost stunned by the marvellous revelations in the first meditation, what would happen in the second? Again we assembled and were told to place our hands on our foreheads and insert the thumbs into our ears to exclude outer noises, and to listen without strain to what should manifest itself. For a long time again nothing happened, and then the Sound came, falling into one of five categories. There the most wonderful experience imaginable ended. Impossible to convey the joy and serenity, the certainty of the reality of spirit once it has been seen and heard.

At once comes the corollary of an earlier statement—who is this man who does what he promises in both Vision and Sound divine?

As I taxied back to my hotel that evening, I suddenly realised that all my misery and sorrow had gone and I was brimming over with happiness. I understood then as never before the meaning of those words: "Come unto me all ye that are weary and heavy laden."

When I got to my room I switched on the light and as I moved round for some reason I closed my eyes, and there before me was the Master in his radiant form, smiling, shining like gold! I opened my eyes and closed them again, and there he was. I opened them and walked round the room amazed, then closed them again, and he was still there. I cried aloud in joy and astonishment: "It is true, it is all true—it is real, it is real." Christmas-eve, 1966, never to be forgotten!





The Masters' birthday celebrations

The Master's birthday (February 6) was celebrated in Delhi by thousands of seekers after truth who had gathered at Sawan Ashram for the occasion. A large number of devotees had come not only from various places in India but also from abroad. The Ashram was beautifully decorated with flowers and bunting.

The celebrations started early in the morning at 3.30, when the Master came out of his house to give *darshan* to the devotees. The Master sat on the dais and listened to the enchanting devotional songs sung by a group of devotees. It was a chilly morning but everyone sat still charmed by the charmed atmosphere and melodious music. The music over, the Master explained the real significance of a birthday. "For saints the birthday is the day on which one is reborn or rises above body consciousness", he said. "You are all micro-gods" and "you must be reborn," he emphasised a number of times. The entire congregation sat for meditation at 8.30 A.M. under the personal guidance of the Master. The meditation session ended at 9.30 A.M. with hundreds of people reporting wonderful inner experiences.

Later in the day, poets recited their poems of love and devotion for the Satguru. Holymen of different faiths offered their felicitations and praised the Master for his mission. The memorable celebrations ended at 9 P.M. with a Satsang talk during which the Master discussed at length the real purpose of the human life and the way back to God. The two photographs published here give a glimpse of the celebrations.

Surat Shabd Yoga

THE two things that emerge from an examination of the popular forms of yoga that were evolved after Patanjli are: first, that the soul can rise above physical consciousness, given means whereby it can focus its energies, without recourse to the arduous control of *pranas*, and second, that full spiritual realisation or true samadhi is not merely a matter of physical transcension (though that is necessary as a first step) but is the end of a complex inner journey in which there are many intermediate stages whose attainment under certain conditions may be mistaken for the final goal and may thus debar further progress. The problem that arises before the true seeker in the face of such a situation is to discover means, other than that of pranas, jnana or bhakti of some such an *Ishta-deva*, as not only enables the spirit-currents to be released from their present physical bondage, but also enables the soul to be drawn upwards unhindered from one spiritual plane to another until it transcends completely all the realms of relativity of *naam* and *rup*, of *kala* and *maha kala*, and reaches its goal: at-one-ment with the nameless and formless One.

It is in the context of this problem that the Surat-Shabd Yoga, or the yoga of the celestial Sound current, assumes its unique importance. Those who have mastered this yoga teach that the Absolute, though free of attributes in its primal state, projects itself into form and assumes two primary attributes: Light and Sound. It is no mere accident, they point out, that in the revelatory literatures of all major religions there are frequent references to the "Word" which occupies a central position in their pattern. In the Gospels we have:

> In the beginning was the Word, and the Word was with God and the Word was God.
>
> —*John 1 : 1*

In ancient Indian scriptures, we hear repeatedly of 'Aum', the sacred Word pervading the three realms: bhur, bhuva and swah (i. e. the physical, astral and causal).

Again, Nanak says:

> The earth and sky are of naught but Shabd (Word)
> From Shabd alone the Light was born
> From Shabd alone creation came
> Shabd is the essential core in all.
>
> —*Janam Sakhi*

> Shabd is the directive agent of God the cause of all creation.
>
> —*Parbhati*

Muslim sufis declare:

> Creation came unto being from *saut* (Sound or Word) and from *saut* spread all Light.
>
> —*Shams-e-Tabrez*

> The Great Name is the very essence and life of all names and forms,
> Its manifest form sustains creation;
> It is the great ocean of which we are merely the waves,

He alone can comprehend this who has mastered our discipline.

—*Abdul Razaq Kashi*

Moses heard the commandments of God amidst thunder and flame, while in Zoroastrian and Taoist thought alike there are references to the "Creative Verbum", the "Divine Light" and to the "Wordless Word": the silent Word.

Some learned scholars and theologians in subsequent times, because of their own limited experience, have interpreted these descriptions as metaphoric references to intuitive or intellectual enlightenment. But on closer examination such a position will be found to be untenable. The terms "Word" or "Logos" as used by the Greeks, Hebrews and Europeans may be coerced into meaning "reason" or "order", and "light" may even be made to mean no more than mental illumination, but their equivalents in their religious literature—*nad, udgit, akash-bani, shabd, saut, bang-i-Illahi, nida-i-asmani, sraosha, tao, and jyoti, prakash, tajalli, nur-i-yazdani,* etc. refuse to bear such a travesty of their original mystic meaning. What is more, some seers have stated their real connotation in such a way that there can be no scope for equivocation, or room for doubt that what is involved is not figurative expression of ordinary mental experience, but transcendent inner perception. Thus in Revelations we have:

> His eyes were as a flame of fire...
> His voice as the sound of many waters...
>
> His countenance was as the sun shineth in his strength...
>
> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard voice of the harpers harping with their harps.....*XIV*

In the Upanishads we are told:

> First the murmuring sounds resembling those of the waves of the ocean, the fall of rain and then running rivulets and then *bhervi* will be heard intermingled with the sounds of bell and conch.

The prophet Mohammad heard celestial music which gradually assumed the shape of Gabriel and formed itself into words; while in Baha U'llah, we have:

> Myriads of mystic tongues find utterance in one speech, and amyriads of His hidden mysteries are revealed in a single melody; yet, alas! there is no ear to hear nor heart to understand.

Blind thine eyes, that thou mayest behold My Beauty, stop thine ears that thou mayest hearken unto the sweet melody of My Voice.

These references to Light and Sound, say the masters of the Surat-Shabda Yoga, are not figurative but literal, referring not to the outer illuminations or sounds of this world, but to inner transcendent ones. This transcendent sound and this transcendent Light, they teach, are the primal manifestations of God when He projects Himself into creation. In His nameless state, He is neither light nor darkness, neither sound nor silence, but when He assumes shape and form, light and Sound emerge as His primary attributes.

This spirit force—Word, Naam, Kalma—or God-in-action is responsible for all that is. But the physical universes that we know are not the only ones that it has created. It has brought into being myriad regions and myriad creations over and above the physical. Indeed the whole is a grand, unfathomable, illimitable pattern to which the positive pole (Sach Khand or Sat Lok) is formed by the plane of pure, unalloyed spirit while the Negative (pind)

of gross physical matter with which we in this world are familiar. In between are countless regions which those who have journeyed from one end to the other often divide into three distinct planes in accordance with their own peculiar balance of positive-spiritual and negative-material forces.

The Masters teach that the one constant principle that links all these planes from pure spirit to gross matter is the principle of the flaming sound or the sounding flame. The Word or Shabd as it descends downwards, may assume varying density of spirituo-material forces—mystics speak of the purple light, and the light of the noonday or of the setting sun, and refer to the sounds of flutes, harps, violins, conches, thunder, bells, runing water etc. but though manifesting differently at different levels, it yet remains constant in itself.

A river springing from the snowy peaks of towering mountains undergoes many changes as it flows towards the sea, changes of setting, shape, motion and appearance, yet its waters remain the same.

If one could discover this audible life-stream within oneself, if one could discover its lower reaches, one could use it as a pathway leading inevitably to its source. The currents might at certain points enter gorges and rapids, but they nevertheless are the surest way to the upward journey. Be a range howsoever unscaleable but the waters have cut a pass and carved a passage; and he who would avail himself of their guidance would never fail to find a way. And since this Naam or Word-current springs from the Anaam or the worldless, he who would hold firmly to it will reach inevitably the starting point, transcending plane after plane of varying relativity until he arrives at the very source of Name and Form; and thence can merge into That which has no name or form.

The Sound-current undoubtedly offers the surest way to man for reaching from form to the formless, but the question that arises is how can man get access to it and thus accomplish his inner journey? Those proficient in the path always maintain that there are three conditions that must be fulfilled before success in this truest of all yogas can be attained:

Satguru: The first condition is that of finding a *Satguru* or a true teacher who is an adept in this mystic science. The subject is one of practical self-realisation, not of philosophic disquisition or intuitive feeling. If it were one of mere theory, then books and scriptures would be enough for our purpose; and if it were one of mere feeling then each could trust the promptings of his own mind. But the question before us is that of unlocking a 'sixth' sense, that of direct transcendental perception, of inner hearing and seeing. This cannot come simply from the reading of books. One born deaf and blind may, with the help of Braille, learn the most detailed expositions of man's rich and varied audo-visual experiences, but his study can never give him direct experience: the most that he can get from books is the realisation of an extensive plane of experience wholly beyond him, and this can generate in him the urge to discover means whereby he can overcome his physical limitations. It is the expert surgeon or doctor who alone can bring him cure (provided his ailment is curable). And should he fall into the hands of a charlatan, his condition will only become worse and more complicated.

In like manner the aspirant who seeks inner spiritual mastery must seek the aid of one who has already mastered the way. All his readings of scriptures, all his thinking, can at best lead him (provided he is sensitive to the point involved) to a single conclusion: the need for a living Master. Without such a Master, he cannot even understand the true import of

the revelatory scriptures. They speak of experiences beyond his level of experience, and when they use his language, they can only speak in metaphors and parables for how can the discourses of the blind be made to express directly that of the seeing. To attempt to interpret the rich spiritual heritage in our religious literature wholly in terms of our own limited experience might lead to a distortion of their true meaning. We might gather a great deal of psychological wisdom, but the inner significance would be lost on us, and all our intellectual theorising would only land us in unending theological contradictions with which the various institutionalised religions are encumbered today.

Only one who has himself experienced what the great scriptures describe can guide us to their real significance. But the task of a spiritual teacher does not end here. The elucidation of the true meaning of religion is no more than a first step. After the aspirant has understood the nature of his goal, he must pursue it practically and rationally. To know is one thing, and to do is quite another. It is only after he has explained to the aspirant the end to be attained that the Master's real task begins. It is not enough that the doctor diagnoses the cause of the blind man's ailment, he must perform the operation as well. So, too, the spiritual guide at the time of initiation gives the disciple a first-hand experience of the inner Light and Sound. He puts him into touch with the divine stream, be it at its lowest level, and instructs him in the *Sadhnas* to be followed for consolidating and developing this inner experience to its full extent.

He who can find such a teacher is blessed indeed. But to discover such a one and be initiated by him is not enough. The germinal spiritual experience that he gives must be nurtured and developed to the point of full spiritual efflorescence. And to be able to do this, one must accept whatever one learns, and attempt to put it into practice. To know such a man is to love him, and to love him is to follow his commandments. Until one can love, obey and transform one's life, the gift of the guru remains as a seed locked away in a steel vault that cannot sprout, and grow to fruition.

Sadachar: It is this necessity for self-discipline that makes *sadachar* the second corner stone of the pattern. The word *sadachar* is not easy to translate: One can find many literal equivalents but none of them really expresses its extensive and many sided significance. In brief, it stands for the good life. It does not imply any rigid code or set moral formulae, but suggests purity and simplicity which radiate from within and spread outwards, permeating every action, every word, every thought. It is as much concerned with one's personal habits, good and hygienic, as with one's individual and social ethics. And on its ethical side it is concerned not merely with one's relation to one's fellow men but to all living things, i.e. harmony which is the result of recognition that all things are of the same essence, and a worm is as much a part of Brahman as the mightiest of gods, Indra.

The first lesson taught by a true guru is that of 'the identity of substance' ; and he who has grasped this truth will discipline his life accordingly. He will not be a prey to inordinate desires : his one aim will be to reach the still-point which holds in itself all actions, the point where to have nothing is to possess everything. He will know that the one path to fulfilment is through renunciation, and the one way to reach the Almighty is through freeing himself from all other attachments:

In order to arrive at having pleasure in everything,
Desire to have pleasure in nothing.
In order to arrive at possessing everything,

Desire to possess nothing.
In order to arrive at being everything,
Desire to be nothing.

—*St. John of the Cross*

Cleanse the chamber of thy heart
That thy Beloved may enter.

—*Tulsi Sahib*

Where there is nothing there is God.

—*H.B. Yeats*

Freed from the demon of desire (*kama*), he will be freed from the demon of wrath (*krodh*) which follows upon frustration of desire. Liberated from these, he would be freed from greed (*lobh*), attachment (*moh*) and pride (*ahankar*) which are but the extensions of desire.

His would be a life of detachment or of *nishkama*. But detachment would not be for him a life of indifference or of ascetic renunciation. To know all life is to discover a new bond between oneself and the rest of creation. He who knows this cannot be merely 'indifferent'. He must preforce be filled to overflowing with sympathy for all that he confronts, and sympathy to the whole must imply a certain holy indifference to the part. He will no longer be tied to his own narrow individual interests but will share his love and resources with all. He will develop slowly but surely something of the compassion of the Buddha and the love of Christ. Nor will he feel himself called upon to leave the world for the solitude of the forest or the mountain and desert-cave. The detachment must be an inner one, and one who cannot achieve it at home will not achieve it in the forest. He will recognise the great use of occasional retreats from worldly affairs and cares to the silence of solitary meditation and concentration, but he will not seek to escape from life and its responsibilities. He will be a loving husband and a good father; but while being there he will never forget the ultimate purpose of life, always knowing how to give unto Caesar what is Caesar's and preserving for God what is God's. The way for transcending desire, he will know, is not through repressing it but meeting it squarely and overcoming it. To him *Sanyas* is not a matter of outer evasion, or escapism, but of inner freedom, an idea that is well-expressed by Nanak thus:

Let contentment be your ear-rings;
Endeavour for the Divine and respect of the Higher self your wallet;
And constant meditation on him your ashes,
Let preparedness for death be your mendicant's cloak,
And let your body be as a chaste virgin.
Let your Master's teachings be your supporting staff.

—*The Japji*

The two cardinal virtues that such a man will cultivate will be charity and chastity. He will be large of heart and bounteous, caring more for the sufferings of others than for his own and easily forgiving those that injure him. He will be simple and restrained in his habits. His wants will be few and easily satisfied; for one who has too many desires and too many attachments cannot be pure of heart. For him chastity will extend even to giving up meat and drink. When all life is one, to live upon the flesh of other living beings would be to defile oneself. And when one's goal is to attain ever higher realms of consciousness, to resort to narcotics and intoxicants is only to court regression. It is not an ideosyncracy of Indian seers that they should have made abstinence from meat and drink a necessary part of the spiritual discipline. We have similar injunctions in the Alkoran and the holy Bible:

He who adds drunkenness to thirst: the Lord will not spare him ... and the

Lord shall blot out his name from under heaven.

—Detronomy (29:18-20)

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

—Romans (14:21)

Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication but for the Lord; and the Lord for the body.

—Corinthians (7, 6:13)

In the Essene Gospel of John (direct translation from the Aramaic of the pure original words of Jesus), we have:—

"But they answered Him: Whither should we go, Master, ... for with you are the words of eternal life? Tell us, what are the sins we must shun, that we may never more see disease?"

Jesus answered: "Be it so according to your faith, and He sat down among them, saying:

"It was said to them of old time, 'Honour thy heavenly Father and thy earthly Mother, and do their commandments, that thy days may be long upon the earth.' And next afterward was given this command-ment: 'Thou shalt not kill,' for life is given to all by God, and that which God has given, let not man take away. For I tell you truly from one Mother proceeds all that live upon the earth. Therefore, he who kills, kills his brother. And from him will the earthly Mother turn away, and will pluck from him her quickening breasts. And he will be shunned by her angels, and Satan will have his dwelling in his body. And the flesh of slain beasts in his body will become his own tomb. For I tell you truly, he who kills, kills himself, and who so eats the flesh of slain beasts, eats of the body of death. And their death will become his death. For the wages of sin is death. Kill not, neither eat the flesh of your innocent prey, lest you be-come the slaves of Satan. For that is the path of sufferings, and it leads unto death. But do the will of God, that His angels may serve you on the way of life. Obey, therefore, the words of God: 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is breath of life, I give ever-green herb for meat. Also the milk of every-thing that moveth and that liveth upon each shall be meat for you; even as the green herb have I given unto them, so I give their milk unto you. But flesh, and the blood which quickens it, shall ye not eat.' And Jesus continued: 'God commanded your forefather; 'Thou shalt not kill.' But their heart was hardened and they killed. Then Moses desired that at least they should not kill men, and he suffered them to kill beasts. And then the heart of your forefathers was hardened yet more, and they killed men and beasts likewise. But I say to you : Kill neither men, nor beasts, nor yet the food which goes into your mouth. For if you eat living food the same will quicken you, but if you kill your food, the dead food will kill you also. For life comes only from life, and from death comes always death. For everything which kills your foods, kills your bodies also. And everything which kills your bodies, kills your souls also. And your bodies become what your foods are, even as your

spirits, likewise, become what your thoughts are."

With the chastity in food and drink will go another kind of chastity, the one that pertains to sex. He will not suppress all sexual desire, for repression can only breed neurosis and prepare the way for a downfall, but he will be ever seeking to sublimate it. He will understand that nature's purpose in this instinct is to preserve the race and he will channelise it so as to fulfil that purpose, never making it an end in itself, a source of physical pleasure, for when it becomes that, it turns into a drug that anaesthetises the spirit and begins to defeat nature's purpose of procreation by encouraging the invention and use of contraceptives.

In short, the sincere and conscientious aspirant will reorient his entire mode of life: in eating and drinking, thinking, acting, feeling etc. He will gradually weed out of his mind all irrelevant and unhealthy desires, until he gradually attains the state of purity and simplicity that marks the child.

> Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of God.
>
> —*Matt. 18:3.*

All religious teachers the world over laid great stress on higher moral values and these in fact constituted the groundwork for their teachings. A true Master always insists on maintaining record of daily lapses in thought, word and deed, from non-injury, truth, chastity, universal love and selfless service of all, the five cardinal virtues that pave the way for spirituality. It is only the knowledge of our faults that can make us weed out the same, and strive in the right direction.

Through all this process of reintegration, his inspiration will be the example of his Master and the inner experience he gives. His master's life will be a living testament backoning him towards the ideals of *Sadachar*, and the experience he has of the Word within will stand as a proof of the truth of what his Master teaches. Sadachar is no dry discipline that can be attained by following certain set formulae. It is a way of life, and in such matters only heart to heart can speak. It is this that makes Satsang, or association with a true Master, so important. It not only serves as a constant reminder of the goal before the seeker, but through the magic touch of personal contact gradually transforms his entire mode of thinking and feeling. As his heart and mind under this benign influence grow gradually purer, his life more fully centres in the divine; in short, as he increasingly realises in practice the ideal of sadachar—his thoughts, now scattered and dissipated, will gain equipoise and integration till they arrive at so fine a focus that the veils of inner darkness are burnt to cinders and the inner glory stands revealed. (*Extract from "The Crown of Life."—To be continued*)

> Weapons do not cleave the Self, fire does not burn him; waters do not make him wet; nor does the wind make him dry. He is uncleavable. He cannot be burnt. He can neither be wetted nor dried. He is eternal, all pervading, unchanging and immovable. He is the same for ever.
>
> —*The Gita*

Prayer of supplication

Like a scarf, we had been stolen from the Lord,
Driven and blown across the burning barren desert of life,
To rest ensnared and torn on the thorns of a bush
Which deceived us with its alluring flowers.

When hope was abandoned and life began to ebb,
A Radiant Sage appeared and set to naught
The thorns, the barren desert, and the pangs of separation.
When the Sage turned and looked upon our expectant souls,
We found that it was Thee, O Lord!

In Thy Oasis Presence, we have found
The cooling springs of liberation,
And beneath the shelter of Thy almighty Hand,
We have found the safe peace
Which no thing and no one can put asunder.

Thou hast baptised our souls in the resonant
Harmonies of Light, issuing from Thy Lotus Presence—
Wooed by Thy charm, we have become
Slaves of the Love of God. Small wonder that
Millions of creations are filled with awe and joy.
At the sight of Thee, O' Master Divine!

None of nature's beauties can compare to Thy Munificence
For God Himself has showered all Gifts upon Thee—
With Thy grace, O' Satguru Ji, free us from the tyrant of the mind,
O' make us the dust of Thy Feet
And eternal slaves of Thy Hari-Naam.

—Arran B. Stephens

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q.—*People say they are searching for 'Truth'; or they have found Truth. What does this word 'Truth' imply in the teachings of the Masters?*

A.—Truth in the teaching of the Masters is a definite science. It is called the Word or *Naam*. It has a practical aspect. It is universal and for all mankind. It is the natural way back to God achieved during ones lifetime. It is a process of self-analysis and self-introspection in which first-hand experience is given by the Master individually or in a class by opening the inner vision to the Light within, called the 'Light of God' and a contact with Sound or the audible Life-stream of the 'Voice of God' at the time of initiation, more or less, according to each man's receptivity and background. The disciple must then develop it further by alloting time regularly each day with love and devotion.

Q.—*How can we become passive and attain absolute stillness and silence inside to enable us to obtain the bliss of the Light of lights?*

A.—There are no short cuts on the spiritual path. One has to work for the spiritual bliss. Mind, like fire, is a good servant but a bad master. While sitting for meditation, we have to free the mind of all thoughts, and the intellect of all reasoning. This can be achieved by a mental revolution. What in the world is after all ours? Nothing, not even the body, the mental apparatus and the wealth that one may possess. These are given to us for a legitimate use only. They belong to the Giver. Why not surrender them at the holy feet of the Godman when attending to the task assigned by him; to wit, to sit at the eye-focus and lovingly gaze within with devoted undivided attention, mentally repeating the charged Words very very slowly, may be at intervals, so as not to disturb the gaze. Gradually it will, by practice, become a habit and a second nature with you and the Master-power above will take care of you and without any effort on your part, you will find your 'self' rising above body consciousness into consciousness of a higher order. Love, longing and devotion are the keynotes on the path Godwards.

Q.— *What is yogic sleep?*

A.—It is a sleep in which the soul descends into the lower *chakras* and goes into deep sleep and sometimes sees dreams. It comes while con-

templating, on some fixed idea. The Masters do not advocate or encourage it.

Q.—*How can man free his body from all negation and achieve perfection or near perfection?*

A.— Man can free his body from all negation and achieve perfection by resorting to stern discipline, self-control and regular meditations faithfully under the guidance of a perfect Master.

Q.—*Why does the mind forget the bliss?*

A.—Forgetfulness is the chief attribute of human mind. It is due to the gross maya or materialism that we forget the inner bliss and are overtaken by the sensuous urges. When inner consciousness grows gradually, mind forgets its lower pulls and relishes inner bliss perpetually with the grace of the Master.

Q.—*Can the Power of God work in our lives in spite of bad karma?*

A.—The divine Power of God continues working for our spiritual welfare irrespective of the response. It is rather the enlivening principle in human body which sustains and maintains the life, and as such works ceaselessly throughout the physical sojourn. What we term as 'bad *karma*' means lesser good and if one is granted the boon of holy initiation, there are ample chances of improvement.

Q.—*How does karma work on lower animals?*

A.—Lower animals or forms of creation are bound by their past *karmic* debt and they do not contract any more *karma* during their life span. They simply are born to undergo their *karmic* liquidation.

Q.—*What is the true meaning of the Word?*

A.—God is 'wordless' and when it came into expression, it is called the Word or Naam in the terminology of *Sant Mat.* It is the God-into-expression Power which when manifests itself reveals the divine Light of God and the holy Sound-current, the conscious contacts of which are granted by the Master to the initiates. Please refer to the book Naam or Word for exhaustive explanations.

Q.—*What are the five Shabds? Are these the charged names?*

A.—The five Shabds are the varying types of the Sounds heard within denoting the various spiritual planes up to *Sach Khand*. As a matter of fact the Sound-current is one but varies according to the density of the inner realms, where there is all consciousness predominating *maya*, another region where *maya* and consciousness are at par, and the last where *maya* predominates and consciousness is at a lower ebb. The five charged Names denote these stages.

Q.—*Why is it so difficult to hear Shabd?*

A.—Shabd is reverberating in all the universes, seen or unseen. The human soul and holy Shabd are of the same divine essence. Those who develop their inner consciousness by regular, faithful and accurate meditations can listen to this heavenly melody anytime they choose to do so. The novices do feel some trouble in focussing their attention at the eye-centre and controlling their vibrations and thoughts carefully. Besides those who speak much and waste their precious energy in idle and loose talk cannot listen to this heavenly melody. It is the inner single-minded devotion and attention which grants this rapturous listening. Practice undertaken with perseverance and steadfastness invokes divine grace and the initiate can listen to the Holy Shabd Dhun.

Q.—*Why does one put off practising Shabd when it is so very essential for spiritual progress?*

A.—Human mind is fashioned as such by Providence that it resents silence and stillness at its centre—back between the two eyes. It is an agent of Negative Power attached to each human soul and relishes externality. It does not relish introversion. Besides, it is fond of sensuous pleasures, which cannot be eschewed easily. It is the gracious protection of the living Master that he grants the conscious contact of this heavenly melody. Yet *Satsangis* do not pay proper heed to this most important aspect of spiritual discipline. It may be added that the dear ones who are engrossed in the pursuit of gross pleasures of flesh and matter seldom take to the holy path, and if per chance some of them may happen to be led to the Master and granted initiation, due to some past *karmic* evolution, they do not relish this spiritual discipline.

Human body is just like a radio set wherein these divine melodies are being received by all. The living Master is the one who can repair our damaged sets and grant us the knob and wave-length at which this heavenly song can be heard. Regularity and steadfastness coupled with untiring selfless service in a spirit of dedication are the chief helping factors for practising this spiritual discipline.

Mind has a varying set of tricks to unloose on the initiate for evading this listening. Some times it poses as a friend to coax the disciple by putting forth family obligations etc. and the dear one is caught in the noose of attachment. At other times it stands up in tough fight like a formidable foe. Besides, the temptations of worldly pleasures keep the mind constantly swinging and wavering. The only point where it can find rest is at the eye-centre, the seat of the soul. The putting off of practising *Shabd* is an age-old malady of the human mind for which divine grace of the Master is most essential.

Q.—*Now that we have come down to earth from our Heavenly Home, do we have definite promise that we can remain there after going up with a Master?*

A.—Yes, there is a definite promise from the living Master, supported by the statements of past Masters, that the souls merging with the Father within, are not to be reincarnated when blessed with the rare boon of holy initiation of Naam. The seed karma being the basis of future birth of the initiates is burnt in the fire of holy Naam. Guru Nanak has proclaimed in the Granth Sahib, that having been blessed with the rare boon of holy Naam, the accounts of the disciple are torn, and he or she has nothing to do with Dharam Rai—the judge, appointed by the Negative Power for administering justice to the souls, after the termination of their earthly lives. They can be sent to the earth to fetch back the souls to God, but not like a prisoner to reap the fruit of their actions.

Q.—*How much are our lives pre-ordained, and what part does 'free will' play after we become initiates?*

A.—Six things are pre-ordained or covered by fate-karma; viz. health and sick ness, poverty and opulence, honour and ignominy. Strenuous effort, self-control and discipline do play an important role for our betterment with the grace of the Master. Many dear ones with unhappy and checkered careers claim to have become saintly persons after holy initiation and faithful meditations on holy Naam. For elaborate discussion, reference is invited to "Wheel of Life".

The purpose of human life

(Continued from page 9)

to look at and sweet melodies to hear. Just now, if you happen to hear melodious music, your attention will be diverted to it. The only way to keep it under control is to link it with Naam which has both these attractions. At various spiritual planes within, you have wonderful visions to see as also enchanting melodies to hear. When the mind has more fascinating experience within than it has outside, it is automatically subdued.

Thus, only by establishing a contact with Naam one becomes desireless. According to a parable, once Lord Krishna plunged into the river Yamuna where a thousand-headed cobra used to live. Lord Krishna performed a dance on the Cobra's head to the tune of his favourite flute and subdued the deadly snake. What does the parable signify? The thousand-headed cobra is the mind itself. The mind poisons us in innumerable ways. By attuning to the celestial Sound-current within, mind can be subdued. There is no other remedy. A Muslim mystic has said that if you have firmly resolved to reach God, put one step on your mind and your second step will be in God's court.

Swamiji now advises us to give up procrastination and to start meditation without delay. *Sehaj Yoga*, the path shown by saints, has three aspects: Simran, meditation and catching the celestial Sound-current. Simran lifts the soul above body-consciousness. Once this is done, meditation or contemplation with rapt attention provides a resting place for its stay there till it catches and listens to the celestial Sound-current.

Shamsh-e-Tabrez[11] says: "Every moment a divine Sound is calling my soul to come to the Lord." Tulsi Sahib[12] also says: "Listen with rapt attention at the arch-way of the real *Kaaba* (body) and you will hear a call from the Beyond." This body is the temple of God and the forehead is the arch-way of the temple as described by Tulsi Sahib. Procrastination is the thief of time. We tend to postpone meditation on one pretext or the other. Start meditation forthwith so that we may come out of the mortal body which is the domain of negative power. After all, this body has to be left behind. If we learn to leave it while alive, death will not perturb us. You will then be care free.

Swamiji says that only the Satguru is capable of pulling the soul above body-consciousness. Therefore, pray with every breath for the grace of a true Master. I have already discussed the functions of Simran i.e, it brings the soul above body-consciousness. Another equally important point is that the soul is attached to the body and unless a competent Master helps with his thought transference through personal attention, the soul cannot be separated and lifted above body-consciousness. Here lies the greatness and importance of the Satguru. As a matter of fact, the real test of a Guru is that he is capable of pulling the soul to its own seat. We must therefore pray for his grace and help. All great souls have pray-

ed likewise. Maulana Rumi testifies it by asking: "Who is capable of saving the humanity from this mysterious box (world)? Only either a prophet or a Master commissioned to do that." We have thus to seek the help of a realised soul, but he must really be a realised soul. When a so-called Master cannot lift his own soul above body-consciousness, how can he help others. The responsibility of a competent Master is great indeed. Not only he guides and helps us in this world, but he is also a torch-bearer in our journey within.

Swamiji, therefore, emphasises that the only way out is to pray to a competent Master. Out of compassion, he will give you an experience of super-consciousness. Thereafter, follow his commandments, remember him constantly with all your heart and ever remain eager to serve him.

Tulsi Sahib also asks us to look through the veil of darkness behind the pupil of the eyes. How to do it? He tells us to go to a God-realised soul. Such a Master will give you some inner experience, pull you above body-consciousness and tell you how to see through the darkness within. Your inner eye will thus be opened. All saints agree on this point.

Swamiji has advised us to seek the company of a true Master with love. Go there with devotion, leaving behind all worldly ideas. You should then have only one thought—the thought of your Master. Sit there with solitude and listen with full attention to what the Master has to say.

Swamiji now explains the importance of Satsang. He says; "Attend Satsang in all seriousness." We have to solve the mystery of life and death. Grasp and imbibe what is taught there. We are fortunate if we get in touch with a true Master and get inner experience through his grace. If we do not act on his commandments, our spiritual progress will be retarded. That is why so much emphasis is laid on doing away with unnecessary worldly things. This way one's spiritual experience will continue to grow till a luminous form of the Master appears within. He will talk to you and guide you. On getting proper guidance from the Master, devote adequate time to meditation and mould your life according to the Master's teachings. We must have tenacity of purpose as we cannot afford to slacken our efforts in our present state, when we have yet to rise above body-consciousness.

Finally, Swamiji explains what is Naam (the Word); what is the destination and what is our ideal? He says that our aim is to merge our soul with Sat Naam (true Word), the eternal nameless God-power. We have first to rise above body-consciousness and get the lowest link. After gradually traversing the various higher planes, the soul will finally reach where there is nothing but all Truth. The three regions—primal, subtle and causal—are destructible. Beyond these three regions is Satlok or Sachkhand which is the abode of the Almighty. This is our goal and we must achieve it. Jesus Christ at the time of leaving his immortal frame, instructed his desciples first to accomplish what he had taught them. The human birth has given you a golden opportunity. Make the best use of it.

(*English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi.*)

The Master speaks : explanatory notes

1. *Guru Nanak:* (1469-1539 A.D.): The founder of the Sikh religion.
2. *Swamiji:* (1818-1878 A.D.): Swami Shiv Dayal Singh, the great saint of Agra, who revived the teachings of the Masters like Kabir and Nanak.
3. *The Japji* : The hymn of Guru Nanak; prologue to the Adi Granth, Holy Book of the Sikhs.
4. *Rishi Patanjali*: The father of the Yoga system. His *Ashtang Yoga,* the eight fold path, is the first major attempt to co-relate the many available avenues into a single coherent system for spiritual reintegration of man.
5. *Anhat*: Unstruck melody.
6. *Sahasrar*: There are four grand divisions of the universe. These are: (i) *Sach Khand* or the region of Satnam—the region of pure spirit; (ii) *Brahmand* (causal or superamental). Here spirit and subtle form of matter combine in varying degrees, yet spirit is the ruling force; (iii) *And* (astral). Here spirit for its manifestation depends on matter. *Sahasrar* is a stage of this region; and (iv) *Pind* (physical). Here spirit lies dormant under a heap of matter in its grossest form.
7. *Gurbani*: The writings of the Sikh Masters.
8. *Maulana Rumi*: A great Persian saint, author of the famous Masnavi.
9. *Yugas*: The four cycles of time: *Sat Yuga, Dwapar Yuga, Treta Yuga,* and *Kal Yuga,* which complete the time unit of *Parlay* or dissolution.
10. *Bulleh Shah*: (1760-1810 A.D.): A saint poet of Punjab. His *'Kafis'* constitute a land-mark in the mystic Punjabi poetry.
11. *Shams-e-Tabrez*: A great saint of Tabrez, Persia. He was the Master of the celebrated Maulana Rumi.
12. *Tulsi Sahib*: (1763-1843 A.D.): The saint of Hathras. Original name: Sham Rao Hulkar, Crown Prince of Gwalior, who spurned the throne to practise meditation.

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From the editor's desk

By a great good fortune thou hath got a human birth,
This is the only opportunity for thee to contact the Lord;
All else in the world will avail thee naught,
Seek ye the company of the saints, and learn to commune within.

—Guru Arjan

NATURE is not extravagant in her plans and purposes. It provides every one, of course according to one's background, opportunities to evolve what is involved in him or her. The causes set going in the distant past, may be in this life or in lives past out of mind have, of necessity, to be worked out in the living present and there is no go from reaping the rich harvest already sown.

Laws of nature prescribe the conditions under which man has to work out but do not prescribe the actual workings. At the centre of his being, one is a free agent in spite of the ever revolving wheel of life around the centre. And yet the apparently still point in the wheel is the point of intense activity.

Spiritual growth is a long drawn process. From mineral world to vegetable kingdom, to tiny insects, rodents and reptiles, to the feathery fraternity, to quadrupeds and finally to bipeds as man is a process that extends over ages upon ages. Thanks to the Power-of-God in man that he has come to the top rung of the ladder in God's creation. He is virtually the roof and crown of all that is and yet has in him potentialities and powers that lie dormant in him. He is a micro-god, with the very breath of God Himself surging in the image of His being, as he is verily the temple of the Holy Ghost. It is another thing that he may not, in his ignorance, know of it.

To reach at the top and yet not to develop the Power-of-God in him is to lose the golden opportunity provided to him by Dame Nature. To fall from the top rung of the ladder is great fall indeed and sadly deplorable. The opportunity once lost may mean a torturous uphill task. Why not then to make the most of the means at our disposal?

The purpose of human life has succinctly and yet in forcefully expressive and lucid terms, been set forth above by Guru Arjan, fifth in the line of succession to Nanak. Time and tide wait for no man. Now or never should be our motto. Make hay while the sun shines.

So long there is the concept of God, God surely exists and there is a Godway and the Godman to guide Godward. 'No one knoweth the Father save the Son and those to whom the Son may reveal Him.' Again, Guru Amar Dass, the third Guru, has said: 'Without the active aid of a perfect Master, one cannot be a true devotee nor get attuned to the Word,/ For those who commune with the Word, they do so by the Master's grace.

To know one's 'self' and to know God is the be-all and end-all of human existence. The principle of demand and supply is ever at work. There is water for the thirsty and food for the hungry and whosoever feels the need for the water of life and bread of life can have them in abundance from a competent Master and thus achieve the grand purpose of life—full efflorescence into Godhood.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

March:

1 If you don't get tasks you like, like the tasks you get.
2 Blessed are they who 'know' and whose knowledge is free from delusion and superstition.
3 No man is completely born until he is dead.
4 Purity is best pilgrimage and the best prayer is the healing of a broken heart.
5 Blessed are they who speak what they know in a kindly, open and truthful manner.
6 Love truth and truth will love thee.
7 Practice silence, and the spark divine that dwells in your heart will grow into a flame of Light and shine on, leading you nearer to God—the Light Supreme!
8 One can neither buy contentment with all riches of the world, nor reach Him with all mental ingenuity.
9 Procrastination is thief of time.
10 Serenity of mind, gentleness, silence, self-control and purity of heart—these constitute the austerity of mind.
11 The purpose of this mortal life is to reach the shore of immortality by conquering both life and death.
12 Man shall not live by bread alone, but by every word of God.
13 No man, having put his hand to the plough and looking back, is fit for the Kingdom of God.
14 If any one pretends to know the Lord through his unaided investigations, he does not deserve to be called spiritually advanced.
15 Blessed are ye when ye direct your best efforts to self-training and self-control.
16 The wise man keeps earnestness as his best jewel.
17 It is in self-surrender that we fortify ourselves.
18 All living things die but out of death comes life.
19 Each one requires to be renewed.
20 The true guide of our conduct is no outward authority, but the Voice of God.
21 Love is the only reality.
22 Man is nature's supreme masterpiece.
23 The impulse to perfection is innate in man.
24 Knowledge should lead to realisation.
25 There is none good but one, that is God.
26 The self is not a set of perceptions, emotions and thoughts.
27 Greater is he that is in you than he that is in the world.
28 Religion is the direct apprehension of the Supreme. It is the attaining of a state of illumination.
29 We must wake up to the reality of the kingdom of spirit.
30 The hidden treasure of the self is life in eternity which knows no bondage, decay or sorrow.
31 We are all micro—gods.

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Sat Sandesh

the message of the Masters

Apirl 1968

In praise of Hazur

The Resplendent Sun, the prototype of heaven's holy Light,
has risen as Master Sawan,
Whoever is struck by His radiant beauty goes mad and
remains intoxicated Majnu-like.

Everyone talks of Him, all speak of His glory—
the world itself resounds with His praises.
Immeasurable is the magnetic field of His love,
which is at once peerless and ineffable.

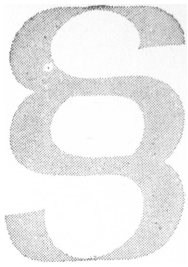
What a heart-ravishing beauty has blazed my heart
with scintillating rays from His eyes !
Let His image be enshrined in the temple of my heart,
I wish I may meditate on Him day and night.

Let the memory of His moon-like face ever haunt my
imagination.
He who seeks after Truth—
must bask in the loving sunshine of Master Sawan.

He is humility personified, sweet of tongue,
and there is none like Him in this wide world.
I have neither seen nor heard of another like Him—
Oh! His very name is dear unto me!

(Continued on inside back cover)

Sat sandesh



April 1968 *volume one number four*

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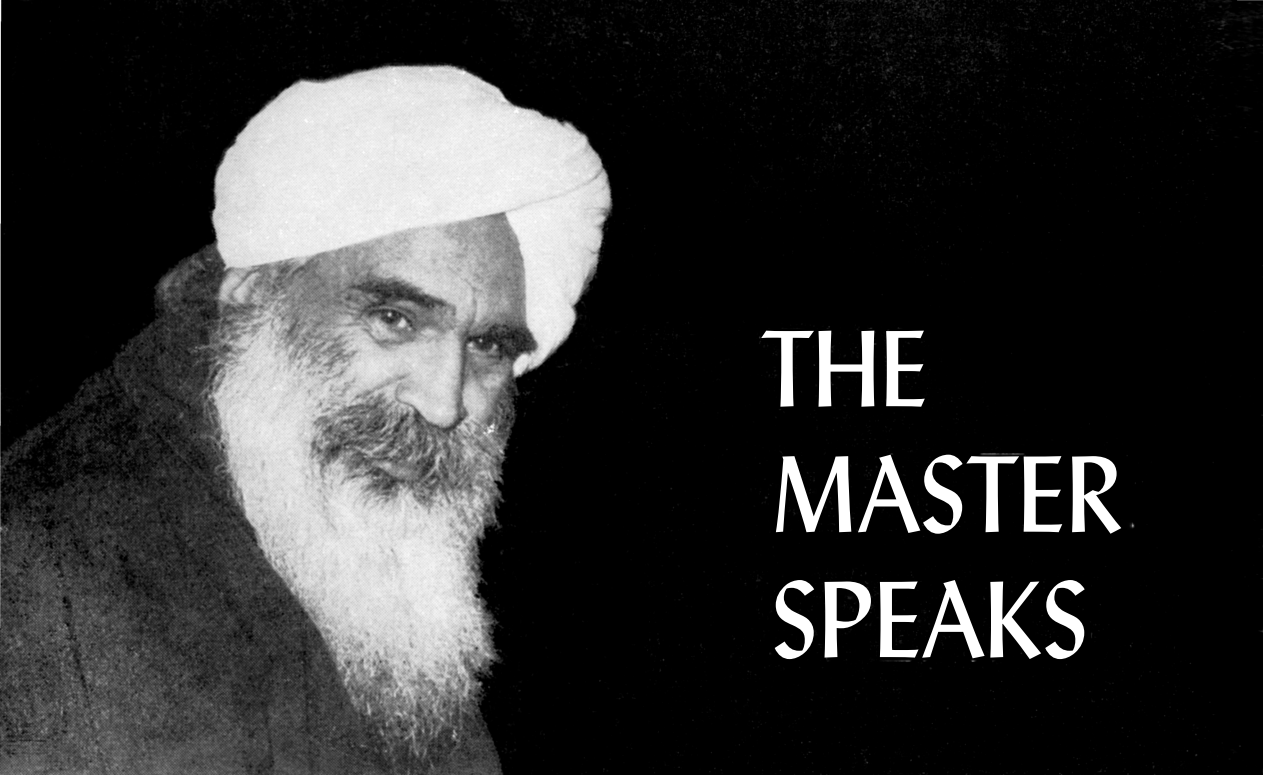
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THE MASTER SPEAKS

He came to make us Satsangis

WE have today assembled 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, seek thy Beloved for Sawan[1] 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 P. Johnson., an American disciple, and myself were with Hazur. Dr. Johnson asked Hazur if it was advisable for a sikh (disciple) to pray to his Master. Hazur replied that the very life of a disciple depended on prayer. Being weak and helpless, prayer is the only weapon left in his armoury. 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 realise God.

Hazur came on his earthly sojourn, showed us divine Light before leaving us physically. It looks as if he has gone, but he is always with us. Master-power—you may call it God-power or Christ-power—never dies. It is not subject to birth and death. Manifesting on different human poles, it leads the humanity to a right path. It is through the self revelations by 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."

—*Gurbani* [2]

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 and two in the lower part. 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 realised himself by liberating his soul from the clutches of the mind and matter, becomes the mouthpiece of God. Who are we? We have the God in us. We are all micro-gods. It is only because of our (soul's) outflow at the plane of the mind and senses that we have become degenerated. If we withdraw from sensual pleasures and divert our attention towards our controlling power, we would surely become its mouthpiece.

So Hazur came to make us Satsangis. You may think that 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 realise the Truth. God is supreme and He is the Lord of everything—*dharma* (faith or religion), *artha* (wealth), *kaam* (desire), and *moksha* (salvation). Whatever you earnestly ask of Him is given to you. In the holy Quran we have: "God has said that whatever the man asks for would 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 (Master) is the greatest benefactor." He gives us the capital of inner spiritual contact, which none else can give. So Hazur was a Satguru, an embodiment of Truth. That Master-power is still guiding us.

In the U.S.A., I gave a talk on the Christmas Day that "Christ lived before Jesus." Christ is the God-power; when manifested on a human pole is known as Jesus. The same Power manifests itself on different human poles at different times—like Guru Nanak[3], Baba Jaimal Singh[4], 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 ontside. He shows us the

way to our ultimate goal. Not only that, he demonstrates how we can get the inner contact by withdrawing 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 of extricating us from the meshes of mind and matter and lifting our souls above body consciousness even by a mere glance of his grace :

> "Only the all-powerful Master can pull the soul up."
>
> —*Swamiji*

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 he really was? "A Godman alone can truly understand a Godman." Whether he was the embodiment of God or he was 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. Once Madam Blavatsky, the famous theosophist, was giving a talk in Lahore. She spoke about something which seemed beyond human intelligence. Immediately someone interrupted her and said: "Madam, all you have been speaking is a mere rigmarole. It is as impossible as a rain of flowers from above." Madam Blavatsky replied: "Do you think it is impossible." Just then, there was a shower of flowers. To the amazed audience she then said: "This is also according to the laws of nature yet hidden from you."

When I was a student, I saw a man showing feats of hypnotism. He hypnotised a small boy and invited questions from the audience in any language and the boy answered them in the same language. Shri Har Kishan Ji, the eighth Guru of the Sikhs, was about nine years of age when a priest asked him: "How is it that your name includes both Hari (God) and Kishan (Lord Krishna)? If you are really as great as Hari and Kishan were, I challenge you to compete with me in interpreting the *Shashtras* (scriptures) in Sanskrit." Guru Hari Kishan Ji called an illiterate water-man 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 water-man interpreted the Sanskrit *Shashtras* with such a profound knowledge that the priest was amazed and begged the Guru for forgiveness. These incidents seem strange, but these are no miracles. These are according to the laws of nature not known to us. Such incidents are not uncommon in the lives of great souls.

Shamsh-e-Tabrez[6] wished a dead body to become 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[7] says : "A Godman has the power to retrieve from midway an arrow shot even from the heaven." Speaking for the great souls, the Maulana asked : "Do they claim to be on equal footing with God?" He himself answered: "No, they are the beloved children of God. All the commitments of an affectionate child are honoured 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 the 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 philosophies end, there the religion starts.

After initiation, a spiritual aspirant should mould his life according to the Master's instructions. The principles explained to you in Satsangs (holy congregations) should be adopted in practice. One who observes non-violence in thought, word and deed, is a great man indeed. 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 just a drop of It. God is the supreme Power and is capable of creating millions of Brahamands (spiritual regions). Being the essence of that mighty Power, can't we create even a city. Certainly, we can. Great souls always exhort us that we are micro-gods but for our utter ignorance about our own self.

"One whose practical life is exemplary is my true disciple.

He is like my Master and I am prepared to be his devotee.

—*Gurbani*

The conduct of a disciplined initiate should reflect the greatness of his virtuous Master. During the Muslim period in India, whenever a Sikh would give an evidence in a court of law, it used to be taken for granted that he would not tell a lie. Similarly, if any of Hazur's disciples happened to appear before a court of law, he was never doubted only because he happened to be a disciple of Hazur. Your actions should demonstrate that you are a true devotee of a great soul.

"An unworthy disciple brings a bad name to his Master."

To go to a great soul and not to follow his teaching is to demean him. Christ said: "You love one another so that people may know that you are my followers and attend holy congregations." We are no doubt proud of the great soul who initiated us. But, is he also proud of us? One who lives up to bis Master's expectations is a true disciple. Great souls always say that an ounce of practice is more than tons of theory. Mere theoretical knowledge without practice is of no avail. Sheikh Sa'di[8] has stated that a learned but unpractical man is like an animal loaded with a heap of books. Guru Amar Dass[9] was once asked about the fate of such people as are unpractical. He replied that they were like a spoon immersed in pudding but without having a taste of it. Such is the fate of those who are ever busy in intellectual wranglings. We know how to preach others but not to ourselves. We do listen to the great souls 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."

—*Gurbani*

You must have heard about the five *Pandava* princes of the Mahabharata epic. They were sent to Guru Dronacharya for their early education. The first lesson they got from the Guru was to speak the truth. Next day, the Guru enquired whether they had learnt their lesson. All except Yudhishtra replied in the affirmative. Yudhishtra had not turned up at all. The Guru was informed that Yudhishtra had yet to learn his lesson. For several days Yudhishtra did not go to the Guru for the same reason. Only after he had learnt the lesson in the real sense, he went to Dronacharya, the Guru, and respectfully told him that he had learnt the lesson. He solemnly declared that he would speak the truth all his life. And he did remain truthful throughout his life. If you act on what you are told, only 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 practise."

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, would remain so even hereafter. And he who is an illiterate now, how could 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 very 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. You can become a great soul, if a dacoit like Balmik can become a great sage. A bandit named Udham Singh came under Hazur's spiritual influence and was completely transformed. Some bandits are being initiated even now. Naam (the Word) is a great blessing. Mere intellectual accomplishments are futile so far as the attainment of salvation is concerned. This is what Kabir has said in definite terms:

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

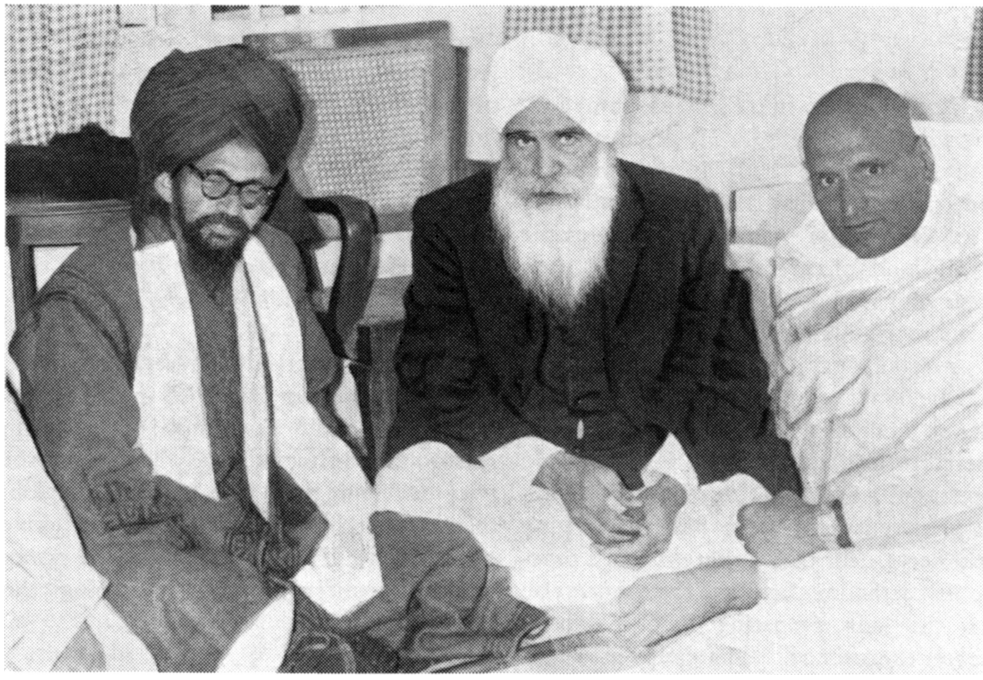
King Ravana[10] was a scholar of all the Vedas and Shashtras. But despite all that he is still known for his wickedness. And what are we doing? Acting, posing and false propaganda will not take us anywhere near our real goal. We can dupe all but not God. He is omnipresent. Ever since the holy initiation, the Master remains a constant invisible companion of an 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. She wanted to fulfil her sensual desire. She first covered her diety she worshipped. When Yusuf asked the reason for covering the idol, she replied that she did not like the diety 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 commit an impious act even in the presence of a child. How dare we ever do so if we realise that God within us is watching all our actions." Once initiated by a competent Master, a spiritual aspirant is never forsaken by the Master till he is taken to the Kingdom of God. Thus, the Master safely restores the lost soul back to its original Home.

"He who has highest consideration for the Master and keeps his commandments,
Has nothing to fear in all the three worlds."

—*Kabir*[11]

So, we are here in obeisance of Hazur and to realise the Truth. He is ever with us and is showering his abundant grace. However, to realise Him, it is essential to



The Master with two religious leaders

have a pure heart. Can you ever expect the Lord to manifest Himself till our heart is spotlessly clean? The Lord cannot be realised so long as our heart remains littered with lust, anger, jealousy, recrimination etc. Our soul lies dormant and defiled by these vices. Just as a magnet will not attract a dust covered iron. God within us will also not pull the soul up till it is free from 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. For example, if a loaded donkey is stuck up in mud, it cannot come out with its own efforts. Out of sheer compassion, someone else will have to remove the load and then pull the donkey out of mud. We are also loaded with heaps of impressions of the previous numerous births and in addition, are further trapped in the dragnet of sensual pleasures. There is hardly any difference between us as we are and the loaded donkey. We too therefore need a compassioned soul, who himself is absolutely free, to unburden us and to pull us out of our misery. Only then we will be able to see the Reality. The greatness of such a Master soul is beyond any description indeed. Such a competent Master enables us to visualise the Truth after freeing us from the effect of past impressions and by 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 from all blemishes. For nobody will like to keep the soiled clothes unless these are washed and pressed. Hazur often cited an example that a washerman never refuses to wash even the dirtiest cloth because he is confident of his competency of cleaning it, may be after putting 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 again be pure

gold. It is only a matter of removing the dust.

Hazur came to transform us into Satsangis in the real sense. He often emphasised that human body is the temple of God, and the eternal Light is illuminating in it. But we are polluting this temple by all kind of rubbish, such as, bad diet, unfair and dishonest earnings, falsehood, deceit, recrimination, egotism and hypocrisy. To partake 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. So much so, that it should be prepared in a clean place and with a clean heart. In India, there is still a practice in orthodox families that none else than the lady preparing food is allowed to enter the kitchen. That helps in maintaining cleanliness in the kitchen. Nowadays, food is prepared generally by servants who indulge in all sort 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 strict instructions to him not to allow anyone to enter the kitchen and that he should recite holy verses while preparing food. As a routine I used to sit for meditation daily at the dead of night. One night I felt that negative thoughts were disturbing my meditation. I woke the orderly up and enquired if there was anyone with him in the kitchen that night. He replied in the negative. But he was telling a lie. Where the dirt is already in tons, a little more would not make any difference. But even a grain of dirt will be visible on an otherwise clean surface.

An ethical conduct and pure diet are thus stepping stones to God-realisation. The main reason of my attaching so much importance to keeping a diary is to make one conscious of one's shortcomings. We only talk of Ahimsa (non-injury) to be the true religion, but we never observe it in spirit. The result is that we deceive Him Who is all seeing. How can then we expect His grace?

"Blessed are the pure in heart for they shall see God."

A pure heart is therefore a must if we have to realise God. All the scriptures and great souls have only two ways to reach the ultimate goal. These are, the way of living and the way of religion. Now, what is religion? It is the same as ultimate Truth, to realise the power of God manifesting and sustaining the entire creation.

The way of living is therefore our first step. It means inculcating the habit of truthfulness in all its aspects. The observance of chastity is one of them. Chastity is life, and should be observed in thought, word and deed. The real significance of marriage lies in having a life partner who could stand by you under all circumstances—in pleasure and pain, in riches and poverty. Both should cooperate with each other in striving to realise 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* (religion).

"If thou wishest to meet thy Beloved,
Injure not anyone's feelings."

—*Farid*

Maulana Rumi says: "You may indulge in intoxication, or you may go to the extent of burning holy Quran or you may even set fire to the sacred Kaaba, but injure not the feelings of anyone."

Let us take the practical life of Hazur. He married before the age of 25, but his wife died before the consummation of marriage. He married again after the age of 25 years' 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 imagine 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 Baba Jaimal Singh Ji Maharaj. Out of that, Babaji would send money to Hazur's family. He would go to his home town (where Hazur's family lived) only if Babaji desired him to do so. A number of times he was asked how it could be that he was a householder as well as a saint too. To that he always replied that ever since the spiritual work was assigned to him, he ceased to be a householder. All the saints have stated that as long as one was a householder, he could not be a saint. Observance of celibacy is a great blessing and Hazur always attached highest importance to chastity. Even at the age of 90 years, he used to roar like a lion. During those days there were no loud-speakers, and he could be heard giving a Satsang talk from a long distance. He had a divine grace on his loving face. This was mainly due to his strict observance of a highly ethical and chaste life.

Hazur had many virtues which we need most especially in our present state of delusion and despondency. Hazur 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 as parents would do on meeting their child after a long separation. His happiness and affection was perhaps more than that of real parents. His love towards his children was much more than the love that hundreds of fathers and mothers would 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. Swamiji says: "These eyes are the windows that open unto the abode of God." Whenever someone bowed to him in reverence, he used to say: "There is nothing lying at my feet. One can see me through my eyes."

Hazur used to tell us that when his son died he had no trace of grief in him for he thought that the departed soul was a sacred trust of God with him and He could take it back at His will. These things are quite common in the lives of great saints. Cheerfulness was one of the many virtues in Hazur's life. This is one thing that we have to learn from his life.

One of the most illuminating features of Hazur's life is cultivation of continence and chastity. We are losing this essential virtue. God only knows what will be the future if the present trend of utter callousness towards moral standards continues.

Have you ever thought from where the senses derive their power? They do so from the soul itself. Newton was busy solving a mathematical problem on the road side unmindful of a blaring band passing nearby him. Someone enquired from him whether a band had gone that way. He replied that he did not know. His attention was at that time absorbed in solving the mathematical problem. Many a times it happens that we do not listen to even a loud sound because our attention is focussed at some other point. Our attention or soul is thus the driving force of our outer faculties.

One whose inner self is overflowing with bliss will be cheerful and have a sweet tongue. Out of the abundance of heart a man speaks. Whenever Hazur laughed, it was a real and hearty laughter. Those who saw him laughing were fortu-

nate indeed. That pleasant and life-inspiring laughter of Hazur can never be forgotten. The great souls fill the entire atmosphere with their radiation. By just a thought of such a great soul, we feel uplifted. After the partition of India in 1947, a large number of people had to migrate from Pakistan. Some of them could not bear the shock of leaving every thing in Pakistan and died soon after. It was really 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. Whosoever went to him was touched by his sweet and soothing words. Kind words do not cost anything.

Kind words spoken with humility are the quintessence of all virtues. 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 of your enemies. Hazur once wrote to me: "Dear, discomfort in life is the property of saints." To elucidate the point Hazur quoted an urdu couplet: "The moment I was destined to love, sighs were given as cash grant and desert as landed property." Continuing the letter, Hazur wrote: "In Satsang all sorts of people come. There are some whose hearts are overflowing with love and devotion and are ready to sacrifice their all—body, intellect and wealth. There are some who only indulge in lip-service and calumny. They are ever ready to criticise and slander." Hazur added: "*But our duty is to love all. When they do not give up their wicked ways why should we leave our noble ways.*" This letter has been the sheet anchor in my life so far and it will ever remain a guiding principle of my life.

One should observe non-injury in thought, deed and words. Action is more potent than words and our thoughts have still greater influence on our action.

"No one can stand out in presence of humility and desirelessness."

—*Guru Arjan*[12]

The purpose of our life is to become a Satsangi—to get a link with the Truth. If we attain that stage, we shall ever remain contented and happy towards 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 more healthy we will be. One who practises celibacy is great and courageous 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 Shashtras (Hindu scriptures) it is stated that to waste even a drop of semen is equal to death and to conserve it is life. Guru Nanak has also said: "Whosoever looses semen, looses everything."

We should mould our lives according to the scriptures. As already explained, the purpose of marriage is to have a companion all through thick and thin of ones life. Both should strive to achieve the ultimate goal. Procreation is only one insignificant aspect of married life. From the time of conception until a child is fed on mother's milk there should be absolutely no self-indulgence. Thus, once conception takes place, there would be a break of two or more years in sexual relations. This is what the scriptures prescribe. If one has just two or three children on this pattern, he is regarded a chaste person.

Christ said: "Husbands should love their wives as Christ loved the church." Christ further said: "When you sit for prayer, love the Lord as if you never had any wife." This should be our highest

ideal. Tulsi Sahib[13] has gone even further when he said: "If you have assimilated truthfulness, humility and consider all women as your own mother, and if still you do not realise God, I being a servant of God, stand your surety." Prophet Mohammed has also said: "If you can control the two sense-organs, namely, one between the two lips and the other between the two thighs, I shall stand surety for you in the Lord's Court."

To commemorate a great soul is to imbibe his teachings in our practical life. Mere lip-service is of 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 itself 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 super-natural powers of perception and foreknowledge of world events. And if such a chaste life is dyed in the colour of spirituality, then the great capabilities of a person can well be imagined. As such, purity of heart and chaste life are the main prerequisites of spiritual progress. Tulsi Sahib says:

> "Cleanse the closet of your heart and remove all worldly thoughts, to make room for the Lord within."

We have to realise God through purity (of diet and conduct) and developing receptivity by His constant remembrance. You need not renounce the world and go to jungles to realise God. A Persian mystic says:

> "I do not ask you to remain aloof from the world. But whatever you do, you should be with God."

You should not forget the Lord at any time and ever remain thankful to Him. If you develop such a 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 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 would not believe if some one claimed that he had known the Master. So people know 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 have noticed in him the piety and greatness of a saint. We should learn at least four virtues from his life today. These are : sweet speech, cheerfulness, chastity and humility. If we imbibe these virtues we shall have 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 lime to meditation. Common excuse for neglecting meditation is the paucity of time. Do not forget that one has to die some day. And only you have to accomplish your meditation and none else. It is not like offering ritual prayers that a priest may 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. For becoming a Satsangi (one who is linked with the Truth) you have to cease to be a *mansangi* (one who is linked with the senses). So we have to do away with our association with sensual pleasures to obtain the ulti-

mate Truth. We are fortunate indeed that on the very first sitting, at the time of initiation, we get practical experience of spiritual bliss. This is all Hazur's grace and blessing. He has never forsaken us. We must make ourselves worthy of his grace. The Master-power never dies. That divine power is immortal. Only the pole at which it manifests changes. During one of my talks in America, I said that Christ lived before Jesus lived. They asked me: "When is Christ returning." I replied, has he ever left us? Has he not said: "I shall never leave thee nor forsake thee till 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, mould your life if you have 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 :

"He who calls himself a Satguru or Sant,
Let him show us the invisible Lord."
—*Kabir*

Only such a Master, who is capable of opening our inner eye, the Third Eye, is competent to become our spiritual guide. He gives the initial capital of Naam to start with. We have then to play our part by regular practice of 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 old ways. To remember Hazur once in 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. "None can destroy this seed." But if you do not prepare the soil conducive to its germination now, you will have to be reborn, undoubtedly 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 itself.

In the end, I would again emphasise that you must strengthen the foundation. If you take one step in the right direction the Master would come a million steps to guide 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 may remember you.

The diary I have prescribed after a 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 all are one as mankind and from the soul-level we are all one. We are all children of God. The same controlling power is controlling us all. This is the teaching of all the saints.

(English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi.)

The Master speaks: explanatory notes

1. *Sawan* : The fifth month of the Hindu calendar corresponding to the month of July which marks the beginning of the rainy season. Sawan here refers to the first name of Hazur Sawan Singh Ji Maharaj (1858-1948), the great saint of Beas (Punjab).
2. *Gurbani* : The sacred writings of the Sikh Masters.
3. *Guru Nanak* : (1469-1539) : The founder of the Sikh religion.
4. *Baba Jaimal Singh Ji* : The Master of Hazur Sawan Singh Ji Maharaj. He was a disciple of Swamiji Maharaj.
5. *Swamiji* : (1818-1878) : Swami Shiv Dayal Singh, the great saint of Agra, who revived the teachings of the Masters like Kabir and Nanak.
6. *Shams-e-Tabrez* : A great saint of Tabrez, Persia. He was the Master of the celebrated Maulana Rumi.
7. *Maulana Rumi* : A great Persian saint, author of the famous Masnavi.
8. *Sheikh-Sa'di* : (1184-1292): A great didactic and mystic poet and a popular Persian prose writer.
9. *Guru Amar Das* : (1479-1574): The third Sikh Guru.
10. *King Ravana* : King of Lanka of the *Ramayana* epic. He kidnapped Sita, the consort of Lord Rama.
11. *Kabir* : (1440-1518) : A well known Indian saint who practised and preached Surat Shabd Yoga.
12. *Guru Arjan* : The fifth Sikh Guru who compiled the Adi Granth.
13. *Tulsi Sahib* : (1763-1843) : The saint of Hathras. Original name : Sham Rao Hulkar, Crown Prince of Gwalior, who spurned the throne to practise meditation.

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(See Rule 8)

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I, Bhadra Sena do hereby deciare that the particulars given above are true to the best of my knowledge and belief.

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March 10, 1968.

Blessed living memories

Arran B. Stephens

IN the early morning of April 2, 1967 thousands of eager devotees and seekers after truth began quietly streaming into the sacred precincts of Sawan Ashram in Delhi to commemorate many blessed living memories of the late Param Sant Hazur Sawan Singh Ji Maharaj (1858-1948) and to imbibe the same one Master Power working through his spiritual son, Param Sant Kirpal Singh Ji.

Spiritual aspirants from all parts of India came to commemorate this sacred occasion. No sacrifice was considered too great to be with the beloved Master once again. The congregation quickly swelled to tens of thousands, filling every inch of the beautiful Ashram grounds, sweetly singing poems of extreme love, called *bhajans*, beseeching their *Sacha Padshah* (True Emperor) to come out and give them his enlivening glance of grace. These inspiring hymns, composed by various Masters of the highest mystic rank, sung from the overflowing heart, swept spontaneously like waves of divinely charged electricity through the crowds, blending all castes and creeds, rich and poor, high and low, into one essence of universal love. The atmosphere became so highly charged that one might have thought this indeed was a different and new world. Certainly a far cry from the mad rush and chaos of the materialistic one.

Clad in immaculate white, the Satguru emerged from his bungalow at 7-30 A.M. and walked through the awaiting crowd, giving a nod of the head and blessing with folded hands. Gracefully mounting the stairs, he seated himself cross-legged on the raised platform, and for several minutes, looked in great, great compassion across the sea of upturned faces. The presence of the Great Master before his children brought forth a swooning sigh as though the vast assembly were of one breath. He began speaking very quietly and endearingly of the importance of the precious human life which we must not waste in vain in useless outer pursuits, but direct our activities and energies to the realisation of our self and God, for which purpose we were granted this human birth. Gurudev's spiritually intoxicated words, revealing endless vistas of the ancient love—wisdom, flowed out like a bubbling brook, irrigating the thirsty hearts of his children. For a practical experience of the Light of God, and for those who wished to meet the inner Master and or his Master in their radiant Light forms, the beloved gave his blessings and instructed the Sangat (congregation) to sit in meditation. After an hour sped by in hushed silence, the Lord of the congregation called all to open their eyes, and enquired how many bore witness to the inner radiant form of the Master; over 200 men and women humbly raised their hands in affirmation of the sublime experience. For many, this was the first time this heavenly vision had manifested. Many of them had not only seen the "Guru Swaroop" (Master's radiant form) but the vision of his Master as well. A few were even taken to the feet of Baba Jaimal Singh Ji, Swamiji and other past great saints, through the abundant grace and God-Power working through the living one, Sant Kirpal Singh Ji Maharaj. When the Master enquired how many of the

assembled thousands saw the inner radiant Light of God inside their human temples, over 70 per cent raised their hands, and their shining faces obviously revealed the inner state of their minds and souls! How fortunate are the chosen few who are led to the lotus feet of the living Master.

Throughout the morning, many important religious and various spiritual leaders came to the speaker's rostrum to sit and discourse on a common platform with the great Master. Numerous heart-stirring events from the illustrious life of Hazur Sawan Singh Ji were given by many of his prominent initiates. Fortunately, the God-Power which manifested through such great Masters as Christ, Guru Nanak, Swamiji, Hazur Sawan Singh Ji and others continues to flow in free abundance through the living Master, who is the highest expression of divinity existing for the spiritual and moral upliftment of mankind in the present age. For over 24 years, the Master sat at the lotus feet of Hazur and imbibed and attained the highest spiritual perfection, which is obvious for those who are gifted with inner vision ... and if we are blind he can make us see!

In open Satsangs, Hazur Sawan Singh Ji many times proclaimed that Kirpal Singh would carry on the sacred work of Naam initiation after him, whereby the seekers would receive first-hand spiritual experiences unto the True Home of the Father. Satguru Kirpal Singh, through his unparalleled love, devotion and perfect background, was the one divinely appointed 'Nadi-son' of his Satguru, that is son through spiritual transference of Power, as contradistinguished from 'Bindi-son'. (Literally, 'bindi' means a drop of sperm, or son through physical conception or family inheritance.) Many who have received nothing elsewhere, have upon coming to Sant Kirpal Singh Ji, risen above body consciousness, and received first-hand preliminary mystic experience of the Light and Sound, much to their gratitude and joy. For those who are sincerely in earnest, God has ways of arranging a meeting with a true Master, who has the competency to put one on the inner way until that soul is ultimately merged in irrevocable union with Absolute God.

These people, from the simple hard-working peasant to the rank and file and intelligentsia of society, have a great love for the Master. One after another would come forward, filled with divine fervour and inspiration, praising the Master to the skies...nay, even the very heavens, were resounding with praise! These men and women spoke from their own experiences of his grace, and being such a generous Master, he has revealed himself unto many ...perhaps such inner grace has never before been so lavishly distributed in the history of Mastership. His grace is in full tide—it is up to us humbly to approach him for gift of divine succour. The Master is truly a saviour; a Christ; a Messiah; a Satguru. He has given the gift of love even unto the most stoic of intellectual sceptics, who remain in his presence even for a little while. Even truthless dacoits and the wayward sinners have found complete transformation in his presence. He works like the fabled philosophers' stone that turn base metals into gold. He being Love and God personified, awakens the love of God in all and sundry. Naam, or the God-into-expression Power, the primal Light and Sound of creation, is also a current of love from the Almighty, and when a soul is connected with this all powerful current through the impartation of the grace of a living Master, it also naturally begins to awaken in love. God, Naam, and Master, are all One.

(Continued on page 27)

Hail to Thee O Lord

Thy call hath brought to life the slumbering ages,
Thy warblings have gladdened the hearts of all,
And all are dancing to the music of Thy soul,
Hail to Thee O Lord of the tavern.

Thy name gives comfort in all our woes,
For we all live by the life-breath of Thy giving,
Thou art a lode-star that leads us on and on,
Hail to Thee O Lord of the tavern.

From the dust of Thy feet springs the Light of life,
The breath of Thy being enlivens one and all,
Thy smile turns autumn into fragrant spring,
Hail to Thee O Lord of the tavern.

O Lord ! the world is at enmity with peace and goodwill,
And the structure of life is torn to shreds,
May Thou uplift the earth by Thy magic call of love,
Hail to Thee O Lord of the tavern.

Thy greatness shines in the House of the Lord,
All Thy wonders, we find in Thy Kirpal,
O wake us up to life in Thy living tavern,
Hail to Thee O Lord of the tavern.

All the great sit in a loving congregation at Thy feet,
World-weary and tired they come seeking for Thy aid,
For thou alone art a Messiah for all their ills,
Hail to Thee O Lord of the tavern.

From Thee we get the quintessence of all the Masters past,
At Thy door we see the world knit as one,
The friends and foes alike losing all their discord,
Hail to Thee O Lord of the tavern.

O remove the veil that hids Thy face divine,
And let us drink the water of life from Thy glances bright,
For the sight of Thy love-laden glimpse, I roam a wild,
Hail to Thee O Lord of the tavern.

—*Darshan*

(Translation of an Urdu poem written in the sweet remembrance of Hazur Sawan Singh Ji Maharaj)



Surat Shabd Yoga-II

Kirpal Singh

AND now we come to the third cornerstone of the spiritual edifice: that of spiritual sadhans or disciplines. The one recurrent theme of a *puran guru* or perfect teacher is that the good life though highly desirable and indispensable, is not an end in itself. The goal of life is something inner and different: the transcension of this plane of relativity and physical existence into one of absolute Being. He who recognises this will mould his life accordingly, first because such a recognition implies a state of mind that, being free from ego and attachment, expresses itself in virtuous and creative action, and, secondly, because without cultivating such a state of mind and of life one cannot attain the poise and concentration requisite for inner transcension.

So the basic stress of the enlightened teacher is laid always upon the transcendental goal. He teaches that the *pranic* and *vigyanic* energies are not of the essence of Atman, taking their birth in planes lower than those of pure spirit. He who would use them as a ladder may transcend body consciousness, may reach the planes whence they originate, but he cannot reach beyond. The spirit being similar in all, the means to spiritual enlightenment should be likewise accessible to all. But, as has been seen already, such forms of yoga as are based on the *pranas* or on *gyan* make special demands which all cannot fulfil. The pranic systems are outside the reach of the old or those of tender years, and also of those who suffer from any respiratory or digestive disorders. The path of *gyan* presumes mental and intellectual capacities that nature bestows only on few. If these approaches were indeed the natural ones open to us, then the logical conclusion would be that Nature is very partial in her blessings, discriminating between man and man.

Why, if the sun shines for all, and the wind blows for all, should the inner treasures be available only to the chosen few? These too are both for the learned and the unlearned.

Yogas that are so discriminating in selecting their practitioners, and so exacting in their practice, cannot be wholly natural. The method taught by the Masters of the Surat-Shabd Yoga is different. As we have seen already, to the seeker is explained the nature of creation and the way back to life's initial source. At the time of initiation be is given a first-hand inner experience which he is taught to develop. The seat of the soul is between and behind the eye-brows. This at least is accepted by all yogas. It is to this point that mystics refer when they speak of *Shivnetra, Divya chakshu, Tisra-Til, Brahmrendra Triambka, Trilochana, Nukta-i-sweda, Koh-i-toor*, third eye, single eye, figuratively called the still-point, the mount of transfiguration, etc. It is at this point that the *sadhak* having closed his eyes must focus his attention but the effort at concentration must be an effortless one and there must be no question of any physical or mental strain. To assist this effort the teacher gives the disciple a *mantra*, or charged verbal formula, symbolic of the journey ahead. This formula when repeated slowly and lovingly with the tongue of thought helps the disciple to collect his

scattered thoughts gradually at a single point. What gives this mantra its potency is not any magic inherent in the words *per se* but the fact that it is given by one who by his own spiritual practice and mastery has charged it with inner power. When the aspirant by his inner concentration and by the mental repetition of the charged words, has brought his inward gaze to a sharp and steady focus, he will find that the darkness within that he at first confronted gets gradually illuminated by shifting points of light. As his powers of concentration increase, the lights cease flickering, developing into a single radiating point.

This process of concentration , or of the collection of *surat*, automatically draws the spirit currents, normally dissipated all over the body, towards the spiritual centre. This withdrawal is greatly assisted by *simran* or repetition of the charged *mantra*; and the perception of the inner Light, leading to *dhyana* or one-pointed concentration, quickens the process still further. *Dhyana*, in turn, when fully developed leads to *bhajan* or inner hearing. The inner Light begins to become resonant.

> Within thee is Light, and within that the Sound,
> And the same shall keep thee attached to the True One.
>
> —*Gurbani*

And the practitioner, when he shuts his physical ears, gets rapidly absorbed into the music. It is a common experience that though Light can catch the eye, it cannot hold it for very long and has no very magnetic quality about it. But with music it is different. He who hears it in silence and stillness, is drawn irresistibly, as it were, into another world, a different realm of experience. And so the process of withdrawal that begins with *simran*, is stimulated by *dhyana*, and is rapidly extended by *bhajan*. The spiritual currents, already slowly moving, are carried upwards, collecting finally at the third eye—the seat of the soul. The spiritual transcension of physical consciousness or death in life, is thus achieved with the minimum of effort and travail.

Students of the other forms of yoga, when, after their long and exacting mastery of the various lower *chakras*, they reach this state of full physical transcension, generally assume that they have reached their journey's end. The inner plane at which they find themselves—the realm of *sahsrar* or *Sahasra-dal-kamal* symbolised often by the sun-wheel, the lotus or the multifoliate rose—is indeed incomparably more beautiful than anything on earth, and in comparison appears timeless. But the student of the Surat-Shabd Yoga, when he succeeds in rising above physical consciousness, finds the radiant form of his Master waiting unsought to receive him. Indeed it is at this point that the real *guru-shishya* or teacher-student relationship is established. Until this state, the guru had been little more than human teacher, but now he is seen as the divine guide or *guru-dev* who shows the inner way.

> The feet of my Master have been manifested in my forehead,
> And all my wanderings and tribulations have ended.
>
> —*Gurbani*

Christ also speaks in the same strain:

> There is nothing covered, that shall not be revealed and hid, that shall not be known.
>
> —*Matt. 9 : 26*

Under the guidance of this celestial guide the soul learns to overcome the first shock of joy, and realises that its goal lies still far ahead. Accompanied by the radiant form and drawn by the audible-life-current, it traverses from region to region, from plane to plane, dropping off *kosha* after *kosha* until at last it stands wholly divested of all that is not of its true nature; and, thus purified, it can at last enter the

realm where it sees that it is of the same essence as the Supreme Being, and that He, the Master in His radiant form and itself are not separate but one and that there is naught but the great ocean of consciousness, of love, of bliss ineffable. Who shall describe the splendour of this realm?

Only heart to heart can speak the bliss of mystic knowers;
No messenger can tell it and no missive bear it.

—Hafiz

Having reached the journey's end, the seeker too merges with the Word and enters the company of the free ones. He may continue to live like other men in this world of human beings, but his spirit knows no limitations and is as infinite as God Himself. The wheel of transmigration can no longer affect him, and his consciousness knows no restrictions. Like his Master before him, he has become a conscious co-worker of the Divine Plan. He does nothing for himself but works in God's name. If there be indeed any *Neh-Karmi* (free from the bonds of action), it is he, for there is no more potent means to freedom than the power of the Word.

He alone is action-free who communes with the Word.

—Gurbani

Freedom for him is not something that comes after death (*videh mukti*) ; it is something achieved in life itself. He is a *Jivan-mukt* (free-in-life), like a flower shedding fragrance, he spreads the message of freedom wherever he goes.

They that have communed with the Word, their toils shall end,
And their faces shall flame with glory.
Not only shall they have salvation, O Nanak!
But countless more shall attain freedom with them.

—The Jap Ji

In actual practice of the spiritual discipline, stress is laid on *simran*, *dhyan* and *bhajan* each of which plays a specific role in unfoldment of the self. The Master gives simran, or mental repetition of the charged words, that help in gathering together the wandering wits of the practitioner to the still-point of the soul between and behind the two eyebrows, to which place the sensory currents now pervading from top to toe are withdrawn; and one gets lost to the consciousness of the flesh. The successful completion of this process itself leads to *dhyan* or concentration. *Dhyan* is derived from the Sanskrit root *dhi*, meaning to bind and to hold on. With the inner eye opened, the aspirant now sees shimmering streaks of heaven's Light within him and this keeps his attention anchored, as it were. Gradually the Light grows steadier and he grows steady in his *sadhan* for it works as sheet-anchor for the soul. *Dhyan* or concentration when perfected leads one to *bhajan* or attuning to the music of the soul that emerges from within the centre of the holy Light. This enchanting melody has a magnetic pull which is irresistible, and the soul cannot but follow it to the source spiritual from whence the music emerges. In this way the soul is helped by the triple process to slide out of the shackles of the body and get anchored in the heavenly radiance of his self (atman), and thus led on to the heavenly home of the Father.

Again the entire process is nurtured by *Sat-Naam*, *Satguru* and *Satsang*, which in fact are synonymous for the Master—Power at work. Sat-Naam is the Power of the Absolute stirred into compassion and when It puts on the flesh, It assumes the form of the Guru (the Word made flesh), and It works through him by means of Satsang, both outer and inner, and this helps the *jivas* ripe for regeneration. This Power works at once on all the planes simultaneously according to the needs of each individual; by word of

mouth as a Guru in human form sharing in all joys and sorrows of the human beings; by inner guidance as Gurdev in his astral luminous or radiant form and finally as Satguru—a veritable Master of Truth.

There are two ways within: *joyti marg* and the *sruti marg* or the way of Light and the way of Sound respectively. The holy Light keeps the soul anchored and absorbed and to a certain extent leads the soul as well; but the holy Word pulls it upwards and carries it across from plane to plane in spite of various hurdles in the way, like blinding or bewildering lights, densely pitch darkness etc, until the soul reaches its destination.

Even the foregoing bird's eye survey of the nature and scope of the Surat Shabd Yoga would convey some of its unique features. He who studies it in relation to the other forms of Yoga cannot but note the completeness of its solution of all the problems that confront the seeker when pursuing other systems. On the plane of outer action it does not base itself on a dry and rigid discipline that is often laden with the consequences of psychological repression. It holds that some discipline is necessary, but adds, that it must ultimately be inspired by inner spiritual experience and be a matter of spontaneous living not of rigorous asceticism and too-deliberate self abnegation. The seeker must strive towards a state of equipoise and must, therefore, cultivate the virtue of moderation in thought and deed. The integration he thereby achieves enables him to gain greater concentration, and so higher inner experience; and this inner experience must in turn have repercussions on outer thought and action. The relationship of *sadachara* to inner *sadhans* is a reciprocal one: each enlivens and gives meaning to the other, and each, without the other, is like a bird with a single wing. How can the spirit be brought to perfect one-pointedness without the purity of mind and body, and how can the soul transcend all human attachments and imperfections without centering itself in the love of the Divine?

The Surat Shabd Yoga not only provides a means for achieving in practice the difficult ideal of *sadachar*, it also offers a mode of life that while raising one above this physical world of ours, does not, however, enslave one to the realm of name and form. The Masters of this path know only too well that abstract speculations about the non-attributive aspect of the Absolute cannot lead one to it. How can man, conditioned by name and form, be drawn directly to that which is beyond name or form? Love seeks something which it can comprehend and to which it can attach itself; and God, if He is to meet man, He must assume some shape or form. It is this recognition that inspires the devotion of the *Bhakta* to *Shiva*, *Vishnu*, *Krishna* or *Kali*—the Divine Mother. But these divine beings represent fixed manifestations of God and once the devotee has reached their plane, their very fixity, as we have seen already, prevents further progress. The Masters of the Surat Shabd Yoga wholly transcend this limitation by hooking the seeker not to a fixed, but to an all-pervading manifestation of God: the radiant sound-current. It is this *anhat* and *anhad* Naam: this unstruck and unfathomable Word that supports the various plans of creation spanning it from pole to pole, from pure spirit to gross matter. Its strains pervade every realm, every region; and it runs through them like a river that flows through the valleys which it has brought into being. And like the river it exists in a fluid state, changing at every plane, yet ever remaining the same. The seeker who has been inspired by the love of the river of the Word is blessed indeed for he knows none of the limitations experienced by those who adore God in other forms. He has at once something definite and defined before him which

draws him toward itself and to which he can attach himself; and something that is not subject to fixity of definition but exists in a mobile and a fluid state. As he moves towards it drawn upward by its beatific power, he finds it changing, modifying, becoming ever stronger and purer, beckoning him to higher and still higher effort, never allowing him to halt or loiter, but leading him from plane to plane, from valley to valley, until he arrives at the very source where unmanifested comes into manifestation, and the Formless assumes form, and the Nameless name. It was this completeness of the inner journey made possible by the yoga of the Sound-current that led Kabir to declare:

> All holy ones are worthy of reverence,
> But I only adore one who has mastered the Word.

The Surat Shabd Yoga is not only the most perfect of the various yogas but it is also comparatively easy to practise, and the one accessible to all. Not only do those following this path reach the ultimate end, but they do so with greater economy of effort than is possible by other methods. The transcension of physical consciousness that the yogin pursuing the path of the *pranas* achieves only after a long and arduous discipline, is attained by practitioners of the Surat Shabd Yoga sometimes at the first sitting at the time of initiation. That this should be so is not a mere chance or accident. The fact is that the Surat Shabd Yoga adopts a more scientific and a more natural approach to man's spiritual problems. Why, it asserts, if the spiritual-current reaches the bodily *chakras* not from below but from above, should it be necessary to master each of these *chakras* in turn? A man standing at the heart of a valley, if he wishes to reach the river's source, does not have to travel down to its mouth and then retraverse the distance. It further holds that if prana and mind are not of the true essence of the spirit then how can they be the best means of disengaging it from its encrustations? Could it be put in touch with that which is of its own essential nature, like would draw like; and with the minimum of effort the desired end be achieved. It is from the point of the *tisra-til*, the third eye, that the spiritual current spreads itself into the body. All that is needed is to check its downward flow at this point by controlling one's senses and it would of its own accord, collect itself, and flow backward towards its source. The seeker has no need to begin from the very bottom. All he has to do is to turn the direction of the spiritual stream and the rest would follow.

It is this simplicity of approach coupled with economy of effort that has induced many to call the Surat-Shabd Yoga as the *Sehaj Marg* or the easy way. It begins at the point where other yogas normally tend to end. Sahsrar, the region of the thousand-petalled lights, which marks the end of the normal yogis' journey after traversing the various bodily *chakras*, is well-nigh the first step to be taken by the practitioner of the Surat Shabd Yoga. Further, by refusing to disturb the pranic or *kundalinic* energies, this yoga greatly reduces the strain of physical transcension. By contacting the sound-principle the sensory currents are automatically drawn upwards without the practitioner consciously striving to achieve this end, and the motor currents are left untouched. Not only does this simplify the process of entry into the state of samadhi, but that of returning from it as well. The adept in this path needs no outer assistance for coming back into physical consciousness—as is the case with some other yogic forms—spiritual ascension and descent are entirely voluntary and can be achieved by him with the rapidity of thought. The method of transcendental hearing is only an extension of our normal daily practices. When we are faced with some knotty problem, our entire conscious energies tend to

focus at one point—the seat of the soul—without affecting pranic-motor energies functioning automatically in our body. The Surat Shabd practitioner achieves this concentration at will under controlled conditions through *simran* and *dhyan*, and as soon as he contacts the reverberating Word, the sensory-spiritual current that is still in the body is drawn irresistibly upwards; and complete physical transcension is achieved.

It is this quality of *Sehaj*, of naturalness and ease, that makes the Surat Shabd Yoga accessible to all. The music of the Divine Word is vibrating in all alike and he who follows its path, requires no special physical or intellectual equipments. It is as much open to the old as to the young, to the sinners as to the saints, to the simple as to the learned, to women and children as to men. Indeed women and children and the unsophisticated owing to their simpler modes of thought and their spontaneous faith often make quicker initial headway with this method than their more sophisticated brethren, though full attainment in this field may demand unwavering perseverance and effort which may not always be forthcoming. As no rigorous and extensive disciplines of food physical exercises etc. are required, it does not necessitate *sanyasa* or complete renunciation of the world and is as much open to the *grehastis*, the married, as to the *brahmacharis*, those under a vow of celibacy. Had the *pranic* and *vigyanic* systems been the most natural available then we would have had to conclude Nature to be partial; for physical and mental capabilities they require are distributed unequally among men. If the sun and the air are available to all, why should the spiritual gifts be reserved only for the chosen few. Besides, prana and vigyana can at best lead one to the plane of their origin and as they are not purely spiritual, how can they lead to the realm of pure spirit?

However, to say that the Surat Shabd Yoga is the most perfect of the yogic sciences and the more natural is not to say that it demands no effort and that any one can just take to it and succeed. Had that been the case, humanity would not have been floundering as it is today. The fact is that competent teachers of this crown of all sciences are rare and that even when found, few are prepared to undergo the kind of discipline it requires. The spirit may be willing but the flesh is weak. Most men are so deeply engrossed with the love of the world that even after having had a glimpse of inner treasures they are reluctant to give up their worldly ways and concentrate on that whose possession makes one the master of all that is. Since the stress in this yoga is always on the inner, never on the outer, no path could be in a way more exacting for the general run of men. How many can spend whole lives in outer ritual and ceremonial but how few can attain perfect inner concentration undisturbed by mundane thoughts even for a few moments. Hence it was that Kabir compared it to walking on a naked sword, while the Sufis speak of it as the *rah-i-mustqim*, finer than hair and sharper than the razor's edge; and Christ described it as the strait and narrow way that only few ever tread. But for one whom the world lures not and who is filled with passionate love of God, nothing could be easier and quicker. He needs no other force than that of his own urge, and, purified of earthly attachments by his sincere and strong longing, his soul shall wing homeward borne on the stream of Shabd towards its points of departure, the haven of bliss and peace. And should it confront any obstacles on its homing flight, its radiant Friend is always beside it to lead it out and protect it from all pit-falls. The road through the higher planes lies charted before it as completely as that of the Hatha-yogins of the lower bodily chakras and with such power to bear it, and such a Friend to guide, nothing can deter or entrap, nothing can disturb the steadiness of its course. "Take hold of

the garment, O brave soul," exhorted Jalalud-din Rumi, "of One who knows well all places, physical, mental, supramental and spiritual, for he will remain thy friend in life as well as in death, in this world and the worlds beyond."

And sang Nanak:

He that has found a True Master and pursues the perfect way of the Holy Word, shall, laughing and living in this world, find full freedom and emancipation.

Apart from its scientific approach, its comparatively easy accessibility, its quality of naturalness and its freedom from the drawbacks of other yogic forms, another distinctive feature of the yoga of the Sound-current is the unique and pervasive emphasis it lays on the need at every step for a *Satgur*, *Pir-e-rah* or *Murshid-i-Kamil*, a competent living Master.

The Guru-shish or Guru-sikh relationship is important in all forms of practical yoga but it is pivoted here in a unique sense. For the Guru in the Surat Shabd Yoga is not only a being who explains to us the real nature of existence, instructs us in the true values of life and tells us of the *sadhans* to be practised for inner attainment, he is all this, and is more. He is the inner guide as well, leads the soul from plane to plane to its ultimate destination, a guide without whose aid it would mistake the intermediate stages for the final goal and it would encounter barriers which it would be unable to get over.

The role of the Master, being what it is, it is little wonder that all mystics who have pursued this way should have sung of him with superlative reverence and adoration. In Kabir, we hear:

I wish and long for the dust of his feet—the dust that has created the universe;

His lotus feet are the true wealth and a heaven of peace!

They grant ineffable wisdom and lead one on the path God ward.

In the Sikh scriptures:

Sweet are the lotus feet of the Master;
With God's writ one sees them;
And myriad are the blessings that follow upon such a vision.

—Todi M. 5

Some mystics go even to the extent of raising his position above that of God:

The Master is greater than God.

—Kabir

The Guru and God both stand manifested, whom may I adore and render obeisance?

Wonderful indeed is the Guru who has revealed the God-Power within.

—Sehjo Bai

All this may lead the sceptic to suspect human idolatory. He may ask: wherefore this deification of a human being? Wherefore such praise heaped upon one who is mortal? Mystics at times have responded to this question with holy indifference:

People decry that Kbusro has turned idolator,

Indeed I have, but what has the world to do with me?

—Amir Khusro

(Extract from "The Crown of Life."—To be continued in the June issue.)

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q.—*To what extent do the teachings of sages of lower order help the sincere students of Sant Mat so as to hasten the day when we meet the Radiant Master within and be guided by him thereafter?*

A.—The teachings of all the Masters, may be of lower order or higher order, are helpful to the initiates provided the latter do not indulge in controversial discussions. Like an intelligent swan (whose beak is blessed with the rare boon of separating milk from water) the disciple should accept goodness from wherever it may be available. The charming Radiant Form the Master manifests itself in due course by attaining proficiency in the divine principles of holy *Shabd*—the Sound-current, and the divine Lights, which are his Astral forms. The faithful and disciplined initiates receive guidance at every step after the Radiant Form of the Master is manifested within. The inner receptivity of the disciple develops wonderfully by regular, faithful and accurate meditations. Ever since initiation, the gracious Master-power becomes the constant and nearest companion of the disciple for escorting the soul to the True Home of the Father, with the aid of holy *Naam*.

Q.—*Please explain why the enactment of the drama of life?*

A.—It is all an expression of the inexorable law of *Karma*. Desire is the root-cause of all bondage and rebirths. Unless one becomes a conscious co-worker of the divine plan by complete self-surrender and annihilation of ego, the goal of spiritual perfection cannot be attained. Please refer to the book *"Wheel of Life"* for exhaustive explanation.

Q.—*Please explain the importance of initiation?*

A.—Initiation by a perfect living Master assures an escort in unknown realms by one who is himself a frequent traveller to those regions. He knows the presiding dieties or powers of these planes, conducts the spirit step by step, counsels at every turn and twist of the path, cautions against lurking dangers at each place, explaining in detail all that one desires to know. He is a teacher on all levels of existence; a *Guru* on the earth-plane, a *Guru Dev* (Astral Radiant Form) in the Astral Worlds and a *Satguru* in the purely spiritual regions. When everyone fails in this very life, at one stage or another, his long and strong arm is always there to help us, both when we are here

and when we quit the earth plane. He pilots the spirit into the Beyond and stands by it, even before the judgement seat of God.

Q.—*Is every body entitled for initiation?*

A.—No, every body is not entitled to holy initiation into the mysteries of the Beyond.

Q.—*Can karma apply to nations as well as individuals?*

A.—Yes. The cummulative reaction of *karmic* debts of nations results in wars, epidemics, destruction by fire or floods etc. For exhaustive explanation, a reference is invited to the book "Wheel of Life".

Q.—*How would you differentiate between the soul and spirit?*

A.—There is no difference between the soul and spirit, both represent the consciousness pervading the human body.

Q.—*If one could see the soul with these eyes, what would it look like?*

A.—Nobody can see the soul with these outer eyes and as such it is beyond the ken of human comprehension to know it. The soul is the enlivening principle pervading the human body and it can be realised within by introversion when the senses are controlled, the mind stilled, and the intellect silenced.

Q.—*How can mind be stilled?*

A.—Mind is enamoured of pleasures and runs after them whenever and wherever they can be found. It is stilled in the physical presence of the Master. It is by his divine Radiation that the souls are attracted towards him, and the mind which gets consciousness from the soul is stilled for the time being. Tulsi Sahib Says:

"Surat Sadh sang thehrai—tau man thirta kichh pai."

(The attention or the outer expression of soul is controlled in the company of a Sadh. It is only then that the mind attains some stillness.) But pleasures of the flesh are quite different from true happiness born of inner peace in the soul. If the mind is provided with the appetency to relish something sublime and gets an opportunity of doing so it knows the value of real happiness with the result that the sense-pleasures lose all their charm, and thereafter seem insipid and valueless. This is the way to still the mind and the way to control the hydra-headed monster by making manifest in the body the dulcet strains of the music of Life, enlivening the entire creation. We have an instance of it in the life of Lord Krishna, where it is allegorically explained how the Lord tamed the many headed cobra in the river Yamuna (human body), by the melody of his magic flute (audible life stream).

Q.—*What makes one stray from this golden Grand Trunk Road of Spirituality after finding the True God-Man and receiving sacred initiation from him?*

A.—It is the ego in humans which debars them from spiritual illumination. It can be annihilated only by stern spiritual discipline and a sacred schedule of holy meditations together with deep reverential humility. Sometimes uncongenial environments do affect the spiritual progress of the dear initiates, who should always pray for right understanding and divine grace.

Blessed living memories

(Continued from page 15)

People all the world over—those who are under his direct guidance—are getting advanced spiritual experiences just as people in the times of the Masters of the past, but the living Master, a living symbol before his children, in his characteristic humility, would smile and bow his Godly head, and reiterate : "It is all due to the grace and kindness of my Master that people are obtaining solace and benefit from my presence." He would say, "Commander orders, 'Fire', and I must fire." Denying all such praise, the Master would give all credit to his own beloved. Maharaj Ji related how his Master once told him that he had to carry on the spiritual work after him, to which he (our Kirpal) replied: "Just like a water-man, I will water the plants, but it is your water." Affirming the unity of Masters he said: "Guru Power works from one human pole to another, but the Power is the same." There is no question of degree of difference from one perfect Master to another. Outwardly they differ, but inwardly, they are one with the One. Through the vehicle of every Master, souls drank the heavenly necter of God, and for the living seekers after Truth, a living Master soul is needed to come into contact with God. One cannot achieve Him alone, or through imperfect teachers and guides with which the world abounds in this day. It is, however, impossible to find a genuine Satguru unless God Himself so wills. It is through His mercy and kindness that we are brought to his holy feet.

Self-effacing humility is the significant sign of recognition of a genuine Master. His sweet words, his lustrous eyes, his kindly radiant beauty are infused with spirituality. The great ones rarely directly refer to themselves, even though they may be one with God, but always place the honours the world heaps upon them at the feet of their own Master.

In the Satsang, many prominent persons who were initiated by Hazur Sawan Singh Ji, came forth, publicly speaking of the miraculous appearance of both the Masters in their meditations, and subsequently how they were led for further guidance and help to the living one.

Wonderful stories were narrated of the innumerable evidences of divine protection of the Master, extended to the disciples in times of great odds and danger. There was one disciple of Hazur Sawan Singh Ji who disbelieved and doubted in the present Master. During the recent fighting between India and Pakistan, this man's village was invaded one night by hostiles who were firing and looting homes at random. Leaving his possessions behind, he began to run for his very life with the enemy at his heels. He ran and ran, but to his apparently great misfortune, he stumbled and fell into a ditch. He thought his end had come. Just at this moment, the Masters appeared, both gracious Kirpal and majestic Sawan, and each taking one of his arms, carried him off to safety, out of danger's reach, after which they disappeared. Ever since, this fellow has been very grateful and devoted to the true son of Sawan.

Countless are the incidents of miraculous protection of the devotees of the

Master. The worldly minded and sceptic would scoff, but what is normally termed fantastic and miraculous, are common everyday occurence in the lives of those rare souls who have become one with God. Never exhibiting his mystic powers outwardly, but keeping them in reserve to assist and teach his dear children, the Master gradually reveals himself and his Godly attributes as the disciple grows and unfolds in purity, receptivity, and humility.

One of the many notable seekers was Sri Raghavacharya, an old devotee from Rishikesh, in Uttar Pradesh. This man recognised the inner greatness of Sant Kirpal Singh, when he retreated to Rishikesh in 1948 after the physical passing away of his own Satguru, Hazur Sawan Singh Ji. Sri Raghavacharya related how he took ill and 'died' several years ago. As his spirit withdrew from the physical body, rising up on the inner planes, he was taken to the lotus feet of the luminous forms of "Sawan" and "Kirpal". The radiant Master turned to Raghavacharya and commanded him to return to the physical plane and complete further work allotted to him. He still looked hale and hearty at 110 years of age.

Numerous devotees and poets sung their compositions in praise of the Lord, including many of the beautiful hymns the living Master had written to his Master in the days of discipleship.

Another Satsang was held from 4 P.M. to 9 P.M. continuously. The interest of the devotees never waned or slackened, rather it waxed and increased, mounting on the wings of love, inspired by the Satguru. Many more spoke, including several devotees and students from the Western Hemisphere, attracted here by the universal Light of the Master. The writer of this report, having been afforded the privilege of coming to the lotus feet of the Master in India from far away Canada, gave a brief talk from his experiences of the living Master's mission of connecting the yearning souls to their Creator. This is a mission of incomprehensible greatness illuminating the sincere seekers with conscious contacts of the Light and Sound of God, in all countries and lands where people are awakening from materialism to the unchangeable spiritual Truth as given out by the Satguru Kirpal Singh Ji Maharaj, who is the living successor of the Master-saints of all times.

Towards the close of the wonderful Satsang, a white sheet was suspended from the ceiling of a canopy over the crowd to serve an excellent two-way screen for the showing of one of the available movie films that were taken of Hazur Sawan Singh Ji. The multitudes sighed with wonder at the image of beautiful Sawan moving on the screen. There were several thousand of Hazurs' initiates present amongst the approximately 20,000 Satsangis.

Late at night, the Master was giving private interviews to aspirants, never sparing himself for a moment. His message is one of solace and hope, and to the endless stream of humanity which knocks at his door, he has a sure spiritual remedy to every ill and evil. The names of "Sawan" and "Kirpal" were on the lips and hearts of everyone as they retired into peaceful sleep under the stars on the hallowed ground. Truly, the holy Bhandara (anniversary) reached its natural and perfect close, and the mantle of peace and silence descended upon the Ashram of the Master.

On the following day, Naam-initiation was given to 215 newly selected and accepted aspirants, including an American lady who 'just happened' to be passing through Delhi, the day before. On hearing of the great Kirpal Singh, she came to see him, and was "caught by a tremendous power coming from his eyes." She had been looking for a Master for many years and, as it so often happens, she unexpectedly met a true Master. She

decided to cancel her train ticket to Bombay and to stay on a while at the Ashram.

After the Master had sifted those who were not yet ready for Naam he began to unravel the secrets of the beyond, explaining the mysteries of the inner planes of creation leading up to the True Abode of the Father, the Path each soul must embark upon ultimately to attain union with the Supreme Father, the sole purpose for us being born in human form.

Satguru Ji revealed the sacred secrets of the various Lights, and Sound-currents of each region the soul experiences as it proceeds upwards after consciously rising above body-consciousness, via the Third Eye or Single Eye. He then bade all to sit for meditation; and after an hour the blessed Lord enquired of their inner experiences. With his grace, everyone experienced the inner Light and Sound of creation, also known as the Word or Naam. The American lady was very pleased with her experience, as were others, and many were shedding tears of gratitude and wonder at having witnessed the radiant form of the Master at their first sitting. Over a hundred of the newly initiated were blessed with this heavenly vision while repeating the holy Names, and others saw the strong Light of the inner sun, moons, stars, and some saw the strong and red rising sun.

The initiates then sat as instructed for listening to the sound principle for half an hour. The great Master enquired of their inner experiences. All heard, according to their background and receptivity, the sublime Music of the beyond; bells, gongs, conches, drums, violins, and flutes—such a wonderful start on the journey back to God.

After imparting the mystic contact of the audible life-stream, Maharaj Ji called all of his newly born children of Naam to gather up closer, whence he personally exhorted them to continue in their holy meditations and develop the initial experience by day to day practice. He strongly emphasised the necessity of keeping the diaries of self-introspection, to live an ethical and honest life, keeping in contact with the Master personally or by correspondence, as one desired to progress spiritually, and thus achieve the goal of life. The Lord spoke endearingly of the radiant form of the Master as an 'unpaid counsellor' that guides the footsteps of the child disciple both in this world and in the beyond, which one should strive tojneet while alive. When the disciple of a perfect Master dies, if he has not contacted the radiant friend within in lifetime, this sublime form appears to escort the soul of that initiate into the beyond at the time of death, ensuring its safety against the onslaughts of the negative power. That soul would then be placed in a suitable and deserving spiritual region where it can work towards ultimate liberation or, if worldly inclinations were still uppermost, in the initiate's consciousness and if no efforts were made in life, the Master may have to send it back into the world in a better and more spiritually congenial atmosphere where it can attain better inner progress and achieve the necessary love for the Master. The whole process, however, depends entirely on the sweet will and pleasure of the Satguru, as he, being a conscious-coworker of the Divine plan, holds the reigns of the destiny of his children in his almighty grip. But this does not debar personal effort on the part of the child-disciple, rather, the beloved Master constantly exhorts us to make greater and greater efforts to become worthy of his all-in-all grace.

Separate from the initiation scene, in a specially screened area, 90 children were given special premission to sit for listening to the Sound-current.

Gurudev strode over to where the children were sitting, and one by one, he would, with one hand behind his back, bend over and tap the children on the top

of their heads with the finger of his other hand, and would help them to stand up. (Some were really spiritually intoxicated). He would then enquire what they saw and heard within. Over sixty of these boys and girls witnessed the radiant Gurudev, and many also saw Hazur Sawan Singh Ji standing beside the living Master, whom they had never seen nor heard of before. Only when a photograph was shown to them did they recognise who the kindly old man with the white beard was. Others saw the Master in his radiant form conducting Satsang to countless souls on the inner planes.

One simply cannot know the magnitude and the far reaching effect such acts have, on the part of the Godman. Truly, the Master-Power or God-Power working through the focal point of the living Master is "controlling and guiding the destiny of the child-humanity." These children may become illumined leaders of tomorrow, and in all countries of the world where the illumined initiates of the Master dwelt there will be a 'force of light' shining in the darkness, through the merit of their connection to the living Master. This great force of truth is the only hope and solution to the abundant materialistic and degenerate influences rampant in the world of today, This "Light which lighteth everyman that cometh into the world" is, unfortunately, unseen, unnoticed, forgotten and sadly neglected but one merciful glance from a Master-Soul can open the inner eye of the individual soul to behold the mysteries of God's Light, and thus reveal one's native Godhead radiating in all glory. The luminous form of the Master then appears, and guides the blissful soul into experiences and Kingdoms beyond all earthly description, until it beholds and unites with the Lord of all. Before that Light can really shine in it's native and pristine splendour (and not under a bushel) surpassing countless outer suns and moons, we, as his erring children, must first learn to rise above our petty hatreds, jealousies, and limelight seeking amongst ourselves, for this not only reflects very badly on our own lives, but on the very path we live to tread upon. The Master and the path are perfect in all respects, but we individuals, with one foot in the divine, and the other in human folly, sometimes judge the Master from our own limited vision. It is surely no fault of the Master if some of his children are disobedient.

The path of the Master, which encompasses God in His Nameless and Formless state, His vast Creation, from the physical universe to the Astral, Causal and great Causal Regions, up to the *Sachkhand*, the true home of the father, Naam, the God-into-expression-Power, and the individual soul is the path of love. God, being all love and truth, in a state of absolute conciousness, projected forth all creations from the tiny drop to the limitless universe, as a ray of His Love. The Naam power, sustaining and controlling the creation, seen and unseen, being a direct emanation from the Sat Purush, is also Love, and where it is fully manifest, in a Master Satguru, that place also is love... love -personified. All of these things : God, Creation, Sachkhand, Naam, Soul and Love are unknowable without the grace of a Godman.

Love and surrender of one's all unto the feet of the Master, chaste obedience unto his holy command, and communion with his holy Naam, will take one surely and swiftly across the enchanting panorama of existence, and place that jubilant spirit into the lap of the eternal supreme Being. The Satguru is the reflection of Satnam or God, in this world, and in the Beyond, and as such, grants God-experiences to those who approach him with humility and sincerity. God is unknoweable. With the Satguru's grace, He becomes known as a living reality, shining in the temple of our inmost being. And thus we are liberated.

From the editor's desk

THE importance of Satsang cannot be overemphasised. 'Satsang', Hazur used to say, 'is a protective hedge around disciples engaged in spiritual sadhnas or practices, and it keeps them safe in its fold.'

Satsang is a 'must' in everybody's life. One cannot do without it. The need for it is felt, at one stage or another, as man advances in age and faces the ups and downs of life. The sooner one realises it, the better it is, not only for one's ownself but for all those around him.

Life without Satsang is a sham tinsel, a base coin, however bright it may appear to be. It has no currency in the realm of God.

Most of us, however, take a very limited view of Satsang. We generally do not know what the term Satsang really implies. We consider any and every talk by a religious teacher or a preacher as Satsang. A congregational kirtan or chanting the name of the Lord and singing hymns in His praise go in common parlance as Satsang. To attend customary service in a church, a gurudwara, a temple or a mosque is considered to be enough of service to the Lord. All these practices undoubtedly are steps in the right direction but are not enough. These, more or less, prepare some ground for understanding the higher values of life, the highest being Satsang or communion with the Lord within.

Satsang in the terminology of Master-saints has a much deeper significance than is commonly known and understood to be. Sat stands for Truth, the unchangeable permanence in the ever-changing panorama of life. It is in Sat, by Sat and through Sat that the universe and all that is in the universe exists and subsists. Paradoxically enough, without Sat there is naught and where there is naught there is Sat. Sat is the substratum of life, nay it is the very life itself that lightens the life of each one who is in tune with Sat.

To be in tune with Sat is Satsang in the real sense of the word. How to be in communion with Sat is the question? Sat is not a mere abstraction. If it were so, then there would be no Satsang, for it would imply contradiction in terms Sat and Sang; while all the scriptures emphasise the need of Satsang.

Sat is all-pervading and yet in the world of men it works from a chosen human-pole for purposes of regeneration of mankind. Man is to be the teacher of man in Apravidya (empirical knowledge) and Pravidya (the 'knowledge of the beyond). One in whom God-power works in fullness can lead us on the God-way leading to the Power and Spirit of God.

We all live, move and have our very being in Him and, strange as it may seem, we do not know this and much less are conscious of this. A Godman (Satpurush) can consciously awaken us to the Reality within and we can, like Him, revel in our native God-head if we, for sometime, hear to what he has to teach and practise the inner Sadhna as he enjoins. The former is called outer Satsang while the latter is termed inner Satsang or experience of the Power of God within one's own Self.

Such Godmen are very rare but the world is not without one. Godman is as much a gift of God, as God is the gift of the Godman. And fortunate is one who, knowing the value of Satsang, strives to be a satsangi.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

April:

1 All life is encounter and the supreme encounter is of man with God.
2 They who know truth in truth, and untruth in untruth, arrive at truth.
3 And whosoever shall compel thee to go a mile, go with him twain.
4 An act carelessly performed, a broken vow, and hesitating obedience to discipline, all this brings no great reward.
5 Man cannot abide in his pomp. He is like the beasts that perish.
6 Greatness lies in worthy living among the common things of life.
7 Love is not a mere impulse of curiosity or a leap of lust. It is spiritual in character.
8 It is up to each individual to attain harmony, awakening to spiritual truth.
9 "All created things perish", he who knows and sees this becomes passive in pain; this is the way to purity.
10 Truth is never preached for one has to realise it within oneself.
11 All honest striving is sacred.
12 Time and timelessness, nature and super nature are twin aspects of man.
13 Man belongs to the world and the world beyond it.
14 Our duty is to make an effort. It does not matter if we fail.
15 We realise the truth of our freedom only in moments of silence.
16 God is spirit; and they that worship Him must worship Him in spirit and in truth.
17 Unselfishness is more paying, only people have not the patience to practise it.
18 Spiritual life combines the active and the contemplative sides.
19 Self-sacrifice, not self-assertion, is law of the highest universe.
20 God alone lives. The soul alone lives. Spirituality alone lives.
21 That which is selfish is immoral and that which is unselfish is moral.
22 The conquest of lust is the highest endeavour of a man's or woman's existence.
23 The wise ones learn to renounce their senses, knowing that those are the enemies of their immortal soul.
24 Our best work is done, our greatest influence is exerted when we are without thought of self.
25 Subtle, they say, are the senses; subtler than the senses is the mind; subtler than the mind is the reason; but subtler even than the reason is He.
26 The reward of the conquest of self is spiritual bliss.
27 Where there is nothing there is God.
28 Cleanse the chamber of thy heart that thy Beloved may enter.
29 *Brahmacharya* means that mode of life which leads to realisation of God.
30 The first step to *Brahmacharya* is the realisation of its necessity. The next is gradual control of the senses.

In praise of Hazur

(Continued from inside front cover)

Whosoever sees Him even for a while wanders
restlessly all his life, with the chant of Sawan on his lips.
He is the mainstay of all here and hereafter on to eternity,
and ever blessed are His votaries.

All remember Him on earth and in heaven for enthralling
is the very sight of Him.
The very idol of my heart has His habitat on the
banks of the Beas and His word is law unto all.

Nor do I desire heaven, nor paradise with all its beauties,
for the threshold of my Master is above everything else.
All ye who are seekers after God follow the Great Master,
as the sea of His munificence is in full tide.

His divine grace flows to all alike regardless of caste
or creed.
Whosoever comes in His presence is richly rewarded,
as the treasure-house of Sawan is accessible to all.

Who can sing of the graces of Sawan when His glory
outshines all ?
How can Jamaal,* the bondsman of Sawan, leave His
sanctuary ?

—Kirpal Singh

**Nom de plume of Sant Kirpal Singh.*

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Sat Sandesh

the message of the Masters

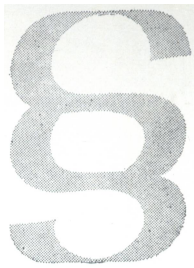
May 1968

A prayer

Herein I have suffered a lot,
Drive away my sorrow and scepticism.
Now I am in search of Thee, O Lord,
Take me beyond the bounds of affliction,
The whole world is flooding adown
The current of births and deaths,
O Lord of Mira— Girdhar Nagar,
Rescue her from the giant wheel of births.

—Mira Bai

Sat sandesh



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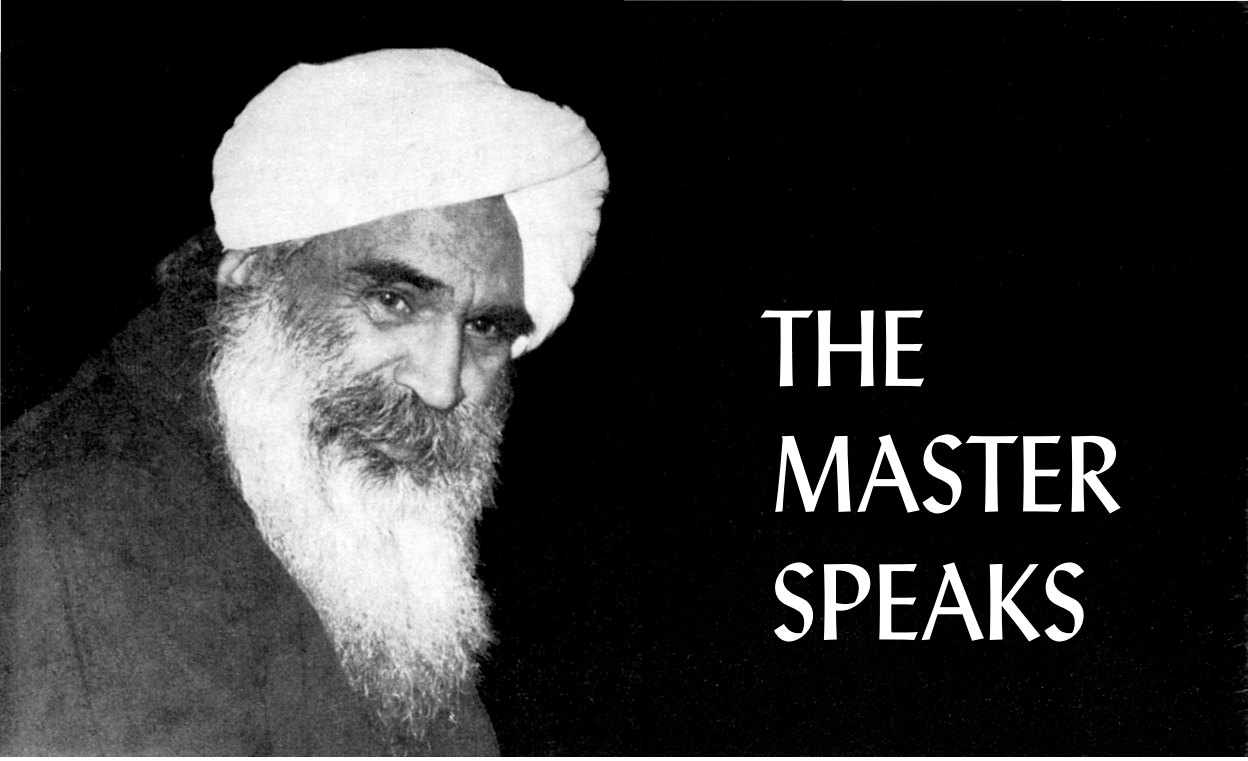
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THE MASTER SPEAKS

True Master and his mission

Once Raja Parikshat[1] asked his minister as to why in times of a moral crisis or a calamity God Himself comes to the rescue of His children even when He has innumerable attendants at his beck and call and can direct any of them to do the job for Him. The minister replied that a loving Father as God is cannot help coming down to help His children. The Raja asked the minister to substantiate his statement and the latter promised to do so in course of time.

After some days., the minister made a doll which looked just like the Raja's son and dressed it in the fashion of the prince. He placed the doll on the bank of a pool in the garden where the Raja used to go for a walk. The doll could be manipulated to move with strings from a distance. When the Raja next went to the garden with his minister, he saw the prince sitting on the bank of the pool. While he was wondering as to how his son was there, he saw the prince taking a plunge into the pool. The Raja could not bear this heart-rending sight and instantaneously jumped into the pool to save his son from drowning. To his great surprise, the Raja found that it was a doll and not his son. The Raja called for an explanation from the minister, who humbly replied that the farce was enacted to substantiate the truth of what he had said sometime ago about God coming down to save His children in critical moments.

We all are children of God, fashioned by Him in His own image. The soul in man is of the same essence as God. Kabir[2] says : "The soul, though embodied, is but a part and parcel of the all-pervading essence enlivening the universe." It is nothing but a drop of the sea of all-consciousness. Environed on the physical plane by the limiting adjuncts of mind and matter, we have completely identified ourselves with the world and all that is wordly so much so that we have forgotten our truly divine origin. The natural result of this forgetfulness is pain and suffering. Physical life is all misery, declared Buddha, the enlightened one. The ever-loving Father, when He hears the piteous cries of His children for a way out of this magic maze of the worlds cannot but descend in the garb of a man to reclaim the lost sheep back to His fold.

God is the Guru of soul, for soul is of the same essence as God. When in agony, it cries for help and God comes down to its rescue. When in deep anguish, one yearns for a way-of-life; the Word, or the Power-of-God, materialising in the form of a Godman, call him what you may. He comes to give all possible help and to lead the world-weary and heavy-of-heart back to His own Kingdom. We are here in this world on probation. When the time comes, God makes arrangements through His 'elect', or the chosen one, to establish a spiritual contact with Himself. Nanak has drawn a beautiful pen picture of a soul suffering the pangs of separation : "Having forgotten the real source of life, the soul in perpetual delusion is bewailing her lot."

In our descent to the earth-plane, we have so wrapped the 'self' in us in mantles of mind and matter of varying degrees of density peculiar to the different levels of our existence—causal, mental and physical—that we are completely lost to the self and are endlessly wandering in delusion in the mighty maze of the world. In spite of brief momentary awakenings, we are prone to go astray by force of habit that has become our nature. Our condition may be likened to a woman who, having been deserted by her husband, goes back to her parents and lives there forgetful of her husband. The husband may still be loving her but she has no knowledge of it, nor does she try to know her own weaknesses which brought about the forced separation between them. Howsoever the parents may provide her with dainty comforts, yet she is in exile. How different would be the picture if she were to reform herself and render herself worthy of her consort. Most of us are in such a plight.

We all are children of the Father-God, the God of us all and our souls are essentially at one with the divine principle sustaining the universe. The Lord Himself is the consort of all the souls, but how sad it is that while in exile here on the physical plane, we have altogether forgotten Him and while dwelling with Him in the same body, have not had an opportunity of coming face to face with Him. We are separated from God, have forgotten our true Home, and by constant association with mind and matter are completely lost in the enjoyment of sense pleasures. We are ever a prey to all kinds of deadly sins. Like a spider we are inextricably caught in the web of lusts, anger, greed and attachment, and are obsessed with the ever-assertive ego, all of which conspire to lead us further away from God.

We have two alternative courses before us. There is a class of persons who believe in a life of worldly enjoyment—eat, drink and be merry. They are even worse than those who are merely ignorant of their true self and of God and are leading a quiet life of blissful ignorance. The former are in a pitiable condition. They might appear to be enjoying life,

but how long will they do it? The pleasures of the world are ephemeral and end in smoke, leaving you a wreck—physically, mentally, morally and spiritually. The bliss you get from the love of the Lord, you cannot get from anywhere else, not even from parents and others whom you consider as near and dear ones and on whom you so fondly rely. Should this awakening arise in you, then friends and relations will look like messengers of death. If we are able to create such a state in us, it is but natural that the Lord who is already within us, befriending and sustaining the soul, will definitely heed our wailings full of pain and anguish. In the words of Guru Nanak,[3] the soul bursts forth :

"O my Beloved, attend to my woe-begone tale of sorrow.

While Thou art happily settled in Thy ever blissful state, I am confined and entombed in a mould of clay."

All Master say the same thing. Swami Ji[4] says: "O spirit, thou wert a ray of the eternal Truth."

The soul in us is a scion of the royal blood. It has a glorious origin. But alas, by constant association with the mind and senses, she has degraded herself to this wretched state! Verily mind is an abode of sense-pleasures and the various sense organs are full of filth but we are so blinded by lusts of the flesh, that we do not see what is underneath the surface. If the soul were to become aware of its true home—the home of eternal bliss and existence—it would naturally strive to get back there and a cry of anguish from the depths of the heart is sure to move the Lord of Compassion. It is nothing but an earnest prayer, a supplication from the torn and tormented spirit and cannot but move Him to pity. But our attention is all the time running out and downwards through the nine portals of the body—eyes, ears, nostrils, mouth, rectum and procreative organ; quite unaware of the tenth opening or centre in the brain that provides us access to the Kingdom of God within. Howsoever we may try to escape from the body, we cannot do so as we are subject to the great controlling power of God—the holy Word or Naam—of which we are yet quite ignorant.

"O Nanak, everything rests in Naam, but it is in the fullness of time that one gets to it."

It is the God-in-action Power (the Holy Word) that is controlling and sustaining all that is visible and invisible. One who realises this great truth cannot but wander restlessly in quest of it. All the great souls have emphatically spoken of this vital life-force. Maulana Rumi[5] says :

"Shame to thee, that hast heaven as a true abode,

And yet are happy with shadowy forms and colours. How long wilt thou be playing in dust,

And whittle away life like children."

Please remember that the heart which is stirred by this awakening for inner life gradually begins to yearn for it and this yearning in course of time assumes the form of a ruling passion, so much so that day and night he piteously cries for it until God, the great Ocean of Mercy, is stirred to His very depths and provides him with the means of a way-out of His magic house of the body and draws him to Himself. This then is the power of a prayer coming out of the depths of the heart.

What should I say and to whom shall I turn? This, is then, the cry of a bewildered soul when it comes to its own. It turns around and sees no comfort on any side. As a last resort it calls upon the Lord God, the true comforter and saviour of us all. Prayer, as you know, is the last

weapon in the armoury of man and also the most effective weapon. It is in these hopeless moments of despair that hope comes to illumine the way. The Power-of-God then appears in the garb of a Godman and says: Follow me. I am the way, the truth, the life. I am the imperishable way, the infallible truth, the eternal life. I am the most noble way, the ultimate truth, the true life, blessed and uncreated.

But when does God take pity and appear in the form of a Guru? The answer is very simple. The Master comes to the aid only when one abstains from all the lusts of the flesh.

Christ assured forgiveness even to the worst of sinners if they desisted from future wrong doing. He cried a halt to his followers, put a dead line to the past and commanded: 'Sin no more'. Tulsi Sahib[6] also said: "Adopt truthfulness, humility and respect for womanhood; surely then shalt thou have God, and I stand guarantee for that."

Such a soul then pleads:
"O thou who have access to the Kingdom of God carry the message from one in exile,
Tell Him to take pity on one who is waiting all the while with eyes full of tears.
With tearful eyes saying Thy praises and nothing to recommend,
how can I approach the beloved Lord?"

Thus, the soul in the pangs of separation from the Lord, cries to the divine messengers who have a free access to His court and seeks their help in this sad predicament.

The soul now pleads her inability to reach the path Godwards of which she has no knowledge and hence conveys her helplessness through God's elect. Clouds always precede the showers. God's grace descends when the soul is in utter agony and cries in bewilderment with eyes full of tears and heart throbbing with love. In mystic language this is called the dark night of the soul on the threshold of beatitude:

"The sacred books are aids to the Master and by following him one is ferried into the beyond,
Unless a Master-soul reincarnates on the earth-plane, none can even get at their true import."

— *Gurbani*[7]

Although the divine principle of the Light of life is present in all human beings, it lies dormant unless it is re-activated. And who does this? The one who has made it manifest within himself may make it manifest for us. Herein lies the competence of a Satguru—a chosen human being in which the Power-of-God works for the benefit of mankind. Call him man-in-God or God-in-man for it is one and the same. This is how God works out His plan of redemption. "No man cometh unto the Father but by Me", said Jesus. And again: "No man knoweth who the Father is, but the son, and he to whom the son will reveal Him." The Guru or God-in-man appears only when the disciple is ready is an age-old saying: "The merciful Father hath commanded: Give unto my children whatever is desired."

If we do yearn for God in all sincerity, there is no reason why God shall not provide means to manifest Himself. There is always food for the hungry and water for the thirsty. Where there is fire, oxygen must come to keep it alive. Christ says: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Similarly, we have in the holy Quran: "Whatever my child shall ask, that shall be granted." Here we must pause for a while and see what we ask for. We never ask for God from God. We ask from Him success in our worldly end-

eavours, advancement in life, name and fame, escape from illness and the like; In short we ask for worldly things and the same are provided, no matter if now or in the future. The wheel of life, thus, is ever on the move. If we ask for Him, He will come into the world Himself and we shall not have to be reborn again and again in evolutionary search for Him. Like King Parikshat, He will take the plunge Himself for that is the law. Man is the teacher of man. God too has to assume a human form for teaching human beings. His power and glory shines from the human-pole from where He works for the uplift of mankind. Such are the chosen few, or the elect, that appear from time to time in response to the crying need of the hour and the place. My Master used to say that like attracts like and as such God-in-man alone leads man's soul.

> "Should you chance to meet a real Master, surrender thy all unto Him without any scruples."
>
> —*Gurbani*

When we do meet a competent Master, we have our own part to play. Generally speaking, there are three kinds of mental reservations with us and those act as a positive hinderance in our progress. We do not shed our bodily pride, pride of possessions and riches and lastly pride of intellectual attainments pertaining respectively to *tan* (body), *man* (mind) and *dhan* (wealth). This is why emphasis has been laid to surrender them all at the feet of the Master. It may, however, be noted that a real Master does not need any of these things, not the least. It simply means that these are to be considered as gifts from him and must be kept as a sacred trust from him and used in the best possible way in the service of the children and the family for repayment of *karmic* debts, the society and the country, the truly needy, the indigent, the sick, the hungry and thirsty. The acts done in the dedicated spirit of an agent of the Master will hardly have any binding effect on you and you will easily and readily escape from the otherwise inexorable law of *karma*—as you sow, so shall you reap. This will render you spiritually clean in all your actions—physical, mental and moral. This will endow you with true humility and a spirit of selfless service or service before self, all of which are so very necessary for a pilgrim on the path of love.

> "Filled with the Power-of-God,
> The Master doles out the holy Word."
>
> —*Gurbani*

When we free ourselves of attachments to all created things and dissolve our will in the divine will of the Master, then the holy Word, already within us, comes uppermost in our consciousness or, in other words, is revealed and can be practised by actual communion.

Raja Janak,[8] once called a convention of all the *pandits* and religious leaders of the realm and asked if anyone in that exalted assemblage could impart to him the divine contact, but none could do so except Yajnavalkya who could just explain the theory of spirituality but was unable to give a practical demonstration. Sometime later, another similar conference was convened for the same purpose and the king desired that any one competent to give a direct and immediate inner experience to him in a short time taken in riding a horse should come forward. It was, of course, granted to the king by the sage Ashtavakar, an oddly deformed person with eight humps on his body as his name indicates. Herein lies the greatness of a competent living Master. It is easier said than done. There may be many who can give learned discourses, expound the scriptures, recite vedic hymns, narrate epics; but a rare soul can lead you within and give a direct contact with the Light of Life in you—the Light that 'shineth in the darkness and the darkness knoweth it not.' A real Godman is God-incarnate in flesh

—Word made flesh, as Christ puts it. Tulsi Sahib has said: "I adore a Satguru who can lift me above body-consciousness in a short time of three hours."

This then is the touch-stone for judging a genuine Master, for otherwise there is no dearth of the so-called Masters. Of the competent Master, it is affirmed:

"It is the magnetic pull of the Guru that can effect a withdrawal of the sensory currents from the body."

—Swamiji

God resides in every heart. His Light shines in and enlivens the body and we possess the lift-of-life in the music of the soul; but have we ever experienced these saving life-lines: the Light-of-God and the Voice-of-God, upholding all that exists? A real Master grants an actual experience of a direct inner contact with these saving life-lines.

Who then can effect such a miracle, the miracle of linking us with the music of the soul? He alone can do this who himself is Word-incarnate for he is filled with the Word from top to toe.

Now let us consider the price that one has to pay:

"Surrender thy body, thy riches and thy mind to the Guru,
Follow his instructions implicitly and then shalt thou get."

—Gurbani

When Raja Janak asked for God-experience, the sage Ashtavakar in turn demanded of the royal disciple his ceremonial and customary dues as a preceptor and laid claim to the king's body, mind and all his possessions. The king being anxious for the highest mystic experience, readily agreed to do so. Thereupon, the sage ordered him to get down from his throne and sit at the far end of the court, right at the place where the shoes of the courtiers were lying. It was too much for the king to do but as he had stipulated to surrender his body and mind and all to the Guru, he could not help complying with his behests. Not content with this, the sage inquired of the Raja as to where he was sitting and the latter had to affirm before his court that he was occupying the meanest place. The object of the Guru was to dispel from the mind of his disciple the pride of place and status. Having done this, he commanded Janak, not to interfere in the wordly possessions, riches and wealth which were now his (Guru's)—not even by entertaining thought of the same for they were no longer his (Janak's) as he had given away the same to his Guru.

Janak felt perplexed as he looked at his erstwhile pomp and glory and heard the voices of his courtiers. To escape from all these, he shut his eyes and closed his ears. But the force of habit is terrible indeed. In spite of shutting his eyes and ears and his best efforts to keep his thoughts under control, his mind was yet in all those things—palaces, courtiers and royal pomp and splendour, his queens and children. On being questioned about his mental state, he replied to the Guru that his mind was at that moment just like a bird perched on the mast-staff of a boat on high seas, attempting to fly again and again, but finding no place of rest on the waters it returned to the mast. The Guru then commanded him to stop all mental vibrations as the mind which projected those thought-waves was no longer his (Janak's) and he had therefore no business to use it.

The words went home and momentarily Janak felt in him a mental vacuum for the Rishi by his own thought-force pulled the disciple's consciousness from out of his bodily mould into the great beyond above the plane of senses. This is what a

real competent Master does. He gives a practical mystic experience by means of concentration, after gradually weaning the mind of the disciple from the world and all that is worldly, collecting the sensory currents of the body at the eye-focus and retaining them there for some time.

God is where there is nothing. We have to disenfranchise the self in us by stripping it of the person or the marks of the bodily adjuncts of mind and matter before we can get a spiritual experience. The Guru does not need your body, mind and possessions. They all remain with you as ever before, but enriches you a thousand-fold by providing you with subtle spiritual riches of inestimable value. We have to "forsake the flesh for the spirit, for flesh and blood cannot inherit the Kingdom of God." "He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it," declared Christ. We have in fact to chose between the two: life of the flesh and the life of the spirit. It does not mean that we have to shirk our duties and responsibilities and take to the wilderness. True renunciation means inner detachment and making a proper use of everything that God has given us in trust, as any trusted agent will do for his principal.

This is the price for attaining divinity and it has to be paid without any mental reservation. While in the midst of plenty, consider your all, including your mind and body, as belonging to the Guru and never employ them for gratification of the senses. The more you will empty yourself of the love of the created things, the more will you be filled with the love of God and verily come into greater communion with the holy Word.

So when we earnestly implore for divine beatification, God in the garb of a living Master instantly comes to our aid for that is the law. Christ when questioned as to where he was going, replied: "I have yet many sheep to look after."

One day in the month of June, I happened to be with my Master at Beas. As the weather was sultry and the heat oppressive, I suggested to Hazur to spend some time at Dalhousie (a hill resort in Punjab). He replied similingly: "Look, Kirpal Singh, people perhaps think that I go to the hill station for my personal comforts. But this is not so. I do so in the hope that some lost souls may yet be ready enough to listen to the message of God and be prepared to retrace their steps Godwards. To me personally, heat or cold makes no difference in the least." Such Master-souls scour the world in search of us and not we for them. They come here with a divine mission to pick up those destined for the holy path, or such as may be world-weary and piteously crying for a way-out.

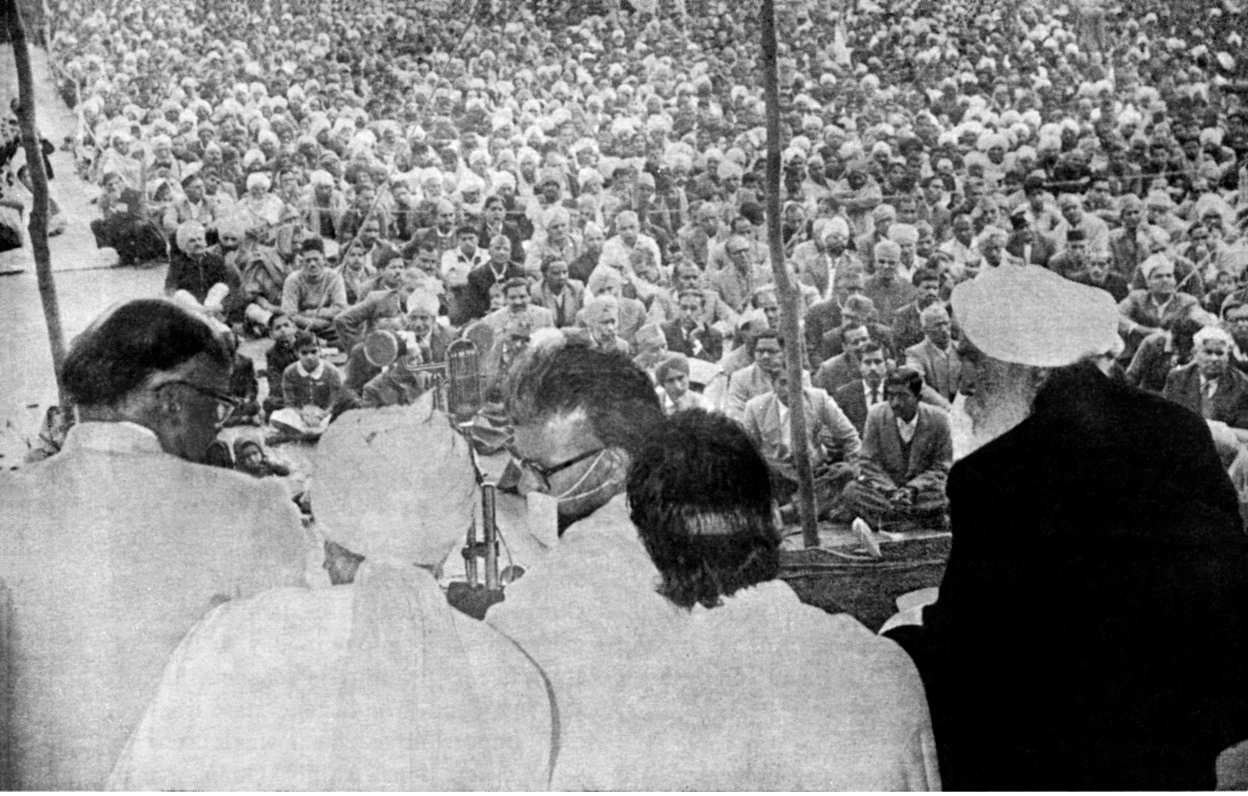
This earth-plane is a vast prison-house. It is not the true abode of the virgin soul. It is here temporarily till it gets reconciled to the divine consort and is called back from the forced exile here. Whenever a soul in an alien land feels the pangs of separation, God plans a way-out through a God-realised saint, a saint who is filled with the unseen Power-of-God, a living embodiment of the divine Word:

> "Satguru is the Immaculate One Himself, though in human form."

Again it is said:

> "The servant of God is God-like in spite of his physical raiment." —*Gurbani*

We all are in the making. We are gradually striving towards perfection. This world is a training centre towards that end. Suffering is the best teacher. It awakens in us a yearning for crossing the limitation of the flesh so that we may attain a state where there is perfect serenity. Whenever we feel helpless in our struggle, and we do



The Master facing a vast congregation in Delhi. With him on the dias are holymen of different faiths.

feel helpless in diverse ways, we call for the unseen hand of God to our aid. When we do so, the Power-of-God is stirred. Some man-of-God, endowed with His power, comes our way, consoles us in our misery, offers his helping hand to us, and lifts us up from the mire of despondency, puts us upon our feet and offers to lead us Godwards.

A Godman then is not a man of this world as we are, nor is his spirit bound down in the prison-house of the physical body as ours is. At one with the supreme Power-of-God, his spirit knows how to vacate the body at will and soar into the spiritual realms beyond mind and matter. Wonderful indeed is the house we live in. It is given to man to transcend the limitations of the flesh and to work wheresoever we may like, in the material world, the materio-spiritual, the spirituo-material or the purely spiritual; unlike all other creatures who are tied to the body only. The microcosm is fashioned on the pattern of the macrocosm.

But we have altogether forgotton our capabilities in the mighty swirl of the world and have come to identify our great self with the physical raiment, not knowing how to rise above body-consciousness into the cosmic and super-cosmic consciousness. A divinely gifted person not only reminds us of our vast potentialities but gives us an experience thereof, no matter at what level and encourages us to develop the same to whatsoever extent one may like to do. He, in brief, tells us: Learn to die so that you may begin to live. We are certainly a drop from the ocean of consciousness. In the limitations of the senses, busily engaged in the enjoyment of sense-objects and environed by the mind, we are lost to our real self, just like a proverbial lion-cub of a shepherd

who brought him up in the company of his sheep and goats, as Hazur used to illustrate so lucidly. A lion passing that way, was greatly distressed to see the cub grazing on grass and herbs. Taking pity on the cub, the lion took him aside to a pond of water, showed him his image in the water which resembled his own and advised him to roar along with him. The moment the two roared together, the shepherd and the flock all ran helter skelter, leaving their erstwhile companion in the company of the lion. A Master-saint, likewise reminds us of our intrinsic greatness, helps us to get out of our make-believe complacency and puts us on the road to self-knowledge and God-knowledge.

God is the soul of the universe. He willed to manifest Himself into so many forms of different patterns and colours. From one current of His power, multitudes of creations came into being. The soul in us too has innumerable capabilities, but is engaged in outer pursuits. Master-saints tell us to gather in and collect the outgoing spiritual currents at one centre, the eye-focus. They give us an experience of the withdrawal of the life currents. By daily practice we get into a habit which in course of time becomes a second nature. Surdas says: "As one proceeds along, the mind follows suit."

We wish to do this but have not the will to do it. We need some competent Master to help us on the path—one who has trans-humanised the human in him, and has become the mouthpiece of God. Nanak says: "Nanak opens his mouth only when he is bidden to do so." Similarly, Christ says the same thing: "I do nothing of myself; but as my Father hath taught me, I speak these things."

A Master-saint by his own life-impulse, gives a green signal to the human spirit lying smothered under the dead-weight of mind and matter, and gives to it a glimpse of the way up. We too have been gifted with that power, but are helpless as our life-currents are every moment flowing downwards and outward into the world of matter and towards all that is material. A competent Master, like a powerful magnet, pulls the spirit-currents up and magnetises them into a living and conscious soul. In this temple of the body, we dwell along with the spirit of God.

The human soul is like an over-loaded donkey, burdened with *karmas* of the past. Out of memory, and incurring more and more *karmas* from day to day, it is deeply stuck in the quagmire of sensuous life. In this sorry and woe-begone state it is well nigh impossible to take a single step forward unless some kindly Godman takes pity, lightens the smothering *karmic* load and pulls us out of the quicksand of life. We are filled to overflowing with the thoughts of the world and all that is worldly and are so enchained hands and feet that we cannot possibly find a way out. In this sad plight of utter hopelessness and helplessness, we do stand in need of some powerful friend who may be able to lend a helping hand and infuse in us courage and persistence, through his grace. He, at a single sitting, by his concentrated attention, helps a gathering of ten, twenty or hundreds of persons, and gives a practical inner experience to all as the sage Ashtavakar gave to Raja Janak. It is the work of some God-centered saint who can make us transcend the self-conscious self-hood, to witness the clear Light of the void (Beyond). With this initial experience, we can develop our inner life, which at every step opens out new vistas into the innumerable realms beyond. Being anchored in the Power-of-God, he does not lose anything, by imparting his life-impulse. An ocean would suffer no loss if millions of creatures were to drink from it to their fill. The *yogis* and *munis* and the *rishis* with all their laborious practices for years and

years never had a glimmer of the inward Light. But a truly great sage may, by his kindly glance, open the inner vision. In the Gospel of St. Matthew, we have: "For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them."

I remember how my son when at the age of four or five, once accompanied me to Hazur and made a request for initiation. Hazur gave him some sweets and he was satisfied. Next time when he went again, he prayed for that gift which had been granted to his father. Hazur took him inside, made him sit in front of him, asked him to concentrate and see within. In an instant the lad witnessed a star-spangled sky and Hazur asked him to open his eyes, saying that it was enough at that stage. He came running outside saying that he had got Naam as far as the stars and enquired up to what stage had I been taken. Herein lies the greatness of a saint.

While soaring into ethereal regions, he remains true to the kindred points of heaven and earth which are verily linked by the Power-of-God working in him in a manifested form. He is the human pole from where the invisible hand of providence works visibly. Whosoever comes in contact with him and implicitly follows his instructions, he too is alchemised or transmuted from dross into sterling gold. The Master is sent into the world to salvage souls for the Kingdom of God. From the Wordless state, the Word is made flesh to dwell amongst us for regeneration of mankind:

"This much that man was made like God before,
But that God should be made like man much more,
God clothed Himself in vile man's flesh, that so
He might be weak enough, to suffer woe." —*John Donne*

Being one with the divinity, a true saint gives us a first-hand knowledge of his experience with the Divine. All the scriptures of the various religions are nothing but fine records of the spiritual experiences of their authors with God. In fact, a living saint is much more than all the scriptures put together for he, being in direct contact with the God-power, is able to impart God-knowledge directly, and grant actual experience of the saving life-line. He gives us a correct import of the ancient scriptures. While reconciling the seeming inconsistencies, he presents an integerated picture of the science of the soul which has eternally been the same and shall be the same in spite of linguistic differences born of geographic variations and historic backgrounds:

"Attend ye to the true testimony of the saints,
For they tell us of their own actual experiences." — *Gurbani*

It may be taken as gospel truth that none can know in fullness the greatness of a saint. With all our learning and worldly wisdom, we cannot rise to his level, much less know of him. Godman is vastly different from a mere human being. "Nanak has met the Guru who manifested the glory of the God beyond."

Guru Arjan[9] declared that he searched the entire universe (*Brahmand*), but could find none who could come up to the level of his Master (Guru Ramdas). Guru Arjan saw in his Master, God Himself clothed in human form. We, living on the plane of the senses, cannot understand the significance of a Master-soul. But those whose inner vision is opened know and see what in reality a Guru-power is. Maulana Rumi says:

"The hand of the Pir (Guru) is no less than the hand of God,

His hand is not apart from the Power-of-God. His gracious hand is outstretched beyond seven heavens."

As the sway of the Master extends to the highest heaven, so do follow the sincere seekers after truth when in company of the Master. The great Maulana beautifully describes this by means of a parable. A small mouse was running on the ground, when a pigeon flying in the air happened to see him. The pigeon enquired of the mouse as to where he was running so fast. The mouse replied that he was on his way to Mecca, for a pilgrimage. The pigeon pitied the little creature and swooping down instantly carried the mouse in his claws and flew with him to Mecca and put him down in the sacred precincts.

Entangled in the clutches of mind and matter, our spirit cannot by itself escape from the prison-house and reach the purely spiritual region (beyond *Pind, And* and *Brahmanda*—physical, astral and causal) which is our true home. As I have just said that a donkey overloaded with burden cannot be extricated from a marshy swamp unless he is first relieved of the load and then pulled out. Similarly, when a seeker comes to the Master, the latter by his words of encouragement and attention momentarily lightens the load off his mind and makes him see things clearly in their true perspective. The Master then directs him to enter into the laboratory of his body for an actual experiment. By doing so, the disciple gets some inner experience, which he is asked to develop by daily practice. His basic instructions to the disciple is to rise above body consciousness. He tells him how to do it and helps him. This is how he gives him a way-up, and pulls him out of the mire of sensuous life in which he is stuck up for endless ages, ever since he wandered away from his native home, the Garden of Eden, and went into self-exile on the plane of mind and matter. He comes to heal the spiritually sick and suffering humanity. Mohammad Iqbal, a great Urdu poet of Punjab, says:

"O Power invisible, manifest Thyself
but for once,
That I may offer myriads of salutations
to Thee."

When such a piteous cry spontaneously escapes from the heart, the Power-of-God, which is all pervasive, reveals itself in some human form.

When is the Word, or the Power-of-God, put on the covering of flesh? It does so when children of God restlessly yearn for Him. If a child begins to cry, the mother gives him a toy and if in spite of it he persists in crying, she brings still another and yet another; but when nothing satisfies him, the mother leaves off everything, lifts the child into her lap and hugs him tenderly.

If we have a genuine yearning for Him in our hearts, He shall reveal Himself, for like a loving father He is keenly waiting and watching for the moment when we turn our eyes towards Him. This is how he appears in the form of a great living soul to meet His children and to shepherd them back to His eternal mansion, *Sachkhand*—the perennial Abode of Truth. It is well nigh impossible to comprehend a Godman and his greatness, much less to describe his powers, limitless and ineffable as they are. He is just a conduit for the Power-of-God to work in the world in a manifest form and serves as a prefatory note to the Book-of-God. To come in close and living touch with Him is to come near God. Without him we cannot possibly know of God and much less come in direct contact with the Power-of-God working within each individual and sustaining the entire creation. Hence the paramount need to search for and contact

a living embodiment of the godly power. To know something of him is to know something of God. If he is God personified, or Word made flesh, he will surely attract our soul, as it is of the same essence as of God. The more we think of him, the more we will begin to love him and become like him. 'As you think so shall you become' is a well known adage.

When Master-saints come to the earth-plane, people are attracted by the divine glow of their eyes and the soothing radiance they emit from the pores of their body. At first sight, they appear to be dignified gentlemen. As one comes nearer to them, one finds something unearthly about them. Gradually this changes into the light of other-worldliness which in time forms a divine halo around them until they look nothing short of God, for one begins to see the Power-of-God working in them. They are then God-in-action, manifestations in flesh of the Absolute God whom no one has seen nor can see. In a state of divine ecstasy, Bhai Nand Lal a great mystic poet, says: "Here and hereafter, I sacrifice at the feet of my fair-faced beloved." He goes on to explain as to why he does so: "None of them can compare with the beauty of a single hair of him."

Hafiz, a Persian mystic, speaks in much the same strain when he says: "Should that ravishing beauty of Shiraz (Murshid) accept my suit, I would just for a mole on his cheek give away the Kingdoms of Smarkand (meaning both worlds here and hereafter) in dower unto Him.

"If ever any beauty I did see,
Which I desired, and got, it was a dream of Thee." —*John Donne*

This then is the vein in which the devotees speak of the really great saints, for they get from a single glance of theirs an ecstatic intoxication which even thousands of barrels of the purest wine would not give. They come to serve divine vintage to the thirsty by imparting their own life-impulse. The sacred books, however great, are mighty bloodless substitute for life. They constitute a valuable treasure-house of the recorded experiences of their authors, experiences which they had in their search of their own inner self and of God. They, of course, inspire us and encourage us to emulate the sages and seers of the past, but by themselves, cannot impart the life-experience which, comes only through the grace of a living competent Master. Spirituality cannot be taught, but it is caught as an infection from a God-infected soul.

"I saw Kaaba (house of God) whirling round and round an entrace to an avenue where lived a man-of-God,

O God, what type of man is he? Is he really a man or an enchanter practising black-magic?" —*Maulana Rumi*

One is really astonished at such strange utterences. But they contain a marvellous truth in them. A Godman is a mouthpiece of God Himself:

"God Himself speaks through a Sadh (an enlightened one)." —*Gurbani*

When such a Master accepts you, he will never leave you. He is always with you wherever you may be. He becomes a constant friend and companion, a sure and unerring guide in the most unpredictable and bewildering situations, even after the much-dreaded physical death which ends all worldly connections. Even before the judgement-seat of God, he appears as an intercessor and leads the soul on its upward journey, bypassing all perilous pitfalls and warding off dangers. He never leaves the soul even for an instant until the soul reaches the mansion of the Lord and is safely enthroned there. He is commissioned from God to gather the lost sheep and to bring them to His fold. After having discharged his commis-

sion in one part, Christ went to another remarking: "I have yet to tend many more sheep." Every saint, like a good shepherd, has to tend to many a sheep, here, there and every where. From place to place, he moves the world over, administering to the spiritual needs of the hungry souls, regardless of personal hardships and privations, public taunts and rivalries and open persecutions and indignities. All these trials and tribulations he undergoes and to what end? Just to help the helpless, to soothe the lacerated hearts, and to put people on their own feet on the path of self-knowledge and God-knowledge. We can only have a fleeting glimpse of their inner greatness and grandeur, occasionally and in passing as they may drop a hint here and there, just as Kabir did: "Kabir knows fully well the divine mysteries, and he has come with a message from God."

Other saints too have spoken likewise. Hazur also gave such like hints: "When we come into the world, we bring our staff with us. When our work is finished at one place, we are commissioned to go elsewhere." "It is His pleasure that He should now reveal Himself to the Americans."

Human birth is a precious privilege. We must make the most of it. First things should come first. Our foremost duty is to realise God. How can we do this? We must make friends with one who is God-realised so that he may help us to be likewise. God's power or the Word-of-God shines in fullness in one who has realised Him. What is electricity after all? Can we separate it from the bulb through which it illuminates? If one bulb gets fused, we replace it by another. Electricity itself never dies.

Christ-power is eternal and shines forth from time to time to meet the needs of the people. Whosoever comes in contact with the Christ-power, through the agency of God's elect, wherever he may be, the agent never rests until he delivers the goods to his principal (God). Who would not like to find the elixir of life and be a living soul for ever? The people of the world befriend us so long as we are capable of serving their interests. They leave us one by one when we become helpless on account of poverty and indigence, prolonged sickness and disability, or otherwise when we cannot be of any use to them. Even the so-called nearest and dearest friends and relations whom we proudly claim as our very own, may not stand by us till the last moment. They too can be of no avail to us when we are in the throes of death and gasping for breath. All that they can do is to pray for our easy and speedy exit from the world. We, therefore, stand in need of such a one who may be our constant companion here and hereafter and be with us everywhere we may happen to be: in the deepest depths of the sea, on the snow-capped mountain tops, in the burning desert sands, suspended in mid-air, in wild forests, or even before the judgement-seat of God.

> "Take hold of the garment of a brave soul, one who moves freely between earth and heaven." —*Maulana Rumi*

We do need a friend capable of working on all the levels of existence, so that we may have the benefit of his instructions and guidance here in this life as well as in the life hereafter; on realms astral, causal and spiritual, and who will take us to the home of our Father. Who then can do all this? None else than God Himself and He is the true guide and Master:

> "One who stands supreme from beginning to end,
> Take Him to be our guide and friend."

Swamiji also says:

> "The Lord of the soul graces the earth plane in the garb of a man so as to guide the humanity Godwards."

Once Sahibji Maharaj of Agra came to Beas and for his discourse he took up the hymn beginning with this couplet. He asked Hazur if there were in the Sikh scripture any verses corresponding to these. Hazur presented several verses with similar connotation and I give you just one of them:

"He who sent thee here, now calls thee back,

Return ye to his eternal Home and live in peace."

Such kindly souls come from afar, from the very bosom of God Himself. They hold a divine mandate. Why do they come? It is His will, is the only answer they give. From One proceed all things, according to the divine will. When they come to the earth-plane, they abide by the laws of the land where they live for the time being. We too do likewise here on earth and live accordingly. But here we are the bondage of the *karmic* law of action and reaction throughout the ages ever since we separated from Him. When we suffer, and at times we suffer terribly under the heavy load of accumulated *karmic* burden, we feel helpless to get out of the magic maze of the Lord of this universe and piteously cry for help. When the Father-God within hears our tale of agony and torture, He is stirred to His very depths, takes pity at our woebegone state and manifests Himself in the form of a saint to lead us back to Himself. Thus, He who sent us (from time out of mind) comes to call thee back. What does He do? He by suitable instructions reminds us of our ancient lineage, give us a glimpse of the saving life-lines provided by God in each individual. He connects our spirit with them and gradually helps us to untie the Gordian knot between the body and the soul, until we become free from the body and capable to travel into higher planes along with him in his radiant form (Divya Sarup). Mind that all this is done by a voluntary process of practical self-analysis under his guidance while living and without total disruption of the silver-cord which finally takes place at the time of death (or dissolution of the material body). A true saint is the greatest gift of God as much as God is the greatest gift of the saint. It is said: "God is all wisdom and when He manifests Himself on a human pole, He is known as a saint."

Can we see God? This is the next question and here is an affirmative answer:

"In the company of a saint one sees the Lord in Himself."

In the holy Gospels, we have:

"All things are delivered to me of the Father: and 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."

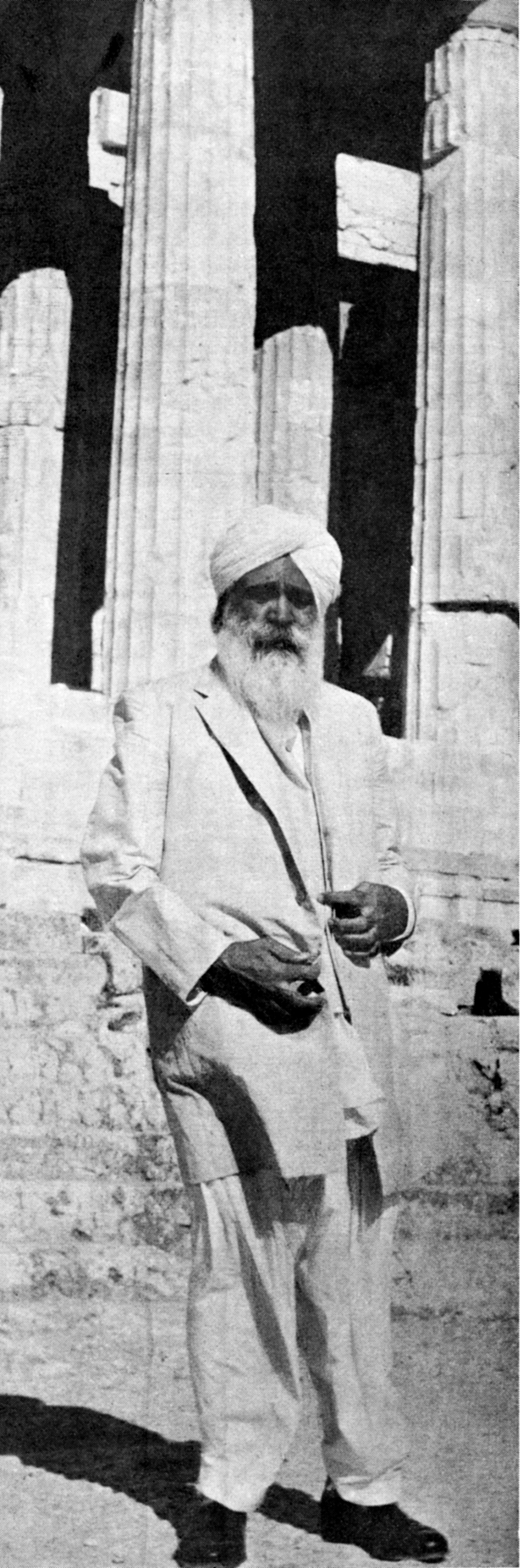
—*Matthew* 11:27
—*Luke* 10 : 22

Nanak emphatically declares:
"God of Nanak is all apparent." And Christ in no ambiguous terms says: "Behold the Lord". Guru Arjan tells us: "On land and in the water, He is in His fullness."

He pervades the very fiber of all beings. This is how Guru Arjan sees the all-pervading Power of God vibrating everywhere. Can we see likewise? Yes, we too can by becoming a Gurumukh (i.e. by implicitly following the instruction of a Guru—a God-realised being). Is it then possible to see God with the two eyes that we have?

"O Nanak, the eyes that see God are quite different from what we have."

The eyes of the flesh, can only see things of the flesh, for mortal eyes perceive only what is mortal. It is the inner eye



that can witness the glory of the Lord. It is *"Divya Chakshu"* of the Hindu saints, *"Single Eye"* as termed by Christ and the *"Nukta-i-Sweda"* of the Muslim divines. A Master-saint like an ophthalmic surgeon helps in opening this inner eye which is now shuttered. Shams-e-Tabrez, a great saint, tells us that he provided eyes to thousands of congenitally blind. So far as the experience of God goes, we are all blind. We have all our life been reading of God in sacred books and hearing of God from others but never had a personal experience of God. This is how we are blind, leading a blind life in the brain. Nanak, so beautifully defines a blind man:

> "They are not blind who have no eyes on their faces; but such as are alienated from God are blind indeed."

All the founders of the various religions in the world are one on this point. We have been gifted with inner perception and audition, independent of the sense-organs, for perfect knowledge is an action of the soul. The soul is however smothered under the dead-weight of mind and matter for myriads of ages, and has never bad an opportunity of attending to the divine Light and the celestial strains of the inner music. A Master-saint helps in lifting the *karmic* burden and thereby releases the soul, freeing it gradually from the various enveloping *koshas* or enshrouding veils and different limiting adjuncts until it comes to its own, disengaged of the love of all created things and becomes a disembodied soul, shining in its own luminosity and capable of thinking and acting independently and on its own. St. John of the Cross puts it succinctly:

The Master in Athens

"Hence the soul cannot be possessed of the divine union until it has divested itself of the love of created beings."

The means for effecting this union are the Light of God and the Voice of God. God is self-luminous Light (*Swayam Jyoti Swarup*), Father of all lights as the Christians speak of, and *Nurun-ala-Nur* (the light of Lights) of the Muslims. He is also spoken of as the Song of the soul, the Voice of the silence, the Music of the Spheres, the *Shabd*, the *Vak*, the *Word*, the *Nad;* all signifying the same thing. Both these saving life-lines are within each individual. We live and move and have our very being in and through them, but like the proverbial fish in water do not know what water is:

"God is in the soul and the soul is in God as the sea is in the fish and the fish is in the sea."

These then are the two means whereby the Master takes the soul Godward: the Way of Light (Jyoti Marg) and the way of Sound (Sruti Marg). All the great teachers the world over led their followers along these paths which of course are not exclusive but complementary to each other, one leading to the other. They come from time to time to lead us back to the mansion of our Father, while we, like the prodigal children, are busy elsewhere, knocking about restlessly from pillar to post, ever a prey to chance winds and waters in the storming sea of life, while our rich heritage in heaven is lying neglected. Swamiji says: "Your crown and sceptre are lying unattended in the Kingdom of God." Guru Nanak also says:

"O join ye in the glorious music of bliss.
And live eternally absorbed in the divine."

This inner music is the expression of the Power-of-God working in each one of us. We can by communion with the Word, reach the place from where these celestial strains are coming. This is the true home of the soul now wandering in exile on the earth-plane, while the Father-God is looking forward to our home-coming: "Come ye home O friend! Return ye to thy native abode."

This music is coming down to give us a call back so that we may live in peace and plenty hereafter.

Now that the call has come, answer the call and start on the way-back: "With the God-head revealed within what else remains? Thy labours ended, be ye still like a polestar."

When by the grace of the merciful Master, the Power-of-God is made manifest within, you come into your own, and see the Reality face to face. You have nothing more to do. That Power now does everything for you and you find yourself but a mere onlooker in a pantomime show of the world. You have to commune with the holy Word. It will gradually lead you back to your eternal home. There will then be no more descent to the earth-plane, not, at least, like a prisoner to serve a sentence of life-imprisonment under the compulsive force of *karmas*, but under a divine command to fulfil the purpose of God:

"With the joyous peals of the inner music the Lord Himself shall come to receive thee." —*Gurbani*

Just as in the outer world, we play trumpets and drums to express our delight, so also in the inner world all are greeted by sublime soul-enlivening strains of Celestial Music, when we proceed heavenward in the company of the Gurudev (the radiant form of the Guru). Where does all this lead to? We are now being led to the

source of all lights, the Father of Lights, where there is nothing but eternal Light and eternal Music, uncreated and fathomless and yet the material and efficient cause of all created things, and as such a veritable connecting link between the Creator and His creation, between heaven and earth. Naam then is the name for the Power-of-God, the primal manifestation of the Nameless One, embodying as it does the holy Light and holy choir. This is the only way leading Godward. We may talk as much of it as we may like but mere philosophy will not help us in getting nearer the truth. The more we may theorise the farther we get away from the Reality. It is the mystic experience within the laboratory of the mind that counts, for it links us directly with the divinity and this experience we can get with the help and grace of some man-of-God.

A competent Master-soul may, if he so likes, put even a child on the Sound-current, which serves alike the young and the old, the learned and the ingnorant. Every one can derive benefit by communion with holy Word, irrespective of caste, colour or creed, age, sex or vocation. That is not possible in other forms of yogic discipline. Jnana Yoga, for instance, requires a highly developed intellect and skill capable to ratiocinate and deduce conclusions. If Jnana Yoga requires the intellect of Shankara, the Bhakti Yoga calls for the heart of Buddha; the Karam Yoga, the hand of a warrior like prince Arjuna.[10] With all these accomplishments and arduous disciplines one still remains in the realm of duality and until one is able to rise above it, one cannot reach a state of Oneness. In the present age, Yoga has come to be associated merely with health and vigour and longevity. The Surat Shabd Yoga (the Yoga of the Sound-current) on the other hand, aims at the highest union, the union of the Surat or soul-current with Shabd or the Sound-current, which is made manifest by a Godman, thus coupling the two in eternal relationship. This then is the direct way to God. A real Godman is capable of giving this marvellous practical experience to any number of people, at a single sitting, irrespective of their different religious faiths and beliefs, their social modes of life and their worldly status and all other types of affiliations. All this he does by just imparting his own life-impulse. Once this seed is sown in the heart of an individual, it cannot but fructify in course of time, for no power on earth can render it ineffective:

> "Who is greater than God to annul His power (once made manifest in man)? Oh none."

When a Master-soul appears on the earth-plane, there descends along with him an irresistable avalanche of spirituality. The purpose of his descent, as I have been explaining, is to unite all the children of God at one level, the level of the soul in man and then awaken them to the life of the spirit by revealing in them the Light and Life of God. Such great souls have always been very rare and it is our proud privilege that we were associated with Hazur. Such souls are never bound down by physical and mental limitations, though they may appear as such. Their inner power transcends all that is of the world, for it can work at will, at any level it may choose to do, whether in the *Brahmand* or even in the beyond into purely spiritual realms. Such power is limitless and eternal It never dies with the death of the body, but eternally remains working for ever and ever, no matter in whose form and from what pole. He is, therefore, not to be taken as a mere human being. The human in him has been trans-humanised in spite of the human form that he keeps up for the people of the world, for man is to be the teacher of man. Without his teachings and practical guidance here and in inner planes, we cannot know of God, much less practise Him, realise Him and be one with Him. Hence there is the

greatest need to contact a living Master, wherever he may be:

"The Beloved by my side is a guardian angel.
He guards me in all odd moments, here and hereafter." —*Gurbani*

He is a never-failing friend and comes to our rescue, wherever we may be, even when we stand before the judgement-seat of the Great Judge to render an account of our deeds: "Dharam Rai is obliged to tear the *karmic* balance sheet, O Nanak! when the Master squares up the *karmic* account."

Like a master liquidator, he once and forever liquidates all our *karmic* debts and liabilities incurred in innumerable ages in the the past and in this life-span and lying stocked and stored, heaps upon heaps, for future dispensations. It is not an easy task and none but a *karmic*-free soul can discharge such a Herculean task of making one *Nehkarma* or karma-free.

To meet a competent Master is a great blessing indeed. Guru Amar Das, third in succession to Guru Nanak, was able to contact a Satguru (Guru Angad) after a long search of no less than seventy years. Of his memorable meeting he tells us: "When I grew tired of performing countless deeds, all of a sudden I came across my Master."

When and how does a great Master-soul find his way to us, for it is he who comes our way to help us and it is not for the blind as we are, to find our way to the enlightened one:

"Satguru picks us up in the fullness of time,
And he attunes our spirit with the holy Word."

The communion with the Word is the highest and the most natural way back to God. Every one, young or old, male or female, can benefit from this. But how? The answer is: Be steady and waver not, and depend upon the words of the Guru.

Those who love the Master and follow his commandments, are ever blessed in this world and in the worlds beyond: 'Whatever the Guru says, I keep tightly tied in my heart.'

This is why Christ emphatically asked his disciples: "Be ye the doers of the Word and not the hearers alone." And again:

"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

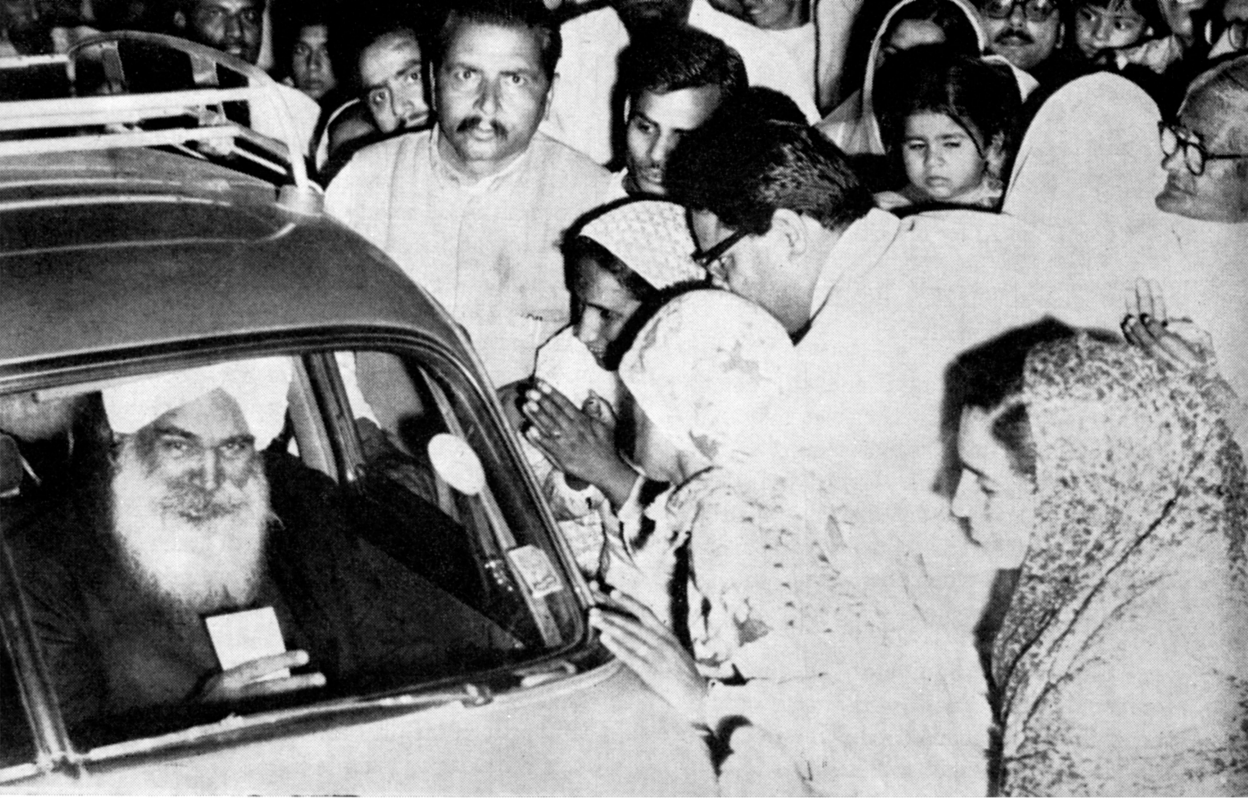
"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"If ye keep my commandments, ye shall abide in my love;..."

St. John 15: 4,5,7 & 10

We must learn to practise and live up to what the Master says so as to derive the greatest benefit from his teachings. My Master very often used to say: "What is the good of taking a medicine if we do not use it? By keeping it in the cupboard we cannot cure ourselves of the disease. It may be that the seed of Naam once sown does not perish and a human birth in more congenial conditions is assured in future, yet is it worth our while to come again in the prison house of the world for another round? Why not settle it here for all times to come, rather than to pass through the same process over again:



Devotees throng the Master's car to seek his blessings.

"He who takes refuge in the Satguru,
God Himself comes again to his rescue." —*Gurbani*

Man is generally described as an inverted tree, for his roots are in the eye focus, the seat of the soul above, while his limbs and branches are spreading downwards in the world. As it is by the roots that a tree draws its sustenance from the soil, so our roots, the soul-currents, draw their food for us from the Sound-current made manifest within. It is thus the Master-soul that provides us with mantra or the Bread of Life and elixir or the Living Water.

It is by linking the soul-current with the Sound-current that a perfect Master provides the means wherewith the spirit gets its substance and helps to keep the mind and the body under proper control. The more one partakes of this heavenly food, the more one grows from strength to strength, until one becomes a living soul, fully conscious of the divine-power playing in and around him.

On reaching the court of God, one gets a right royal welcome from the spirits already there. This is how the law of divine dispensation works and God fulfils His purpose. When He sees us crying helplessly in the iron-grip of toils, troubles and tribulations with no way-out of the giant mile-stones of the world, His compassion is stirred to the core and He hastens the process of deliverance and reveals to us the avenues of escape, through His elect. Nanak says: "One who gets a Satguru by his side, all his accounts are settled right here and now."

What is stated above is perfectly correct. We, however, delight to take things by halves, as may suit our own convenience and cleverly try to distort the truth by looking at it obliquely. If we on

our part do our duty towards the Master by abstaining from the wrongful acts then alone the Master absolves us from the accumulated sins of past ages. We must, therefore, learn to stand and hold our ground firmly, somewhere, before we can make a beginning for the inner journey that lies ahead. In the time of Hazur, whenever a person got up in the congregation to confess a deviation from the path of rectitude, Hazur used to lift his hand and graciously say: "Thus far and no further." He exhorted sincere repentence for the past, admonished against future lapses and strongly advised meditation (communion with the holy Word) as the sole panacea for all ills of life. It may be possible to cure a person of the poison already taken and in the stomach, provided, of course, no further doses of it are swallowed. What do we do? We cry and cry with convulsions and contortions and yet go on taking more and more of the deletarious matter. This is how Hazur, in such simple words, used to advise all defaulters. A Master-soul, looks after his *jivas* more tenderly than any mother would take care of her child. We, like a new-born babe, as we are for the Master, can hardly know and much less realise the loving care he bestows on us and the way he saves us at every step from coming to any harm, and guides us on the inner spiritual patn leading to the Kingdom of God. "Strange are His doings:" Nanak glorifies Him. Isn't it really strange that God Himself sends us into the world and again He Himself (in the garb of a Godman) comes to take us back. His greatness defies all understanding:

"O Nanak! Satguru opens the inner eye.
And one begins to see Truth within oneself."

This then is the secret of God-realisation. It needs no special qualifications. It is not necessary to leave one's hearth and home. Live in the world, amidst your kith and kin, make an honest livelihood for yourself, help your friends and relations. Alongside this routine of family life, practise the holy Word as may have been advised by a Master-soul. You will, in course of time, become a changed man—totally changed from what you were and see for yourself how God's Power works for you and does everything for you. You will beeome altogether free and fearless.

Whenever a Master-saint comes into the world, he showers his blessings on all alike. We sitting here can hardly do justice to the glory that was Hazur's. A Godman like God Himself is indefinable and unfathomable. Blessed indeed are they who had an opportunity to see him and meet him, came in direct contact with him and had the good fortune to be associated with him.

A *faqir* (mendicant) once came to Prophet Mohammad. As the Prophet was not at home, the *faqir* went away disappointed. On his return, the Prophet when informed by his servant about the *faqir*, asked him if he (the servant) had met the *faqir*. The servant said he had only had a glimpse of him as the *faqir* had by then turned his back and was going away. The Prophet blessed the servant at his good luck of having seen such a sage, even from behind. Such indeed is the glory of a person who meets a man-of-God, what to speak of those who met Hazur face to face, sat at his lotus feet and drew inspiration from him. We must strive to be the worthy children of the worthy Father, so that the world may glorify Him. It can be done not by mere acknowledgement, but by actually following and living up to his teachings. Every father wishes that his son should excel him in prowess

(Continued on page 29)

Importance of initiation

Dona G. Kelley

Many of us accept initiation without knowing and realising its full impact upon our lives. Each one, no doubts in the beginning seeks the way to God; but, through lack of proper understanding; turns farther away to material things or to a less responsible path.

The path; trodden by mystics and saints in all ages; is the highest of all for it brings us release from reincarnation and a return back to the Home of our Father; our original source. Humanity is in search of Truth. The most important aim of life for man is to know himself, his true relationship to God and how to know and realise God. Some of us have been put on the right path and given initiation. Much of the evil in the world today stems from the man's failure to know himself and to know Truth. He has searched so long outside and knows nothing of the inner way and the divine Light which shines in him. He has lost himself in all the outer aspects and even more so of religion.

Today many in the West are expecting the coming again of Christ on earth in physical form. They are ignorant of the fact that Christ represents the spiritual principle of man. Jesus, the man, said: "The Kingdom of Heaven is within you" ...not outside. The majority of people seek religions—and even initiations—for the betterment of their physical and material needs. They do not understand that the spiritual path means self-abnegation, patience and responsibility. Every man has within him a spark of divinity of which he is totally unaware. Yet God is closer to us than our hands or feet. When we recognise this we can also recognise the capacity of man to become God-like. It is in the understanding of karma; the law of cause and effect; which includes man; sooner or later; to search for Truth and to make progress on the spiritual path. Under the law of rebirth; man is able to work out his salvation. These laws condition him at all times, through all births, until he has achieved the necessary perfection when he can function rightly as a son of God.

When you reach the stage you have earned for yourself the right to get initiation, the Master proves to you by the initial experience, at the time of initiation, that he is one with God and capable of leading you back to God. Many initiates do not understand that the inner experience is given by the Master and that he plants the "seed" within for the spiritual development of the soul and not for the satisfaction of material needs or healing powers or psychic experiences. By daily meditation with earnest effort; persistence and patience; we can have spiritual development; if we sacrifice the outer chains or attachments.

We must sincerely apply ourselves to conquering the mind through inner disciplines of meditation; stilling outer thoughts and facing up to the negative qualities of our own personalities. Then, in due course; we will find inner peace; harmony and wisdom. It is not enough just to sit in meditation as a duty. A disciple has to recognise his weaknesses, face them and refuse to give way to them.

For instance, delicious foods hold us to the subtle sense-appetite. Strong desires for sports, inability to restrain the tongue and attachment to the luxuries of life, all hold us to the world without. These are but a few of the things which hinder our progress on the inner path.

A daily diary will help us immensely if we sincerely work at it. We should not take initiation lightly. It is a supreme gift and must be recognised as such. There are many important points we must keep in mind regarding initiation. First, it is only the 'seed' which needs care and watering daily to bring forth first the plant, then flowers and then fruits. Without proper care and nourishment, it remains a 'seed', but a 'seed' which never dies. It simply remains dormant for the time being. Initiation cannot be undone or neglected by our turning aside. It goes with us not only for the rest of our life, but in future lives as well, until finally we feel the need to accept it and nourish it to its full maturity. A disciple who turns away only fools himself. The Master says: "If a son deserts his father, he still remains his father's son. The disciple may try to desert the Master, but how can the Master desert the disciple?"

The 'seed' has been sown and the link forged at initiation remains unbroken. Generally, a disciple needs four lives to cover the four stages—*Gurubhakti* (devotion to Master), *Naam* (Word), *Mukti* (detachment) and *Nijdhaam* (Original Home—the ultimate goal)—necessary to nourish that 'seed'. These four stages can be covered in one single life, provided one has a proper background and puts in right effort. We must remember that when we are discouraged over our seemingly slow progress and want to drop out of Sant Mat (the divine wisdom of the ancients), we are only postponing our day of destiny. When once the 'seed' is planted, there follows a process of germination and this takes time, longer in some than others; and again it requires pollination besides watering and cultivation before it ripens. Initiation is the quickening impulse which quickens the tempo of our soul-growth. But, like the growth of the 'seed', it takes a long time. It cannot grow all at once and overnight, as it were.

Let us see what Sant Kirpal Singh says of initiation:

"Consider the parable of the 'seed', as given by Christ. The 'seed' was sown. Some 'seed' fell on the road, some fell in thorny hedges, some fell on rocks, and some fell on quite clear land which had been divested of all foreign matter. The 'seed' which fell on the hard open ground or on the road was eaten away by sparrows; the 'seed' that fell on the rocks grew, but there being no depth of soil beneath, its growth was slow and stunted and seldom achieved maturity; and then the 'seed' which fell in thorny hedges likewise grew, but not fully, and lastly the 'seed' which fell on the land well ploughed and prepared, grew in abundance. Again, if you put in one seed of any kind, it will give you hundreds of seeds of its own kind. For instance, you put one mango-seed in the ground, and that will give a tree which will give you hundreds of mangoes. So there are wonders in nature. This parable, then, shows what? The 'seed' is the contact of the Light and Sound Principle, which is the expression of the Word or *Naam* in the hearts of the initiates. Those who simply take it, they very often lose it in the swirl of mind and matter because they never put in time to develop spiritually. Even though they are given the 'seed' and the 'seed' is sown in them, they do not care to nourish it after initiation, and the 'seed' is lost for the time being.

"Concerning those 'seeds' that fall on

the rocks and beneath which there is little or not much soil, they used to be fed by *Satsangs*. If these 'seeds' are not watered by *Satsangs*, they naturally fade away. So, that is why I tell people to leave hundreds of urgent things and to attend *Satsangs*, above everything else. The 'seeds' that fell in the thorny hedges won't grow there, encumbered by distracting thoughts and other kinds of hedges. They are just like people who have too many irons in the fire. They have no time to attend to the 'seeds' sown in their hearts. Such people do not develop and grow spiritually. Only such 'seeds' which have fallen on the fully prepared land grows fruit in abundance. So, you will find that the purpose of this diary, which I always enjoin to be kept, is to weed out all imperfections from the soil of the heart. Those who keep the diary regularly naturally make progress. If, in spite of it, they are not progressing, then there is something wrong somewhere in understanding what is explained to them at the time of initiation. This is the meaning of this parable.

"However, they are all dear to the Master. Those who have got the 'seed' of inner contact are indeed fortunate. This contact is eternal for the 'seed' so sown cannot go waste. That 'seed' is bound to grow and if the initiates have not put in enough time in this physical life, they will naturally have to come again to complete the process and that is possible only as humanbeings. Thus, human birth is, at least, assured by *Samskaras* so planted by the Godman. But, why should we not put in enough time now and finish up with the rounds of births and deaths?'

The watering, cultivation and germination, of course, takes quite some time; for some longer than others. The soil is not so well prepared in some, while in others it is very fertile and has had much previous attention, may be even in former incarnations. Again, others are not so mentally alert and of the same calibre. Time factor, thus, varies with each one, yet with all it is a constant watching and working to overcome the obstacles in the way. There is no religion, philosophy or occult study that gives us anything without constant searching and studying for years, and then it is only an external subject. Why should we expect to get quick results from *Sant Mat* which after all is an inner process and gives us so much.

As one advances in age, concentration becomes rather difficult, for so many impressions have filled the mind and the intellect. You should know that "Heaven is not reached by a single bound." Remember, too, that forced growth is an unnatural process. You cannot force the spirit to rise. Mushrooms appear above ground overnight and are gone as quickly as they come, while a redwood tree takes thirty centuries to reach its maximum growth and it consequently remains for centuries to thrill mankind with its majestic beauty and grandeur. So, be it physical or spiritual, slow growth is sure growth.

In the cycle of transmigration, 8,400,000 species of births, are gone through before birth as a man comes. Once the opportunity is lost there is the cycle to go through from the point of diversion. A slip from the top of a mountain means a steep fall and a stop on the way is rare. But, for the disciple of *Sant Mat* there is no cause for disappointment. It is very easy for the Master to take up a soul and bring it face to face with the Light within, but it is not easy for the devotee to behold the Light constantly. The daily practice, however, makes it easy. The combination of spirit with matter is very close and the knot is to be untied, bit by bit, to avoid a rude shock to the physical raiment tightly stretched.

Sant Kirpal Singh even goes to say that we need not beg for spiritual growth for by karmic law what we have earned is bound to come to us in due course. It does not, however, mean that we ought not to put in our best endeavour and hasten the fruition of the process.

Initiation is a purely natural thing and there is nothing psychic about it. It is as truly scientific as any other science. It is a most tragic thing that man has gained almost a complete mastery over physical nature but still remains in darkest ignorance concerning his true self! He has cut vast continents with huge canals, uniting oceans on opposite sides. He has flown into the stratasphere and delved into the depths of the earth. Our sky-scrapers tower into the heavens and our jet planes span the continent in a matter of hours, yet the men who perform such wonders in the nature's outer realms are grossly ignorant of their own inner constitution. They know not anything of initiation, the perfecting of man through it and the spiritual science of *Sant Mat*. Even though man may be a digger of ditches, if he is an initiate of *Sant Mat*, he is vastly better off than the most learned *pundit*, the greatest monarch, for he has the world's most precious jewels within the inner planes which endure for eternity, while the riches of the world endure just for a brief spell.

That should be a great comfort to each disciple of the *Sant Mat*, even though we may move at snail's pace. Human reason cannot grasp the laws of the inner planes and we must strive to re-educate ourselves gradually to our new position and gain understanding of the laws and wisdom governing the inner life. Does initiation give us anything else besides the 'seed'? Yes. It gives us the means to turn our mind inward, to control inner mind, to protect ourselves and to rise up internally and, last but not the least, to gain our true relationship with true Father, the beloved Master. We are all apt to forget that at initiation the Light form of the Master takes his rightful place within each one of us and remains there, always watching over us, ever ready to help and guide us to return to our Father's Mansions. Until we have made some progress on the path, we are not aware of this because all our attention is turned outward in the work-a-day world. When we learn to dwell more and more constantly in the holy Names and in the thought of the Beloved and be still, the inner Master guides us, at first through intuition, thought transference, until later we can see his radiant form and talk to him, face to face.

In this context, Hazur Sawan Singh Ji Maharaj says:

"The worldly man takes to *Bhajan* as a curiosity. The day he comes for initiation you may credit him with some sincerity. There is some desire to escape from this place of misery and sorrow. It is this stuff on which saints have to work. *Bhajan* for the sake of *Bhajan* is cultivated by few. Slowly and slowly the little ripples of awakening die out and disappear in the vast waves of karmic activity. Yet saints are not disappointed. They know the helplessness of man and also know the efficacy of *Naam*. *Naam* is all powerful. As one spark of fire burns away a forest, so *Naam* burns away the thick karmic outgrowth. A bird may escape from the sweep of an eagle but the mind dare not stir when *Naam* manifests itself. Saints are the custodians of *Naam*. Their method is sure and certain. They see that day by day man is paying the karmic debt. By age, he is slowly turning his face away from temptations as he gets feeble. Misery and sorrow of the world narrow down his mind and death brings him concentrated to the portal of the Third Eye where the Master takes charge of him, for the soul

is his, as he had accepted him when he initiated him.

"Progress in *Sant Mat* is not slow compared with other systems. In other systems people complete their incomplete course in a series of lives, living under strenuous circumstances. In *Sant Mat*, while staying at home, living with kith and kin, facing not the hardships of jungle life, doing one's duty in all walks of life, observing no restrictions of caste, creed, ritual or ceremony, young, grown-up, old man or woman goes up, never to return. Bit by bit, we are nearing our goal".

If we try to live in God, practising listening to the Sound-current, it will take us across the rough places. Then the world and worldly affairs will become of secondary importance. *Sant Mat* is a path of love and one must cultivate love in one's heart, turning out all other feelings of resentment, bitterness etc. In drinking from the vintage of love and devotion to the mystic adept, it transports us to realms divine and spiritual, where we find Truth. It is the ecstasy of mystic rapture that opens our inner eye to the transcendent truth of the rarest essence of existence and being. *Shabd* is the Reality of all realities and the Truth of all truths. By knowing the Truth, we go into the state of super-consciousness, eternal bliss.

Sant Kirpal Singh, the perfect Master in this age, is now carrying on this work of spiritual organisation of mankind from so many live centers of spirituality extended all over the world. As a unanimously elected head of the World Fellowship of Religions, be is doing a tremendous work in knitting together the peoples of the world in a silken bond of loving fraternity as members of the one vast family of God on the earth plane. In all humility, he says:

"If any little love of mine may make a life the sweeter,
"If any little care of mine may make a friend the fleeter,
"If any little lift of mine may ease the burden of another,
"God give me love, care and strength to help my toiling brother."

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Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some af the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q.—*How do we obtain true knowledge of God?*

A.—The knowledge of God is a definite and a complete science in itself, unchanged since life began on earth. It is only rarely that one may come across the science. It is God-made and not man-made. It has always remained an 'unrecorded science' unwritten and unspoken. There is one God, and there is only one way to Him. The elementary steps in this direction may be different. This knowledge has both a theoretical and a practical aspects. The theory is quite simple. The Power of Almighty God works on a selected human Pole who becomes His Mouthpiece or His Messiah, to impart His knowledge to those who long for Him and want to be with Him. God is love, our souls are also endowed with love and the way to God is through loving devotion. One has to withdraw the soul-current from the physical body and enter His Kingdom through the guidance and help of a practical Master or saint, who is love personified, and can transcend the body and traverse the higher planes. There is a practical side of the science of the soul. The Master-saint is able to give first-hand experience at the very first sitting to almost all seekers, however small that experience may be, (according to one's receptivity) to have an inner vision and contact with the inner Sound or the Voice of God, that is Word, the sound principle. This ever-existent inner voice, the primal manifestation of the God-head then becomes the guide of man in the interior of his self. It is the Master in His radiant form that accompanies the pilgrim soul and guides him or her at each step on the way. The Master meets and talks and guides the disciple on the way up. Contacting a practical Master is therefore a must for those wishing to be on the way to God.

Telepathy is transference of thought, and thoughts emanate from the mind, and mind has therefore to be stilled; eyes have to be closed from all external views and the ears likewise from all outer sounds. The soul-currents of the body have to be withdrawn and collected at one centre, the seat of the soul in the body, and this is done according to the instructions given at the time of initiation.

This in brief is what is called spirituality, the proper type of meditation, the Science of *Para Vidya* which has

come down from ancient times and is known today as *Sant Mat.*

Q.—*From "My Submission"—page 34: 'Spiritual Life with the help of the Master leads one to the Almighty in a short time.' Will you please explain 'short time' as to one's personal life?*

A.—The term 'short time' as used here is a relative term. All outer practices, the performance of rites and rituals, the chanting of psalms and hymns, the telling of beads, the observance of fasts and festivals, the keeping of vigils and doing yogic activities, going on pilgrimages are meant for preparation of the ground and are good actions. Lord Krishna says : "Good and bad actions are both binding just as chains may be made of gold or iron, are equally binding." These lead you astray from the Path of God which is purely an inner practical process of self-analysis, consisting in untying the consciousness from the body and the mind and tying it with the saving life-lines within which take one straight to the Kingdom of God. It is only an adept in this esoteric knowledge (or the knowledge of the Beyond) and commissioned from Above, who can do this job and no one else can. Master has the competency to pull your soul into its seat in the body and then transcend into the Beyond in short time by giving a practical sitting. In Matt. 11:27 we have :

None knows the Father, save the Son, and he to whomsoever the Son will reveal Him.

Q.—*Is Master the true embodiment of all encompassing Love, to pour it upon any one of His choosing, to open up the depths within to anyone he sees spiritually fit to receive this tremendous blessing?*

A.—Yes. The Master is all in all in this respect. He is a law unto himself and can bestow his divine blessings on any one of his own choice. But the start should not be considered as the end. It is a life-long struggle and strenuous effort of the disciple he or she is required to undergo, for the growth of his or her inner spiritual illumination has to be taken care of. As a matter of fact ever since the disciple is granted the sacred boon of holy initiation, he or she is granted a complete visa for entering into the inner realms up to the True Home of the Father. But there are very few who labour much and lead the life as enjoined by the Master and can progress within. Please refer to the Jap Ji stanza 33 in this behalf where it has been explained at length.

Q.—*If I need guidance from the Master and am not able to go up within and contact him and get a definite answer but yet I pray to him, how will I know whether what I have decided to do is true guidance or merely my own mind acting?*

A.—The initiate who contacts the Master within, of which the genuineness is tested by the repetition of the charged Names given to him, can have direct reply which will stand true. Until then an initiate in all his affairs—mundane or spiritual—should attend to them carefully and do the best he can; with serene detachment and self-abnegation, attaching no importance to the rewards whatsoever, and leave the rest to the Master-Power working overhead.

True Master and his mission

(Continued from page 21)

and prestige. But who can excel the God-man? Should we become Guru-man, this would be quite enough. What I mean to stress is that we may practise the Word and commune with the Word, the living manifestation of the living God, revealed unto us by the God-in-man. (Hazur).

Hazur was never tired of telling us that the path of Light and Sound was the basis of all the religions. Socrates spoke of an 'Ethereal Sound' which led him to a wonderous world quite unknown to him before. Goethe referred to it as 'Music of the Spheres.' Pythagoras described it as 'Light and Music of all harmonies.' In the Vedas it is addressed as 'Vakya' and 'Jyoti.' Zoroaster lighted the eternal and unending fires and practised 'Sraosha.' When Sidhartha, the Prince of Peace, witnessed the Light within him, he truly became the Enlightened One and the Buddhists to this day worship and adore the unknown and unknowable Power with the words '*Aum Mani Padme Hum'* which means that the 'Aum' shines resplendently like a crest-jewel, emitting the sound like that of a distant thunder.

This then is the most ancient thing that has come down to us through the ages extending back to the hoary past. This is the great truth which Hazur placed before us, and with a twinkle in his eyes and a smile on his lips, always adding 'should you in your search find something nobler than this, please accept it by all means and let me also know of it.' But we have with all our endeavours not yet been able to find anything more sublime than this and all our research in the realm of religion has revealed that Truth, the manifest Truth is based on the twin-principle of Light and Sound. Should we come across a Master-of-Truth and the latter condescends to enliven our 'self' with his own life-impulse what will be the result? This human life will have its fulfilment. How fortunate we are. We did meet a Master-of-Truth, we sat at his feet, he accepted us and blessed us by revealing in us the holy Word and by contacting us with this audible life-stream.

The first and foremost task that a really great Master-soul sets before himself is to unite on a common plane all the children of God, no matter to what religious order they owe allegiance.

It was at the behest of Hazur that this forum of Ruhani Satsang came to be established. It is a common meeting place for the people of all religious beliefs and diverse faiths. It is not emballished with sectarian signs and symbols of any one religion or the other. It is just a training ground, or call it a school of spirituality where spirituality is preached alike by Mahatmas of all religious orders and practical steps are taken to inculcate the moral and spiritual values in the vast congregations of people comprising all shades of religious opinion. Spirituality is the rich heritage of mankind—greatly cherished in all times and in all climes, but appearing and disappearing like a stream as it meanders in and out of the thick foliage of doubt, suspicion and mistrust that the people generally have in their work-a-day world which is full of untold anxiety and fears. As and when we lose sight of this priceless human heritage and find ourselves going down in the scales

of human values, God in His infinite mercy provides us with the means to reorientate us by manifesting His own divinity through the agency of some human being of His own choosing and at a place He thinks best. In comparatively recent times Swami Ji Maharaj revived this age-old and half forgotten science and it has come down to us and we are benefiting from it. It behoves us then to make ourselves worthy of this great treasure-house which is ours. We must strive to be clean in our thoughts, sweet and courteous in our words, kind and gentle in our deeds and above all we must regularly devote some substantial time every day to the practice of the holy Word and thereby equip ourselves for the Kingdom of God within us.

It is all Hazur's grace that he accepted us as his very own, contacted us with the Light and Voice of God by revealing the same to us and we ought to be thankful to him, every moment of our life. Even a hawker when he returns to his hut in the evening, takes a count of his earnings for the day. A shopkeeper similarly draws up a balance-sheet of his profit and loss account every six month or so, if not oftener. We have to see where we were and where we are now. If we are better than before, it is all right; and if not what are the reasons for lagging behind? Are we at least maintaining the capital, the stock-in-trade with which we were provided; the experience of inner perception and inner audition that he gave us or we have altogether lost everything by our negligence, carelessness and maladroitness? All these questions need our serious consideration. We must see how we can develop and extend of that experience with which we started on the first day. We must, if necessary, have a refresher course from some advanced brother-in-faith so that whatever difficulties beset us, are overcome and we are enabled to go ahead. The revelation of the holy Word is a priceless gift of the great Master and, mind it, it has been given to us freely and fully and on trust and therefore should on no account be allowed to slip through the fingers, simply because it has not cost us anything in terms of worldly money.

I remember, some Americans once wrote to Hazur that they were quite prepared and willing to exchange their temporal wealth which they had in abundance for some of the spiritual wealth with him. Do you know what reply he gave? He told them that he was not in need of their worldly riches for he had in surfeit the Godly wealth of Naam and that like all other free gifts of God—light, air and water—he was here to share his spiritual treasures with all the children of God wherever they happened to be. Such high souls come into the world with a divine mission to remind the people of their long forgotten heritage; of which we can hardly dream because of the smoke coloured glasses on our eyes. They come into the world for no other purpose but to look after the lost sheep, the morally and spiritually sick, so as to lead them back to the fold.

Let us, therefore, render our grateful thanks to him—the great Master—who has already put us on the path and is still putting others likewise. It is all his grace that he is looking after us from the spiritual planes within and is ever ready to reveal his radiant form within if we just turn inside towards him. He is keenly awaiting us at the eye-focus to shower his multitudinous blessings upon us. Let us strive our very best to do our part and reach unto him to enable him to pull us up and lead us on to his Eternal Home.

(English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi.)

The privilege grand

Have you ever wondered why
Divine goodness from the sky
Has destined you—
And God is true—
For splendour great
In high estate
That ne'er has viewed by human eye?

Have you ever thought of this
That in order not to miss
Providential ways—
That take through fires
As gold requires
To make you lovely as Christ is?

Have you ever recognised
How God keeps you well advised
By fiery tests—
As He arrests—
In which you show
The radiant glow
That these with time have realised?

Have you ever thought to thank
God for raising you in rank
From a sinner
To a winner
Of the noble prize
Beyond surmise
Waiting for you on His bank?

Thank God for the privilege grand
Who leads you by His tender hand
To take your place—
As saved by grace—
With Him to reign
And bear His name
In that eternal heavenly land!

—Baroness von Blomberg

The Master speaks: explanatory notes

1. *Raja Parikshat* : The grandson of the Pandava prince Arjuna of Mahabharta.
2. *Kabir* : (1440-1518 A. D.) : A well-known Indian saint who practised and preached Surat Shabd Yoga.
3. *Guru Nanak* : (1469-1539 A. D.) : The founder of the Sikh religion.
4. *Swamiji* : (1818-1878 A. D.): Swami Shiv Dayal Singh, the great saint of Agra who revived the teachings of the Masters like Kabir and Nanak.
5. *Maulana Rumi* : A great Persian saint, author of famous Masnavi.
6. *Tulsi Sahib* : (1763-1843 A. D.) : The saint of Hathras. Original name : Sham Rao Hulkar, crown prince of Gwalior, who spurned the throne to practise meditation.
7. *Gurbani* : The sacred writings of the Sikh Masters.
8. *Raja Janak* : Father of Sita—the consort of Lord Rama (of Ramayana).
9. *Guru Arjan* : Guru Arjan Dev, the fifth Sikh Guru who compiled the *Adi Granth*
10. *Arjuna* : One of the five Pandava princes to whom Lord Krishna gave out the divine discourse know as the Bhagvad Gita—the Song Celestial.

From the editor's desk

To worship perfection is the highest education in life.

'YE therefore shall be perfect, as your heavenly Father is perfect.' This is what Jesus enjoined his followers and wished them to be so.

Perfection comes only from the Perfect One. The path to perfection is long and wearisome. One has to labour and labour hard to get to the riches which rightly belong to a man of perfection. Every perfect man has had a past and an imperfect one has a future. What a man has done, a man can do, of course, with proper guidance and help from one proficient in the line, whatever it be.

Evolution is the law of life. We are all evolving in one way or the other, each in his own way. Life is an active principle, very dynamic in character. Do we not live by the 'Breath of Life', the very power and spirit of God working in us? Our soul is of the same essence as that of God. God is love and the spirit in us ever strives for fulfilment of the law of love. 'Thou hast created my soul, O Lord, after Thee and is restless until it rests in Thee', says Saint Augustine. The real efflorescence of spirit therefore lies in the conscious awakening in fullness to the Love, Light and Life of God.

We do live in and have our very being in the Love, Light and Life of God. And strangely enough, we are not aware of this great truth because we do not consciously work for it, much less try to live in it and to live by it.

'The sublime vision of the Reality never comes through the avenue of the senses', which open outwardly in the objective world without; while the active, the creative principle, controlling worlds upon worlds, is purely subjective. This flame of life, harmoniously blending and holding together entirely disparate elements, can only be reached by a practical process of self-analysis whereby one may enter within himself, discarding one by one, the outer coverings until one shines forth fully alchemised in one's own luminosity and gains the perfection of the All-perfect.

The key to the great creative Word can only be had from a theocratic saint, well-versed in the science and art of soul. 'Knock and it shall be opened unto you', the strait gate leading to a life of perfection—the perfection that lies dormant in our very heart.

The greatness of a perfect Master cannot be judged on human level. One who can reveal the strands of life within, by opening the inner eye to see the glory of the heaven's holy light and unstop the inner ear to the divine music, alone is entitled to be called perfect, and the mission of a prefect Master is therefore to lead man to perfection.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

May :

1 Life is a gift, but living is an achievement.
2 He who knows others is clever; he who knows himself is enlightened.
3 The God who made the butterfly's wings has a right to ask that we should do small things in a great way.
4 Error is created, truth is eternal.
5 It is better to discover our own errors than those of others.
6 Blessed are they whose conduct is peaceful, honest and pure.
7 Blessed are they who earn their livelihood in a way that brings hurt or danger to no living thing.
8 No one can harm you except yourself.
9 Suffering purifies. And none was truly happy who did not purify himself.
10 Life's greatest treasure is the loving heart that is at peace with all.
11 Wilt thou be God? Conquer thyself.
12 Keep your mouth shut and you will be happy !
13 Love God, and in love find the fulfilment of your life!
14 Religion? Let us talk of it less, practise more !
15 Be humble and thy prayer will pierce through all the clouds and reach the throne of God.
16 God is one, God is love, God is unity.
17 The universe is temple of God, but without the Guru, darkness reigns supreme.
18 Devoted to his own duty, man attains the highest perfection.
19 Let not thy peace be disturbed even if thou art rediculed or illspoken by others.
20 One cannot comprehend Him through reason, even if one reasoned for ages.
21 Heaven is a state of one's spiritual being.
22 Take ye heed, watch and pray; for ye know not when the time is.
23 He who is earnest and meditative, obtains ample joy.
24 Can the blind lead blind? Shall they not both fall into the ditch?
25 As a grass blade, if badly grasped, cuts the arm, badly practised asceticism leads to hell.
26 Love is the only reality.
27 Blessed are the pure in heart, for they shall see God.
28 Be not afraid, only believe.
29 It is in self-surrender that we fortify ourselves.
30 Life is a perpetual struggle between good and evil.
31 Meditation is the way to self-knowledge.

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Sat Sandesh

the message of the Masters

June 1968

True Path

With folded hands, I pray : hear O Ocean of Mercy !
Grant me the gifts of compassion, humility, knowledge and happiness, in the company of saints.
Kabir, with thoughts fixed on Thy lotus feet prays,
O Guru ! tell me about the True Path of saints.

What should I ask of Thee for I feel greatly ashamed,
I commit sins of which Thou art a veritable witness ; how then can I please Thee ?
While I have all the faults in me, Thou are all goodness,
If I may forget Thee, I pray that Thou mayest not forget.

With all my faults, do not get angry with me, the Master doth forgive the lapses of his servant;
Forgetful Kabir is all tainted vile,
But the Master has a loving heart.

—Kabir

Sat sandesh

June 1968 *volume one number six*

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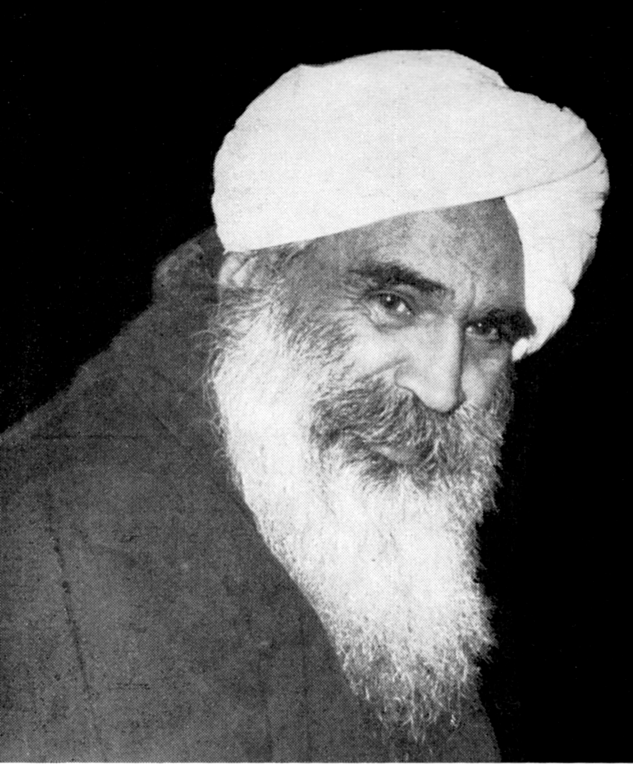
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THE MASTER SPEAKS

Let us reform ourselves

THE significance of Satsang has been explained on a number of occasions. This is a sacred place (Sawan Ashram) and must be taken as such. Whenever you visit a Gurudwara or a temple, you do so with a feeling of reverence. If you go there without such a feeling and keep thinking about worldly affairs, what will you gain ? The purpose of your coming here is love of God; His rememberance and communion with Him. Come here with a clean mind and pure heart, remembering the Lord. Then alone you will be able to derive full benefit from Satsang. The more attentive you are, the greater will be the benefit. Whatever you understand you must practise. Otherwise, the result is sorrow.

Swamiji Maharaj[1] has aptly explained the significance of Satsang. Kabir[2] in a couplet says : "The heart is somewhere else, but the body is with the saint. How can an unbleached cloth be dyed like this." If you just sit quietly and attentively, even if you are not able to follow the Satsang fully, you will derive some benefit. By thinking about mundane matters, you not only harm yourself, but also spoil the atmosphere for others. We

do not assemble here to make friends, but to establish true relationship—the relationship with God that does not break even after death. It cannot be snapped during one's lifetime. It is only because of our lack of understanding, false sense of ego and such other ideas that we are amidst this conflict. Where does this conflict lead us to ? To suffering.

There can be no (no ! no !!) salvation by visiting this place as a routine. The more you put your heart into the Satsang, the happier you will be. If you do this you will get something which is not available elsewhere. You have been asked to maintain a diary, but you remain adamant and do not do so. If we keep a diary regularly, we can become angels. We are not saints, but have come here to become one. This can happen only if we put our hearts to what we understand here.

"For years we have been having Satsang,
At least now leave old habits."
—*Swamiji*

If we do something for a number of days or months, it becomes a habit. Habit so formed should be unravelled. Bad habits—falsehood, deceit, enmity, intrigue, backbiting etc.—should be discarded. It is to shed these old habits that we come to Satsang. If that is not done and we make only a show of it, then, what is the point of coming to Satsang ?

We come to Satsang to form such habits and adopt such ideas as to forge a link with the truth (Sat), to give up negative ideas and to assimilate positive thoughts in our lives. The holy Quran says that even God does not care about a person who does not think of reforming himself. By reforming ourselves, we can change the whole world.

The worst of all the bad habits is to criticise others. One must observe non-injury (non-violence) even in thought. All religions are good, but the observance of non-violence is the highest. Forget the past and discard all bad habits. Otherwise, we will only harm ourselves and remain entangled in the whirlpool of births and deaths. Thus, saints lovingly exhort us to give up obstinacy now.

"How long are we going to deceive the Master ?
It is high time we get to know him."
—*Swamiji*

"Deceiving the Master" means that we think whatever we do (good or bad) is all right and that he is not watching us. But the Master-power is always within us and is watching all our actions. The Master is not an ordinary human being. The Master is a divine Power manifest on a human pole. That Power is always watching us, although physically he may not be seeing us. So, recognise the Master-power. The Master loves all, even those who may consider themselves as his enemies. He wishes everyone well. Even if someone threatens to kill, he will not wish ill of him. Why ? Because of the Master-power in him. If we recognise this Power in him, we must obey him, for he will never give us a bad advice.

Swamiji reminds us that Satsang is done by the Master, who is not an ordinary human being. Then who is a Guru (Master)? He is God Himself. You should come here in his remembrance and go out remembring Him. Adopt whatever things are helpful to reach Him and reject those which become obstacles. To reach God is not difficult, but difficult it is to become a man. Although we may appear to show great reverence and understanding, we consider ourselves to be wisest of all. That is why Swamiji Maharaj has said that we must leave our old habits.

Everyone judges things from his own

level. Unless you concede someone as your superior and obey him, you cannot get anything. Anyone who has not attained a higher level, will take you downward. He, who is at a higher level, will unite all. All human beings are liable to make mistakes. If someone commits a mistake, forgive and forget.

Kabir says that if someone considers the Master an ordinary human being, he will get the lowest birth. The manifest God-in-him is the Master. If you consider him a superior individual, you must listen to him. If you do not agree with him, he may not contest it and may say that he might have made a mistake. Even then, if he is blamed, it cannot result in happiness and will cause suffering. There is not an iota of doubt about it. The purpose of Satsang is to increase happiness within ourselves. When a soul gets a link with God, it will acquire all His virtues. The Master is full of compassion; ignores and washes our sins. For example, a mother lovingly cleans the dirt of her child before embracing him. She does not harm him. We come to Satsang to become saints. We can do so if we practise what we are able to grasp. Swamiji, thus, very lovingly explains that we are committing a blunder if we see the Master from our own levels.

"Do not take Guru to be merely a human being,
He is the essence of Lord."

—Swamiji

The question now is : Who is a Master? This is not a new question. Guru Nanak[3] was asked this question. He replied that the Word is the Guru (Master) and soul is the desciple. The Lord Himself is the Master and our souls are His disciples. Kabir also gave the same reply when he was put this question. When the soul establishes a contact with Him, it is free from transmigration. Then who is the Master? He is the human-pole on which the Light of God is manifest. He can show Light to others. That is the only proof of his being the Master. Christ has said : "I am the Light of the world, those who come to me shall never walk in darkness."

The Master's word is the real Master. Those who obey what he says, achieve salvation. He can give us some experience of Light. If this is done, then there is no scope for doubt. Swamiji says that the Master is the essence of God. That God-power, working through the Master, never dies.

"Make the mind understand somehow,
And contemplate on Him with loving confidence."

—Swamiji

Swamiji says that somehow we will have to understand that the Master where God-power is manifest can give us the experience of the power. This is the only touchstone to remove any doubt. Anyone can lecture, act and pose, but few can give the experience of Light within. Someone who can give this experience proves adequately that he has the divine Light in him. Then, whatever he says must be accepted. What he says is that we should have communion with God who is within us all and, therefore, we should love all. The mind may refuse to understand this, but you will have to make it understand.

So it is not difficult to find God; it is difficult to become a real man. Dr. Iqbal, the famous Urdu poet, once said that Moses went to Mount Tur in search of God, but he did not know that God Himself was in search of a real man. Baba Jaimal Singh Ji[4] found Huzur, my Master, in the Murree Hills of Punjab. Was there no one else for him to find in the whole of Punjab ? What I mean to stress is that mind will have to recognise the Master. Then only we will be able to obey him. Otherwise, we will remain entangled in a maze of doubts and the purpose of

human life and of coming to Satsang will not be achieved.

"He discourses with compassion and grace,
He is God personified."

—*Swamiji*

The Master's mission is to teach us with compassion and grace. All are the Lord's children. What is that Power which creates such compassion and love in him ? It is the God-power, which compels him to love all. He is love personified. He teaches love and spreads viberations of love. His words are meant for increasing love. Swamiji thus exhorts us to obey the Master. If we developed love of God, enabling us to see Him in all and all in Him, there is no reason for us to come to this world again and again. When we forget the Lord, our ego naturally gets bloated and we are caught up in our conflicts. The *Karmic* law is supreme—if you cause suffering, you will suffer; if you do violence, you will face violence and, similarly, if you usurp somebody's rights, your rights will be usurped. Thus, you will keep coming and going in this world. Hence the need to change ourselves. Saints always teach us with love, but, if necessary, they may punish also to reform us.

"The Master-power works on a human-pole,
He will liberate you anyway."

—*Swamiji*

Man is the teacher of man. The Master comes in a human form and becomes like us to teach us. He is a human being like us. God is hidden in us and is the source of our lives, but in him (Master) God is manifest. This is the only difference. Excuse me, old Masters cannot come back to guide us, although we can benefit by reading whatever they have said. The living Master, who has passed through life just like us, has the experience of life. He says he has done it and you can do it likewise by strictly following the principles. What are those principles ? These are : Truth and love of God. You should love all and ignore others' mistakes with love. Blood cannot be washed with blood, but it can be with the water of love.

"Serve and worship him. For he is not different from Guru Nanak."

—*Swamiji*

Keep ready to serve. What is service ? Obey his commandments and mould your lives according to his teachings. He says keep your lives clean and thoughts pure. Never think ill of anyone. Adopt truth. Love all for the Lord resides in all. We are fortunate to have this human life, and we should derive full benefit out of it by linking our souls with the Oversoul.

"He is Kabir, He is Satnam.
Know all the Masters as Him."

—*Swamiji*

The Master-power has been working on different human-poles. When one electric bulb is fused, another replaces it, but the power remains the same. Once Jews brought a sinner before Jesus Christ and asked him to punish the culprit. Christ agreed to do so and asked the people as to what was the normal punishment for such a crime. On being told that the accused should be stoned to death, he told the people that only those who have never committed such a sin should throw stones at the accused. No one came forward. Then Christ asked the accused to "sin no more." So, try to recognise the Master-power which never dies. "I shall never leave thee, nor foresake thee till the end of the world." Christ, the Master-power manifested in him said this and not the human pole of Jesus. The Master will explain with love, show sympathy and even at times shed tears, somehow to bring us on the right path. His aim is to ensure that we attain the Truth.

At least those who come to Satsang

and especially those who have been initiated by the Master should have love for others. Christ asked his followers to live with love so that others know that they were associated with him. If we are able to remove even one man's suffering by sweet words and sympathy, we have done a big service.

"You can achieve your goal only through him,
Cast away delusion and vanity."

—*Swamiji*

Swamiji now asks: What is your goal in life ? To find God. You can find God through right understanding. Your real friends are those by meeting whom ignorance can be removed. What is ignorance? God has made all of us alike. All are embodied souls. Soul is the essence of God. He is present in all. This realisation means removal of ignorance and to get the right perspective. So, he pulls you out of delusion. You cannot succeed in your mission without him. Your life's mission was to realise God and not to loose yourself in materialistic pursuits and struggles. We continue to sow new seeds of *karmas,* which we will have to reap. As you sow, so shall you reap.

Do away with false pride and self-veneration and keep your mission in view. By doing so, not only you, but the whole world can be happy. Thus, to find God is the real mission of our lives. Only God can fulfil this mission. Swamiji has stressed this point by saying that we should go and fulfil our own mission and not to get entangled in the material world. Think before acting whether your actions will result in happiness or suffering. It is very easy to increase pain, but difficult it is to remove it. Love alone can wipe out sorrow. There is no other remedy.

Dhritrashtra[5] once abused Arjun's[6] bow, for which the latter had high regard. Arjun stood up and aimed his arrow at Dhritrashtra. On Lord Krishna's intervention, Arjun said that he had taken a vow to kill anyone who abuses his bow. Lord Krishna then asked him whether dharma (duty) would cause happiness or sorrow. Happiness, Arjun replied. Lord Krishna then told Arjun to ponder over the obvious result of his intention to kill Dhritrashtra.

What is Dharma and what is its test? Both Viyas and Christ were asked these questions. The common theme of their replies is that we should treat others in a manner we ourselves like to be treated. We have to decide, therefore, whether our action will result in happiness or sorrow. Saints aim at increasing happiness. Obey them and you will reach the goal. Otherwise, you will go on groping in the dark as before.

A saint (Master) is a light-house of both the worlds. In association with him you can get communion with God —the real goal of life.

"Do not let go this opportunity,
There is none greater than him."

—*Swamiji*

We are very fortunate to have this human life. If we miss this opportunity (to realise God), who knows when this opportunity will come again. Engage yourself in activities which can be helpful to realise God. All other worldly activities which cause self-veneration, cleverness and sense of ego are useless. It is hard to find a man who aims at all-round unity. It is the saints' mission to unite all. If you are able to find such a saint, and you obey him, you can accomplish your mission.

"If you miss this opportunity to follow the Master now,
You will be deluded and remain entangled."

—*Swamiji*

Human life is a great boon. You have been able to find a Master. If you let go this opportunity and fail to take advantage of his association by not obeying him, by not shaping your lives according to his teachings, the obvious result will be the endless wheel of life. For, what you think so you become.

Bharat, after whom our country (India) has been named as Bharat, was a king who renounced the world and became a hermit, but he developed attachment for a deer. Consequently, he had to take birth as a deer. The Master's only concern is to see us all happy. He tries to set right our mistakes. His ideal is love for all.

"You will never find such a Master,
Understand this once for all."
—*Swamiji*

Why is Gurudom in disrepute today ? Modern Gurus are generally political at heart. They have an axe to grind—to make money and to get honour and respect. They are not concerned with the well-being of the people. Their object is to impress the people by their hypocrisy, deceit and falsehood. You may be taken in by these methods. On the contrary, the saint will talk to you frankly and lovingly and point out that you are making a mistake. He will make you see the difference between truth and falsehood. Such a Guru is a great blessing. Our soul was once separated from the Lord and to be reunited is the foremost mission of your lives.

"By endless reading of scriptures and singing of hyms,
Do not inflate your sense of ego."
—*Swamiji*

What are you proud of ? Is it because you sing well, or you can exhibit your knowledge; or you are a good orator ? These things lead you nowhere. Ravana[7] was said to be proficient in all the four Vedas and six Shastras. Still he is popularly shown with an ass's head. Why ? All his learning proved useless due to his wrong action.

Intellectual pursuits, cleverness and indulgence in tall talk is easy. It is difficult to control your senses, to rise above body consciousness, to keep thoughts pure and not to think ill of others. If we accomplish these things, it is not difficult to realise God.

Swamiji has been exhorting us for about 100 years now that we show only superficial respect for the Master instead of respecting his teachings, in which lies our salvation. Saints do not spare anyone, including themselves.

"It is this pride which has ruined our lives.
It is this pride which is harming us now."

Swamiji says that our ego makes us come to this world again and again. Do not follow your mind; follow your Master. This will bring you happiness.

"I am explaining to you fully, dear.
This carelessness is not good for you."
—*Swamiji*

Your carelessness in failing to change your old habits or reforming yourself is harmful to you.

"Make haste in discarding deceit.
Increase your sense of devotion.'
—*Swamiji*

Discard deceit. What is deceit? You say something and do something else. Only by doing away with hypocrisy can we increase our sense of devotion. Therefore, deceit and hypocrisy should go first. Then give up tall talk and inculcate humility. A person with such virtues will automatically get the Master's grace.

"Even now if the mind fails to understand.
Then, you suffer the consequences."
—*Swamiji*

If you refuse to listen, then what can be done. Even saints cannot help you. In that case, you will be miserable and unhappy.

"The Negative Power rules over you
And will not let your mind understand."
—*Swamiji*

The Negative Power will delude you. The compassionate Lord alone can save you from doubts and delusions.

"One thing is clear, brother,
That you are a man of no principle."
—*Swamiji*

You have no principle in life. What can be done to such a person ?

"If you keep the Master's association,
Perhaps your mind may gradually understand."

If your mind agrees, you go on making efforts to reform yourself. What is true will always remain true. Even if your vision is clouded, the Master's image will not be blackened. Try to understand gradually; do not despair. There is every hope that the delusion may ultimately disappear. To give up heart after making flimsy efforts is not the solution. The solution lies in reforming your inner self. Once you have satisfied yourself about the competence of the Master, then, you must persist in making efforts to understand. Do not listen to your mind, listen to the Master. This will make you understand.

"The Master has explained fully
That such souls will have to suffer."
—*Swamiji*

The human pole on which the God-power is manifest is called Radhaswami by Swamiji Maharaj. The Master explains that if you do not understand you will grope in the dark.

(English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi.)

The Master speaks: explanatory notes

1. *Swamiji*: (1818-1878): Swami Shiv Dayal Singh, the great saint of Agra, who revived the teachings of the Masters like Kabir and Nanak.
2. *Kabir*: (1440-1518): A well known Indian saint who practised and preached Surat Shabd Yoga.
3. *Nanak*: Guru Nanak (1469-1539): The founder of the Sikh religion.
4. *Baba Jaimal Singh*: (1838-1903): The Master of Hazur Sawan Singh Ji Maharaj. He was a disciple of Swami Shiv Dayal Singh Ji.
5. *Dhritrashtra*: King Dhritrashtra, father of *Kaurava* princes of the Mahabharata epic.
6. *Arjun*: One of the five Pandava princes to whom Lord Krishna gave out the divine discourse known as the Bhagwad Gita—the Song Celestial.
7. *Ravana*: King Ravana of the Ramayana epic.

Universal love

Beloved, let me not live longer without you;
My eyes do yearn for Sight.
My soul is thirsty for your Word.
O Master, do unite me at last with you.

Long a time I didn't know where to find you,
Behind the clouds, in the silence of a forest did I seek you,
And graciously was received then your sign.
Now I do know that you are in the all-embracing (universal) love.

But I am more unhappy than ever before
Since I do not find the key to love.
O love personified, I surrender myself to you.
Beloved Master, do teach me how to love.

You are love and do I want to find you, I myself have to become love.
Thus, I take pains to get ready to be received by you.
Let come down a ladder of love to me, O Master
And pull up my soul to you.

You say through universal love we might things realise.
In the perfection everything is one with you.
So do teach me to love you perfectly, O Lord
And to guide me back into the one mother's lap.

—Joachim Henke

The need for spirituality

Annemarie Ruthenberg

SPIRITUALITY, mostly confounded with intellectual thoughts or religious considerations, can only be had by a true living Master. It is the highest gift from one, who is competent to give it to his true devotees. And it is the only celestial gift, which we should strive for during this earthly life. If we don't gain it, this life is in vain.

Spirituality is self-knowledge and God-knowledge. Without spirituality, all wealth and riches of this world cannot help us. No one and nothing can give us the right knowledge of our soul and of God, if we don't seek and find the true Master (Satguru) who alone can instruct and initiate us into the science of the Beyond, and can contact our souls with the holy Light and the Sound-current of the Word.

The Master teaches us that spirituality is another name of Surat Shabd Yoga, that is, the reunion of the Surat—the individual consciousness or soul—with Shabd—the holy Sound-current or the Word. Spirituality lies and leads far beyond all creeds and religions. It does not depend on our blind personal religious faith or creed, for it is a science, as any other science, and gives with mathematical precision results which one may experience, if one follows the teachings and commandments of his true Master who shows him how to lead a true spiritual life.

No success or progress in this world can lead us nearer to God or can give us inner peace and salvation. Without leading a really spiritual life, a human being fails in the purpose of his earthly existence. We are not able to free ourselves from our karmic debts and the bondage of mind and matter, of world and senses. We must try to find the Master who alone can show us the way-out and can lead us to the path Godward. As long as we have not found him, our search for God remains on the plane of senses and our prayers remain only in our mind and intellect.

Spirituality is an actual practical experience of God and can, therefore, not be preached in churches or temples,, as the various religions have lost the basic original ideas in course of time and have become merely a code of social conduct or ethical principles. It also cannot be found in books. True religion or true spirituality means linking the soul with God within and the teachings of the true Master tell us that both—God and soul—reside in the same temple, the human body. But they are so apart from each other that they cannot come together as man is full of ego and his own will and, therefore,, he is not inclined to seek God and to act according to His Will. Most of the common religions teach that salvation will come after death. They do not know that salvation is unthinkable without spirituality. They take religious feelings for spirituality as they do not know that the latter is nothing of this world and is only to be had through a true living Master. Spirituality is also not be had through bodily exercises, as many persons would believe, for it is far beyond the body and the plane of senses. Striving for spirituality begins, therefore, with the search for the true Master, who alone can give it. Spirituality cannot be taught or learned but the true Master would bestow it on those who earnestly seek God-realisation. He

imparts his instructions to the spiritual aspirants and—at the time of initiation—he infects them with his life-impulse and makes manifest the holy Light within and the holy Sound-current audible, and then contacts the spirit of the disciple with the Master-soul or God-power in Himself.

Spirituality can only be caught up like an infection of a disease from the one, who is completely filled and infected with or embedded in it and is authorised to give it : the Master himself. He is the only veritable treasure-house of spirituality and contributes it to all those who earnestly search for it as it is the only way-out from their difficulties and the only path to their salvation and liberation.

Only the true Master, the Guru, who has come into the world with the divine commission to instruct and lead home the searching and erring human souls, can mediate spirituality. We must open our heart and soul widely to receive his celestial gift. He alone can open the 'door' to God of which Christ said:

> "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."
>
> *St. John, 10:9*

And he alone can again shut this door, if necessary.

Thus, we see, that the need for spirituality is the same as the need for finding a true Master as the one is unthinkable without the other. No one should believe that he might win spirituality without absolute obedience to his Master. It is quite useless to assure again and again: "Master, I love you," if one does not obey him on all points. Certainly, we may and must rely on and trust in his unending grace and compassion, but we can attract his grace only by complete humble self-surrender and devoted obedience. We have to tune our will to his Will, for then we shall draw his grace and pleasure in full measure and shall gain spirituality—God-knowledge—and salvation.

The Master says : "If you love me, keep my commandments."

The earnest seekers for spirituality must, therefore, try to act according to the Master's instructions. They are to keep to the purely vegetarian diet and to the seeing and hearing exercises as instructed by the Master. They have to maintain a diary about the time spent for their meditation and about the failures made in *ahimsa* (non-violence), truthfulness, chastity, love for all, diet and selfless service. This diary is to be sent to the Master for further guidance. The more the disciple tries to follow the Master's instructions, the more he will develop in true devotion to the Master. The disciple must learn to give up his own will—the will of his little ego—and to surrender himself completely to the Will of the Master. The more he succeeds in doing so the more he will develop right receptivity for the grace and the inner and outer help of his Master. The Master has so many ways to lead us and we should always strengthen our faith in him and should gather our full attention at the point behind and between the two eyebrows where he waits for meeting us every moment.

We can accept his grace and his inner directions and blessings only in the same measure as we develop our love for him and our inner devotion and receptivity. As long as our attention plays in the outer world, we cannot listen to the voice of the Master and cannot gain spirituality. But the more we succeed in contacting the holy Light and the Sound-current, the Word the more will grow our devotion, our love and receptivity and—not to forget—our deep thankfulness towards the beloved Master, who leads us back to our true Home in God.

> "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.
>
> I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."
>
> *St. John, 15 : 4,5*

My initiation

L. Gurney Parrott

CHRISTMAS Day, 1966. As I taxied across Bombay to receive initiation from the Master, dawn was breaking and high above the rose-pink flush of the approaching day, hung the morning star. Beneath it was a huge illumined Cross on some hidden building.

The star in the East—the Cross—the dawn! I was thrilled to the symbolism in the heavens. What matter if it was all purely coincidental? I chose to ignore the rational aspect and joyously accepted the spiritual significance of that marvellous morning sky as a most happy augury.

We assembled as before in two separate sessions of meditation, the first for Vision, the second for Sound. In his brief instructions, the Master told us that for "the peep within" the day before, it was the Master-power which gave us the experience and not our own efforts. This time, however, the Master-power would be withheld, and whatever we should receive would be according to each soul's receptivity and degree of spiritual attainment.

I must bear witness to the truth and it is only in this spirit that I record that once again I beheld the divine Light and heard the divine Sound.

"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," as the Master emphasises.

"The soul, as it rises above body-consciousness, shines forth in its pristine purity, comes into cosmic awareness, and feels, as it were, the efflorescence of the microcosm into macrocosm, which is called '*Dwa-janma'*, 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".

"The greatness of the Master lies not in his advising you how to say prayers or perform certain rites and rituals—any man can give lectures after a little training—but in the fact that he is able to give you a sitting in which your soul is first withdrawn from the outside and then raised above the senses; your inner eye is opened and you see the Light of God and your inner ear is opened and you hear the Voice of God; you testify yourself that it is so," as the Master says.

I will not try to convey the joyous thankfulness, the serenity and peace resulting from this profound experience which are with me still.

The Master, as usual, with his unerring feeling for the right phrase, said as I bade him farewell:—

"You have been given a talent. Go and use it!"

When I informed the Master that I was thinking of visiting India again in October

1967, he gave me a warm invitation to stay at the Ashram. This delighted me since the main reason for wishing to go to India was to be with him again, and the chance to watch him at work in his own surroundings in Delhi, apart from the spiritual benefits I should receive, was a fascinating prospect.

On Monday, October 30, I found my way to the Ashram, expecting to arrange for my visit on the following Friday as the Master, I understood, would not return from tour until Saturday or Sunday. As I entered the Ashram, however, to my surprise and delight the first person I saw was the Master crossing the verandah of his bungalow to meet me. He gave me a warm welcome, ushered me into a large reception room and ordered tea and fruit. He chatted with me for half an hour, answering my questions, then placed me in an inner room for meditation while he attended to other matters, yet he still found time to return at intervals to see how I was getting on. Such is his courtesy and attention to detail. He misses nothing in a day crammed with activity that would appal an ordinary man.

The day begins at 4 a.m. when the Ashram is aroused by a vigorously pounded gong for private meditation in one's room; then bath, and breakfast around 7 o'clock. Assembly in a large outbuilding for the Master's daily spiritual discourse at about 9.15.

There are no hymns, or prayers, or other rituals; but sometimes verses from the Holy Granth or from the writings of past saints may be intoned by a reciter and the Master will explain and interpret them. He sits on a raised dais. He speaks conversationally into microphones for amplifiers and tape recorders, without notes, straight from the heart; there is no rhetoric, no gesture, no hesitation, no ifs and buts, translating Hindi into English in places for the benefit of his foreign listeners, and always summarising at the end in English.

As the Master crosses to his bungalow afterwards he is besieged by eager throngs, and he stops time and again to answer their questions. It is fascinating to see how he turns his full concentrated attention upon each person to whom he speaks, using short, concise phrases, achieving the maximum effect with the minimum of words, precise, exact. He moves lightly and buoyantly and eventually regains the bungalow to find another expectant crowd patiently waiting in the verandah. To these he gives the same careful guidance. Then he enters the large reception room and finds there another group, including some foreigners. Another absorbing session in which he deals with the most abstruse general questions or personal difficulties of one kind or another without the least hesitation. Sometimes there is just silence, when his gaze seems to be scanning other worlds than this, but in which great spiritual power is absorbed by his audience.

One of the most interesting and curious things that more than one of us noticed was that away from the Master you think of several questions you will ask him, only to find later that either he answers them without having them put to him, or the answers come into one's own mind.

This sort of thing goes on almost all day. People filter in and out continually, or wait patiently outside the gate just to glimpse him, but invariably he goes out and gives them his blessing.

On Monday following the first Sunday of the month the Master holds an initiation service and on the November 5, I witnessed surely the most extraordinary and challenging ceremony in the world. Some 200 aspirants—the figure is a guess-assembled, sitting in the open from 7 to 9 a.m. in meditation, oblivious of their

(Continued on page 27)

How I found living Godman

Emil J. Christesen

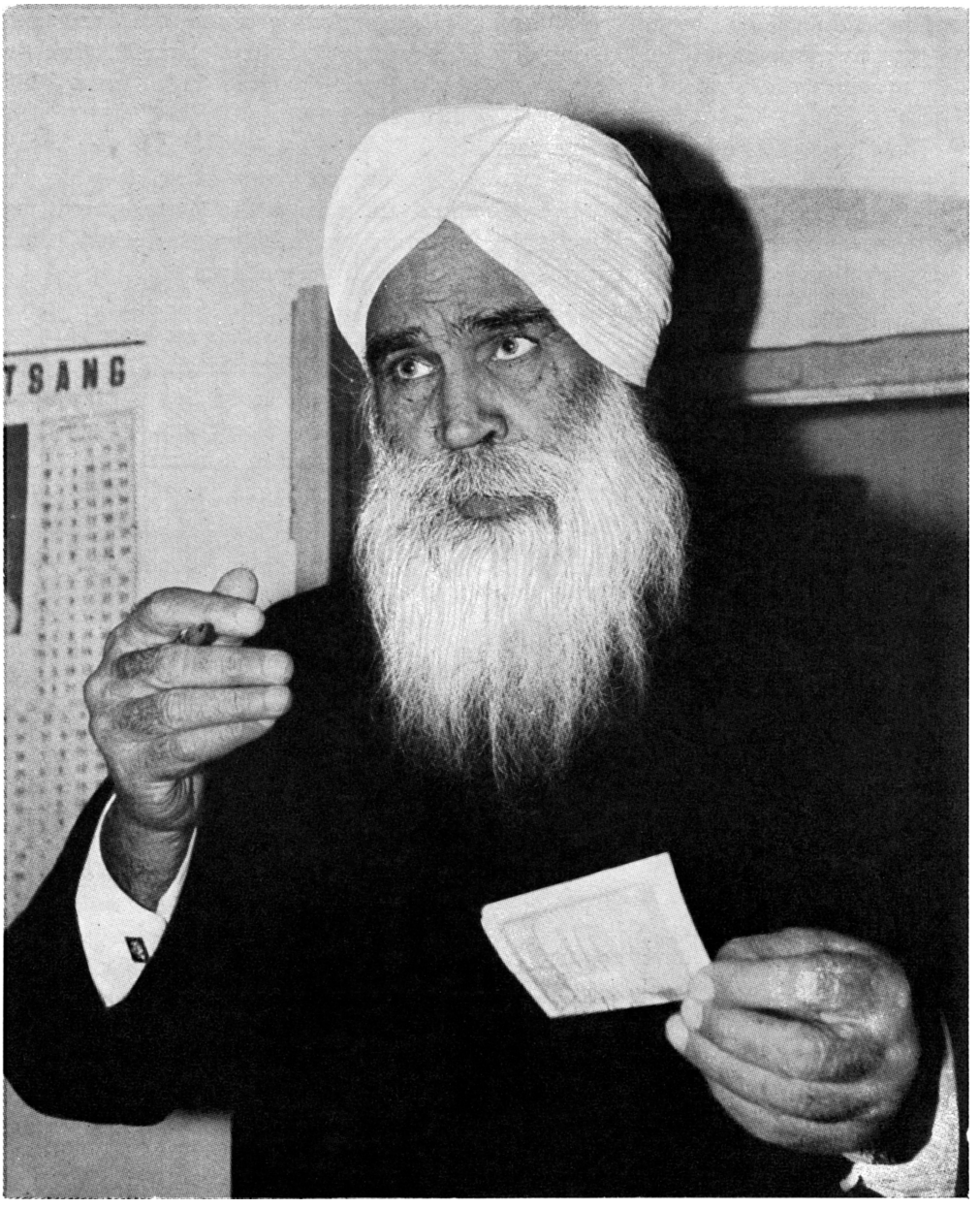
IN 1951, after years of sincere searching in various religions, scriptures and metaphysical teachings for the key to the Kingdom of God, I met Mr. T.S. Khanna, who told me of a living Master-saint in Delhi, known to tens of thousands as His Holiness Sant Kirpal Singh Ji Maharaj. Mr. Khanna, the great Master's general representative of Ruhani Satsang of America and Canada, had me listen to the tapes of Sant Kirpal Singh's discources, and loaned me "The Path of the Masters," by late Dr. Julian Johnson. While reading this book, my whole heart and soul was absorbed in its message, and the form of the Master (Kirpal Singh Ji Maharaj) appeared to me on six different occasions. When I wrote to the Master describing my visions, he told me it was he whom I sought!

Months later, in another vision during a long and deep meditation, I saw clearly a Great Being of Light, robed in white, with a snow-white beard, white turban, and carrying a cane (stick) which he waved to me as he ascended the golden stairs of a magnificent golden temple with eight to nine beautiful domes on each spire.

The beautiful temple was pearled with rubies, diamonds and gems not recognised here on earth. I again wrote to the great Master for clarification of my vision. He replied that Mr. Khanna had a photograph of his Master, Hazur Maharaj Baba Sawan Singh Ji, who left this physical plane (transition and spiritual ascension) in 1948, and that I should see it andthendecide whether this was the image that I saw. It certainly was! Later on I saw Hazur on many different occasions, but then he told me to seek and find the living Master in his physical body—Kirpal Singh Ji who lived in Delhi—and his center is called Sawan Ashram, Ruhani Satsang. Wonderful, tremendous! My heart, mind and soul were filled with rapture, my body felt as light as a feather. Again, my inner eye or single eye or third eye had seen the glory of God! Apparently, the great Hazur Maharaj Baba Sawan Singh Ji had manifested himself to this lowly creature in an effort to confirm my faith in the living Master-saint of my own time—Sant Satguru Kirpal Singh Ji—his chief disciple whom he had commissioned to carry on where he had left off.

This divine inner vision was quite new to me. I expected as a Christian to see Jesus. But not until I was initiated by Kirpal Singh Ji did I see Christ and he then told me to follow Kirpal Singh Ji who was the living Master of my time. So I followed and was blessed many times, without and within.

I had seen Christ in prayers before, but not in meditations until I was initiated! Christ then told me that He never revealed Himself to me in prayer. I then realised that we can see any Master we want in prayers if we are mentally determined to see him. Jesus said later, believe not every vision of Me, the devil disguises himself in my Light to deceive you! One can see how necessary it is to have the guidance and protection of the living Master Kirpal Singh Ji! Even as a true Christian believer of Jesus Christ's scrip-



The Master making a pointed inquiry from a disciple.

tures, particularly the 'Sermon on the Mount', and His physical presence here on earth, I fail to see Him at all now!

Friends, I love all Masters, all religions, all sacred scriptures and all places of worship. However, initiation by a living Master is a vital requirement leading all to the spiritual path within and back to the Father's House. I am what my Master is—he may be a Sikh, a Mohammedan, a Christian, a Jew or whatever he

may be. Thanks to the Supreme Father working through His human pole, Sant Satguru Kirpal Singh Ji, I am being guided on the golden road back to God.

I can say with deep conviction that only inner experience can reveal to man who is the Lord on earth and in heaven. And once you know it, do not relate it, because wolves in sheeps' clothing will try to lead you astray. Therefore, Master tells us not to relate our inner experiences to others.

Since I was initiated I have seen great Master Kirpal Singh Ji many times. In fact he caused me to avoid disaster several times. Once he told me to follow him to the Sylvan Theatre on the Washington, D.C. monument grounds. I did, and there I stayed for a while. I would otherwise have been involved in a great civil disturbance.

A disciple's job is to sleep on the Sun—the pillar of the Master's head, and progress inwardly on the other planes with his divine guidance.

This lowly one is so grateful to the beloved Sant Kirpal Singh Ji Maharaj, the custodian of the Holy Spirit, the sacred Naam, or the Word, and he is God on earth manifested in a human form. I say to everyone, find the living Master of your time.

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Surat Shabd Yoga-III

Kirpal Singh

THE Master is indeed the 'Intercessor' or 'Rasul' who moves between us and God, linking us to the holy Word; and without him there could be but little hope of salvation. No friendship could be greater than his friendship, no love truer than his love, no gift greater than his grace. Chance winds may blow others apart and death may come to part the most faithful lover : he alone is unfailing in life as well as in death.

Other gifts may decay and perish, but his gift, the gift of God's Word, is imperishable, indestructible, evershining, ever sweet, ever fresh, ever-new, a boon in life, a greater boon in death.

From where derives the Master this unique and superhuman power that makes him almost equal to God and in his disciples' eyes places him even above Him ? Can mortal flesh compete with the immortal, and the finite outdistance the Infinite ? This may well seem a paradox to the world but to those, who have crossed with opened eyes to the inner Kingdom, see in this no contradiction, only the mystery of God's greatness. The true Master is one who under instruction and guidance from his own teacher has learnt to analyse the soul from the body, has traversed the inner path to its very end and has beheld the source of all light and life and merged with the Nameless One. And merging with the Nameless One he becomes one with It, and one with all that is. On the human plane he may appear as limited as any of us, but on the spiritual he is limitless and infinite as God Himself.

* * *

There is an essential and invisible relationship between God and the Godman for he serves as a human pole at which God-power plays its part and helps in the regeneration of the *jivas*. It is needless to distinguish between the magnet and the the magnetised field and it is therefore said :

> Devotion to the Satguru is devotion to the Lord, Satguru secures salvation by giving contact with Naam (the God-power.)

Uncovetous of worldly riches, he may seem poor, but he is rich in God's infinitude; and once the mortal coils have been shuffled off, he is reabsorbed into the Still-Centre, subject to no limitations. What gives him his unique pre-eminence is precisely this spiritual at-one-ment with the Absolute, and to judge him on the human level is to fail to understand him. Rumi has well said, "Never take a Godman to be human; for though appearing so, he is yet much more." It is by virtue of the extra-human potential that he does become the Master : having merged into divine consciousness he, in his human state, becomes Its agent and speaks not in his individual capacity but as the mouthpiece of God :

> "His hand is the hand of God and the power of the Lord works through him."
>
> *—Maulana Rumi*

> "O my friend I speak nothing from myself, I only utter what the Beloved puts into my mouth."
>
> *—Guru Nanak*

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

—John, 8 : 28

The Master, being what he is, it is not surprising that he should be held so high. Being an instrument of the Divine, to praise him is only another way of praising God, and to extol him above God is not to set up an opposition between the finite and the Infinite but to assert that from the human stand-point the aspect of God which bends down towards man to raise him to Itself (i.e. the centripetal), is higher than that which merely allows him to run his ways in the world of relativity from birth to birth (i.e. the centrifugal) even though both at the supra-human level are seen to be one and indivisible.

A system in which the teacher is so central to every aspect of the student's outer and inner discipline and progress and without whose instruction and guidance nothing could be done, must lay great emphasis on the principle of Grace; and mystic literature is not wanting in stressing and underlining this aspect. But if from one angle it is the Master who bestows everything upon the disciple, it must not be forgotten that in doing this he is only repaying a debt he owes to his own guru for the gift he bestows is the gift he himself received when he was at the stage of a disciple; and so, he usually never claims anything for himself but attributes his power to the grace of his own teacher. Besides, from another angle everything is in the disciple himself and the Master does not add anything from outside. It is only when the gardener waters and tends the seed that it bursts into life, yet the secret of life is in the seed itself and the gardener can do no more than provide the conditions for its fructification. Such indeed is the function of the Guru. An ancient Indian parable vividly brings out this aspect of Master-disciple relationship. Once, it relates, a shepherd trapped a lion's cub and reared him up with the rest of his flock. The cub judging himself by those he saw around him, lived and moved like the sheep and lambs, content with the grass they nibbled and with the weak bleats they emitted. And so time sped on until another lion saw, one day, the growing cub grazing with the rest of the flock. He guessed what had happened and pitying the baby lion's plight, he fearlessly went up to him, drew him to the side of a quiet stream, made him behold his reflection and his own and turning back, let forth a mighty roar. The cub now understanding his true nature did likewise and his earstwhile companions fled before him. He was at last free to enjoy his rightful place and thence forward roamed about as a king of the forest.

The Master is indeed such a lion. He comes to stir up the soul from its slumber and presenting it a mirror makes it behold its own innate glory without his touch, it would continue anaesthetised, but were it not itself of the essence of life, nothing could raise it to spiritual consciousness. The guru is but a lighted candle that lights the unlit fellows. The fuel is there, the wick there, he only gives the gift of flame without any loss to himself. Like touches like, and the spark passes, and that which lay dark is illumined and that which was dead springs into life. And as with the lighted candle, its privilege lies not in its being an individual candle, but in its being the seat of unindividual flame that is neither of this candle nor of that but of the very essence of all fire. So too with the true Master : he is a Master not by virtue of his being individual Master like any one else, but he is a Master carrying in him the universal light of God. Again, just as a candle that is still burning alone can light other candles—not one that is already burnt out—so only a living Master can give the quickening touch that is needed, not one who has already departed from this world. Those that are

gone were great indeed and worthy of all respect, but they were pre-eminently for their own time, and the task they accomplished for those around them, must, for us, be performed by one who lives and moves in our midst. Their memory is a sacred treasure, a perennial source of inspiration, but the one thing it teaches is to seek for ourselves in the world of the living that which they themselves were. Only the kiss of a living Prince (Master) could bring the slumbering Princess (soul) back to life and only the touch of a breathing beauty could restore the beast to his native pristine glory.

Where the guidance of a competent living Master is such a prime necessity the task of finding and recognising such a genuine soul assumes paramount importance. There is no dearth of false prophets and of wolves in sheeps' garb. The very term Satguru, or the Master, implies the existence of its opposite, and it is the false that meet our gaze at every turn. However difficult it may be to find a Godman (for such beings are rare, unobtrusive in their humility and reluctant to declare themselves by spectacular miracles or court the public limelight) it is nevertheless not impossible to single him from the rest. He is a living embodiment of what he teaches, and though appearing poor, he is rich in his poverty: "We may seem beggars, but our actions are more than royal." (Shams-e-Tabrez). He is unattached to worldly objects and is never covetous. He gives his teachings and instructions as a free gift of nature never seeking anything in return, maintaining himself by his own labours and never living on the offerings of others:

"Bow not before one who calls himself a Master yet lives on the charity of others.

He alone is of the true path who earns his own livelihood and befriends the needy."

—*Gurbani*

Further, a genuine master-spirit never sets up any contradictions in our minds: all the distinctions between faith and faith, creed and creed, vanish at his touch; and the unity of inner experience embodied in the various scriptures stands clearly revealed: "It is only the jeweller's eye that at a glance can tell the ruby." (Nand Lal). The one recurrent theme of such a Master's teaching is that in spite of all the outward distinctions that confuse and confound us, the inner spiritual essence of all religious teachings is the same. Hence they come not to propagate new creeds or dogmas but to 'fulfil' the existing 'Law': "O Nanak, know him to be a perfect Master who unites all in the fold."

If he tries to convert, it is not the outward name and form that he seeks, but the baptism of the spirit within. For him the inner life is a science that is open to men of all creeds and nations; and whosoever shall take up its discipline, to him shall all things be added.

Thus it is the inner message that is ever paramount in the teachings of a real Master. He can best interpret the true import of the scriptures but he speaks not as one who is learned in such matters but as one who has himself experienced what such writings record. He may use the scriptures to convince his listeners that what he teaches is the most ancient truth, yet he himself is never subject to them and his message moves above the merely intellectual level; it is inspired by the vividness and intensity of direct first-hand experience. "How can we agree," said Kabir to the theoretical pandits, "when I speak from inner experience and you only from bookish learning." He makes the seeker turn always inwards telling him of the rich treasures within:

"Dost thou reckon thyself a puny form,

When within thee the universe is folded.

—Ali

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

—St. Luke 17:20-21

And inviting and persuading him to undertake the discipline that unlocks this treasure:

"Cleanse thou the rheum from thy head and breathe the light of God instead."

—Maulana Rumi

And this discipline, if he be indeed a perfect teacher, will focus itself not on *hatha-yoga* or other such extreme practices, but on transcendental hearing and seeing accompanied by a steady outer purification of one's thoughts and deeds by means of moderation and introspective self-criticism rather than torture, austerity or asceticism. But the most important and least fallible sign of the satguru is that his teachings will, not only be always centered on this inner science, but, at the time of initiation, he will be able to give the disciple a definite experience—be it ever so rudimentary—of the light and sound within, and when the disciple has learnt to rise above body consciousness, his radiant form will appear unsought to guide him inwards in the long journey.

"The wondrous and luminous form of the Master only a true Master can make manifest to the spirit."

—Guru Nanak

He is a guru invain who cannot turn the darkness (gu) into light (ruh). And Nanak has said, "I will not take my Master at his word until I see with mine own eyes." If he is a genuine teacher, he will never promise salvation that comes only after death. Accordingly, to him it is always a matter of now and here. One who has not attained liberation in life, cannot hope to achieve it in death; and Jesus always urged his disciples to master the art of dying daily (physical transcension) after his own fashion. He will further maintain that spirituality is a science, *albeit* a subjective one, and that every individual can and must verify its truth in the laboratory of his own body provided he can create the requisite condition; one-pointed-concentration. Life is one continuous process that knows no end, though it may assume different aspects at different levels of existence. As one passes helplessly from one plane to another, he is supposed to have died at and for the plane quitted by the soul for we have yet no knowledge and much less experience of the life at the other planes where one is led to by the propelling force of karmic vibrations. It is from this bondage and forced incomings and outgoings that the Master prepares the way to liberation in this very life by contacting a *jiva* with the eternal life-lines pervading, endlessly, the creation, and gives one an actual foretaste of the higher spiritual regions, provided one is prepared to forsake the flesh for the spirit. Learn how to die that you may begin to live, exhorted the Master Christian.

Blessed is the man who daily prepares himself to die.

In whom the eternal word speaks are delivered from uncertainty and it is indeed the Master's job to make the eternal Word audible in man.

"O Nanak ! snap all the ties of the world,
Serve the true Master and He shall bestow on thee true riches."

He who has such a teacher is blessed indeed, for he has verily made friends

with God himself and found a companion who shall not forsake him even to the end of the earth, in this life or after death, and who shall not cease to guide him until he reaches his final destination and becomes as great and infinite as himself.

Whatever one's problems, there is peace and solace in his company, and association with him gives strength and stimulates inner effort : hence the pressing need for satsang (association with the true one) for those who have not yet learnt to commune with him on the inner planes.

A seeker must certainly be critical and discriminating in his search for a perfect Master, but having succeeded in finding one (and he who is a genuine seeker will never fail, such is the Divine decree), what will be the nature of his relationship to him? Will he continue to be critical of what he is told and observes? Will he continue to test every act of his teacher with the microscope of his discrimination? To maintain such an attitude even after having initially ascertained the genuineness of the perfect One is to fail to appreciate his greatness and to rightly respond to it. To meet such a soul is to meet one infinitely greater than oneself, and to know him to be one with God is to be humbled and full of awe. To judge him by one's limited faculties is to attempt to hold the ocean in a test-tube for he is moved by reasons that we can never comprehend.

He who can appreciate the blessing of being taken into the fold of the Sat-guru, the *murshid-e-kamil,* will forever sing of his grace, beauty and perfect love :

"If the beautiful One were to take my wandering soul under his wing, I would sacrifice all empires for the lovely mole on his face."

—Hafiz

He will never question the actions of his Master even if he fails to understand them for he knows that even :

"If Khizr did wreck the vessel on the sea
Yet in this wrong there are thousand rights."

—Maulana Rumi

He will have to develop the faith of a child who having trusted himself to a loving hand moves as directed never questioning anything :

"...whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."

—Luke, 18 : 17

"Even if he asks thee to dye the seat of worship with wine be not scandalised but do it.
For he who is thy guide knows well the journey and its stages."

—Maulana Rumi

The cryptic words of the Godman very often baffle human understanding. His behests, at times, may apparently sound contrary to the scriptural texts or ethical injunctions, but in reality they are not. One should follow the same in full faith, and in due time their true significance will be revealed.

"And like the child's will be his love, full of humility and simplicity. The purity of its flame alone shall burn away the dross of the world :"

"Kindle the fire of love and burn all things, Then set thy foot unto the land of the lovers."

—Baha u'llah

Weld into one the vessel now fragmented into a thousand parts that it may be fit to contain the light of God. It is the link between the seeker and the Absolute. How can one love the Nameless and Formless,

but through him who is His true embodiment, for as the Lord revealed to Mohammed :

"I dwell neither high nor low, neither in the sky nor on the earth, nor even in paradise. O beloved ! believe me, strange as it may seem, I dwell in the heart of the faithful and it is there that I may be found."

—Maulana Rumi

On this mystic path reasoning is also the help but reasoning also the hindrance. Love alone can bridge the gulf, span the chasm, and knit the finite to the Infinite, the mortal to the Immortal, the relative to the Absolute. Such love is not of this world or of this flesh. It is the call of soul to soul, of like to like, the purgatory and the paradise. Who shall describe its ecstacy:

"A million speak of love yet how few know,
True love is not to lose remembrance even for an instant."

—Kabir

Indeed it is this quality of ceaseless remembrance that is of the essence of love. And he who remembers in such fashion must needs to live in perpetual remembrance of his Beloved's commandments and in perpetual obedience. Such love burns in its fire the dross of the ego; the little self is forgotten and lover surrenders his individuality at the altar of his Beloved:

"If thou wouldst journey of the road of love
First learn to humble thyself unto dust."

—Ansari of Herat

"Love grows not on the field and is sold not in the market ;
Whoso would have, whether king or beggar, must pay with his life.
Carry your head upon your palm as offering,
If you would step into the Wonderland of love."

—Kabir

But such self-surrender is only a prelude to the inheriting of a larger and purer self than we otherwise know, for such is the potency of its magic that whosoever shall knock at its door shall be transformed into its own colour :

"A lover becomes the Beloved—such is the alchemy of his love :
God Himself is jealous of such a Beloved."

—Dadu

It is of such a love that Lord Krishna spoke in the Gita and of such a love that St. Paul preached to his listeners :

"I am crucified with Christ : nevertheless I live : yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me."

—Galatians 2 : 20

It is this that the Sufis describe when they speak of *fana-fil-sheikh* (annihilation in the Master)—the vast expanse of myself is so filled to overflowing with the fragrance of the Lord, that the very thought of myself has completely vanished. It is of this that the Christian mystics declare when they stress the necessity of 'death-in Christ'. Without such self-surrender, learning itself can be of little avail.

"The world is lost in reading scripture, yet never comes at knowledge,
But one who knows a jot of love, to him all is revealed."

—Kabir

Such love alone is the key to the inner kingdom :

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

—Epistle of John 4 : 8

"The secret of God's mysteries is love."

—Maulana Rumi

"Verily, verily I say unto thee that they that have loved have reached the Lord."

—Gobind Singh

Love is the essence of both God and soul,

"We love Him because He first loved us."

—Epistle of John 4 : 19

This relationship of love between the Satguru and his *shishya,* the Godman and his disciple, covers many phases and many developments. It begins with respect for one more knowing than oneself. As the disciple begins to appreciate the Master's disinterested solicitude for his welfare and progress, his feelings begin to soften with the dew of love and he begins to develop faith, obedience and reverence. With greater obedience and faith comes greater effort, and with greater efforts greater affection from the Master. Effort and grace go cheek by jowl and each in turn helps in the development of the other. Like the mother's love for her children is the divine shepherd's for his flock. It does not discriminate between the deserving and the underserving but like the mother, the depths and treasures of his love are unlocked only to those that respond and return his love.

With this greater effort and the greater grace from the Master, the disciple makes greater headway in the inner Sadhnas leading finally to complete transcendence of bodily consciousness. When this transcendence has been achieved, he beholds his guru waiting, in his radiant form to receive and guide his spirit, on the inner planes. Now for the first time he beholds him in his true glory, and realises the unfathomable dimensions of his greatness. Henceforth he knows him to be more than human and his heart overflows with songs of praise and humble devotion. And the higher he reaches in his spiritual journey, the more insistent is he in his praise; for the more intensely he realises that he whom he once took to be a friend but God Himself come down to raise him to Himself. This bond of love, with its modulations and developments, becomes the mirror of his inward progress, moving, as it does, from the finite to the Infinite.

At its initial phases it may find analogies in earthly love, that between the parent and the child, between friend and friend, between lover and beloved, between teacher and pupil, but once it has reached the point where the disciple discovers his teacher in his luminous glory within himself, all analogies are shattered and all comparisons for ever left behind all that remains is a gesture, and then silence :

"Let us write some other way
Love's secrets—better so.
Leave blood and noise and all of these
And speak no more of Shams-e-Tabrez."

—Maulana Rumi

(Extracts from "The Crown of Life"

—Concluded.)

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q.—*Will you please explain: Mark 7:14-16, "And when he had called all the people unto Him he said unto them, hearken unto me everyone of you and understand : There is nothing from without a man, that entering into him can defile him but the things which come out of him, these are they that defile the man. If any man have ears to hear, let him hear." He did not forbid the eating of meat.*

A.—I am afraid we do a great injustice to the World Teachers, by taking isolated sentences and things in fragments rather than taking an over-all and integrated view of their teachings. If we study the scriptures carefully we find that the word 'meats' as used in the Gospels stands for 'foods' or 'meals'. It is not 'meats' alone that purge out of the body, but the refuge of all the foods that we take. The beautiful teachings of Jesus were for all the mankind and not for meat-eating people alone.

Now refer to Matt. 15:11-20, wherein these very words are repeated. These words have no reference to meats etc. On the contrary, they refer to defilement by eating with 'unwashen hands' before taking meals.

In Hos. 6:6 as well, it is stated :

> I desired mercy and not 'sacrifice' and the knowledge of God more than 'burnt offerings'.

In Essene Gospel of St. John, Ch. XXII, we have the words of God Himself :

> Behold, I have given you every herb upon the face of all the earth and every tree, in which is the fruit of a tree-yielding seed : to you it shall be for meat.

Q.—*We have been taught in our Satsang that all thoughts that enter the mind during meditation register on the astral and take the form of karma for us. Would you please comment on this ?*

A.—The thoughts continue feeding the mind and register impressions in the *Chitta*—the sub-conscious reservoir of the mind, and serve as seed *karma* to fructify at a later stage. However the thoughts entering the mind during meditations become more potent to bear fruit at the earliest opportunity, and as such are considered more violently harmful than those entering the mind in the normal waking hours. It should be attributed to the inner concentration during meditations when the mind becomes comparatively more sharp and one pointed. The listening to the holy Sound current as coming from the right side with rapturous attention and absorption herein burns away these seeds of *karmas* and render them infructious to bear fruit.

Q.—*In the meditation I hear the sound of crickets and the noises one associates with outdoor. What is happening ?*

A.—The sound of crickets is the lowest sound and outer noise heard by you shows that you fail to attune yourself completely to the Sound current. You should not apprehend any untoward happening as these are the entanglements of your own mind which creates similar thoughts for diverting your attention from inside.

Q.—*If one is working on a creative project like painting, can we ask for help and inspiration from the Master?*

A.—The child disciple is ever prayerful for the accomplishment of his or her projects. There is no harm in doing so provided it is undertaken in a sense of detachment and for the sake of discharging your legitimate duties. For more clarification a reference is invited to the book "Prayer—Its Nature and Technique."

Q.—*Can a sinner like myself attain to God-hood in this very lifetime ?*

A.—Yes, you can attain God-hood during this lifetime provided you work for it strictly according to the behests of the Master. Let his words abide in you and you abide in him. You have been granted the sacred boon of the holy initiation which is a valid visa on to the *Sachkhand* and it is your earnest effort and steadfastness which would bless you with fruition of your wish in due course.

Q.—*Since a deep purple colour is identified with one of the divisions of the Astral plane, when one sees this colour in meditation, can one assume that one has reached that plane in meditation ?*

A.—The manifestation of the Holy Light within in varying shades does not necessarily mean that one has reached a particular plane as it is just a reflection of those regions which are made manifest at the initial stage. It may at best indicate the inner spiritual background of the aspirant which follows one like 'trailing clouds of glory from God which is our Home.'

Q.—*Is it alright if I experience visual inner glimpses while sitting in Bhajan?*

A.—One thing should be done at a time. You should try to absorb your attention completely either in the divine Light by looking into its middle or listening to the holy Sound current as coming from the right side with rapturous attention. If you do both the practices together, attention will be divided.

Q.—*Once while sitting in Bhajan, I had a vision of your Radiant Form which changed into countless other Masters' Forms and back again. Devotees were clustered around the Master. All these appeared near but far away. I could not get free from my bundage to join this Holy company, I wanted too. I felt sad and inner bliss at the same time.*

A.—Such like rare visions denote his gracious love and protection being extended to you. Moreover, it goes to show that the Master-Power working at the human pole of the living Master also worked at the poles of Others. He is one in all and all are one in him. You are advised to resort to the repetition of the charged Names during such revelations, when inner manifestations will become more stable with the grace of the Master. The serene bliss derived from this divine manifestation is auspicious and should be assimilated gratefully.

Q.—*What is Science of the Soul ?*

A.—There is one God, and only one was to Him, and for this we employ a complete and definite Science, oldest of the oldest, most ancient and natural, which is the practical side of all religions of the world as borne

out by all the scriptures. The subtlest of all sciences is called *Para Vidya,* which has a practical aspect and is the 'Way back to God during life-time'. Now-a-days this Science is called *Sant Mat.* It is true nobody can know God. Past Masters cannot help, as man needs a living Godman to understand things which one cannot follow by mere theory. Therefore, a living Master is necessary to gain the practical side of this Science. Unless the experience of past Masters becomes our own experience, we get nowhere. The fact of the matter is that God-power works on a chosen human pole. A living Master is therefore God plus man, Godman i.e. the Mouthpiece of God. *Guru,* little often used, is a corresponding word in Sanskrit language. A *Guru* is one who can remove the dark veil within and show us the real Light of God.

Q.—*What part does intellect play on the path?*

A.—Very little, where the practical side is concerned. But this does not mean that intellect is harmful to spirituality. If an intellectual man comes on this path and really gives himself up to the Master's will, and does what he is told, then there is no better disciple for this path then he, for there he has an advantage over an ordinary practical man. And that advantage is he will be able to give out the Truth to others in many ways in a language made with well thought out words that will convince the intellectualists more easily than simple words uttered by a mere practical man.

Q.—*Did Lord Buddha practise or prescribe the same path of the Masters as is being revived by Sant Mat?*

A.—The Masters generally divide their disciples into two categories: (i) the ordinary disciples or novices who are yet in the making stage and require a lot of discipline—to them are given disciplinary *sadhans* or practices—and (ii) disciples with some groundings as a result of disciplines practised in the past—may be in the previous births. The latter constitute the inner corps of their following. They are the chosen ones, or the elect, fit for a higher part of the Masters' teachings. It was to the disciples of this calibre that Buddha gave the practice of Light and Sound principle as taught by the Masters. To this chosen class belonged *Boddhisatvas, Mahasatvas* and *Arhats* like Mahakashyapa, Sariputra, Sammantbhadra, Metaluniputra, Mandgalyayana, Akshobya, Vejuria, Maitraya, Avolokiteshvra, Ananda and the like, all of whom attained 'Diamond Samadhi' of transcendental hearing, listening to the 'Sound of Intrinsic Dharma' resembling the roar of a lion etc.

Please refer to the book *"Naam or Word"* for more details.

Q.—*Can we penetrate into the Beyond by intellect?*

A.—No. Intellect is just one of the faculties of mind, to wit, reasoning. The intellect is earth-bound and so is reasoning based on intellect.

"How can the less the greater comprehend or finite reason reach Infinity?
For what would fathom God were more than He."

The scriptures tell us in no ambiguous terms that one cannot experience the self unless the senses are subdued, the mind is disciplined and the intellect is transcended.

Q.—*Are all initiates related spiritually?*

A.—Yes, more than blood relatives, as they are destined to reach their True Home to meet there in due course, where all will become one with the primordial Source. This is true relationship which never breaks.

My initiation

(*Continued from page 13*)

surroundings. Just to see them was in itself an object-lesson in spirituality and where else in the world could one see anything like it?

At 9.15 they sat in the barn, men on one side, women on the other. The Master entered without the least formality and took his seat and briefly told them what he wished them to do, viz, to sit quitely and reposefully, turning their thoughts inwards while fixing the inner gaze at a point between the two eyebrows —the seat of the soul—forgetting their bodies and the outside world. The meditation ended, the Master asked first the men and afterwards the women who had experienced nothing to stand up. About a dozen did so. They were told to wait outside for another session or sessions until they did, for no one is sent empty away. There are five degrees of spiritual experience, corresponding to the five inner spiritual planes, and each is represented by a certain symbol which is seen by the inner spiritual faculty. The Master then asked those who had seen the symbols he described to stand up, starting with the highest level. About six men stood up, and were noted down, and so on down to the lowest in increasing numbers, the majority, naturally, being in the first category.

Apart from the impossibility of deceiving the Master, who can see at a glance the spiritual level of any person, these grades relate to a state of *being*, of consciousness, not of belief or intellect, and therefore cannot be imitated or assumed. Afterwards a second meditation for the Sound, and the same modus operandi.

The happiness and peace that pervade such a place as this Ashram—a school of spirituality—my pen has no power to describe.

Here is a Master demonstrating in actual practice to hundreds of people the truths in the sacred scriptures of the world. The records of past Masters and saints which hitherto had seemed rather abstract, obscured by centuries of ignorance, rather irrelevant in this modern scientific age, spring to life and take on meaning. He clarifies the theory of spirituality and then has the competence to impart it in actual experience. Is this not indeed a stupendous, challenging fact to those who deny religion and have no respect for these great sons of God?

One personal note before I close this. The Master, I have said, misses nothing. Calm and unflurried, supremely in command without commanding, he gets through a tremendous amount of work in a very long day, even inspecting household accounts brought to him every evening.

One morning, fearing to be late for my meeting with the Master, I went to him without having had breakfast. His very first words were: "Have you eaten?" On my admission that I had not, he said: "That is not good; you must eat!" But he did not stop at a merely polite enquiry, but straight away ordered coffee and fruit to be brought to me, and how thankful I was to get it for I was ravenously hungry!

Such is his care for his children's comfort and well-being, his attention to detail, but most of all is the subtle spiritual power he emanates. Is it any wonder that he is loved and worshipped?

From the editor's desk

By hearing ye shall hear, and shall not understand;
and seeing ye shall see, and shall not perceive.
Matt. 13:14

THE sole aim and purpose of Satsang is transformation, a change from one form to another. As at present all of us are of the world and for the world. We are worldly wise to the extreme. We have taken the world and all that is of the world as the be-all and end-all of human existence. We live and die for the world. All the time we think in terms of the world so much so that the world has come to occupy a foremost place in our heart.

'As we think so we become' is a common adage. One who constantly thinks of the world cannot but be wordly. In spite of being wordly we never had an opportunity to pause and think what this world is? The world is not constantly static. It is ever in a state of perpetual flux. Are not heaven and earth in constant motion? Matter is changing from moment to moment, and so do all the material things. In the midst of the changing panorama of material life, we yet live unchanged as ever before. The flame of life continues to shine in us through all the viccissitudes that come and go for nothing on earth is stable.

The 'Light of Life' is the eternal axis round which everything else revolves. It is the axle of the wheel. The spokes and the discs around, constituting the wheel, remain in shape and work well because of the axle. All the rhythmic motion of the wheel depends on the soundness of the centre, the still centre which is the source of all activity. A skilled wheel-wright therefore pays all his attention to make the centre healthily strong so as to ensure the working of the wheel smooth in spite of the uneven surface of the road on which it has to run.

The life in the world is not a bed of roses. It is strewn all over with thorns and thistles which one cannot avoid with all his wits about him. One may, however, put on strong and sturdy boots to escape the pricks, if he so chooses.

Satsang provides us with a safety-valve whereby we can walk rough-shod over the ups and downs of life on the earth plane. 'Sat' is eternally the same. It is the very centre of our being and the soul of our soul. If one could get any the nearer to the centre, one can ever bask in the glorious sunshine of God.

We have for quite a long time been attending to discourses and Satsangs. It would certainly pay us if we could occasionally make a halt and survey what distance we have traversed on the path Godwards and to what extent we have benefitted. If we fail to find any appreciable change in us, the fault is ours and not of Satsang, for we have not tried to follow what we heard and much less put it into actual practice. We have, therefore, 'to be the doers of the Word and not the hearers alone', for then alone we will be completely changed and transformed from the life of the flesh to the life of the spirit and walk not in darkness but in the Light of God.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

June :

1 Never lose faith in life. It is a gift from the All-Blessed One to be used in His service.
2 Verily no one becomes a yogi without renouncing desire for the fruit of action.
3 Lead me from the unreal to the real.
4 That which is born of the flesh is flesh and that which is born of the spirit is spirit.
5 The reborn soul is as the eye which, having gazed into the sun thence—sees the sun in everything.
6 Desirelessness is said to be the highest good. Blessed is he who has no desire.
7 The Kingdom of God cometh not with observation.
8 When harmony is established, the self is said to be born, that is, the immortal spirit which had formerly been hidden manifests itself.
9 Religion itself has a double direction, towards the timeless in adoration, towards the temporal in service.
10 The spirit generated by truth is stronger than the force of circumstances.
11 If there is a God, we must see Him; if there is a soul, we must perceive it.
12 From the passions of mankind there pour into the world streams of living death.
13 We must feel ourselves too great, and to be born for greater things than to be bondmen of our bodies.
14 Morals are no human conventions, but are based on the soundest and most far reaching vision of the sages.
15 A really self-restrained person grows every day from strength to strength.
16 God is love, our soul is love and way back to God can be achieved through love.
17 The hand that made us is divine.
18 Beware that you do not lose the substance by grasping at the shadow.
19 Even God cannot change the past.
20 Truth sits upon the lips of dying men.
21 Only two kinds of people are happy and free from tension, the utter fool and the one who has surpassed himself, gone beyond his mind, and attained the state of wisdom.
22 Thou hast created us for Thyself, and our heart is not quite until it rests in Thee.
23 Hear the other side.
24 Love and do what you will.
25 Our life is what our thoughts make it.
26 Eyes are the windows of soul.
27 Hope is a good breakfast, but it is a bad supper.
28 All colours will agree in the dark.
29 In charity there is no excess.
30 To choose time is to save time.

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Sat Sandesh

the message of the Masters

July 1968

O Beloved Sawan

Thy sight, O Sawan, gives light to the eyes,
Thy love takes the soul through space immeasurable,
Thy memory, O Beloved, remains fresh with us all the time.

The entire nature, with Suns and Moons, is envious of Thee.
All the flowers and buds and the cypresses tall
rival Thee, in vain.
Beautiful is Thy form,
revishingly enchanting is Thy sweet smile.

Thou art a sure guide to all on the Path of Salvation,
Thou art a fountainhead of bubbling love for all and sundry;
The words of wisdom, chase away pain and affliction,
Those who take Thy name get absorbed in ecstasy divine.

Thou art an endless ocean of beauty and grace, O Master.
Thou art an ever-expanding flood of Light, O Lord
Thou art Light embodied for all in the sea of life,
Thou art the lighted Lamp unto our feet, here and hereafter.

Thou art a living embodiment of compassion, beauty and grace.
Thy light steps are faster than sound and light
Even the grandeur itself bows low before Thee.

The Grace of Thy face puts the blooming rose garden to shame,
A Beloved with all humility,
Thou hast a dignity that is life inspiring
Every act of Thine enlivens the soul and enriches the heart.

(Continued on insideback cover)

Sat sandesh



July 1968 *volume one number seven*

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The Master's message

Dear Ones,

I convey my love and best wishes to each one of you on this auspicious birth anniversary of Hazur Maharaj Baba Sawan Singh Ji.

You are fortunate to have man-body which is the highest in all creation. I wish you all to live a life worth living—the life in the Spirit. Master used to say that there is little use of talking-about or writing about it—words without actions are empty and futile. One should learn to live such a life in true sense of the word.

It is not what we say that matters. It is what we are and how we live. Let the words and thoughts we have read so far become a part and parcel of our whole being. He enjoined we should live up to them from day to day. What we have lived in our lives goes along with us—an illiterate man cannot become learned after death.

We should be constantly on the watch we do not stumble and fall when obstacles come on the way. Even if you fall, never allow such falls to throw you off balance in any way. Pick yourself up and continue on your way with patience and perseverance with full trust in the Master working over your head. Kabir says: "Anyone who falls while walking is not to blame; but if he remains fallen, a long journey is still ahead of him."

Make up your mind whether you would like to conform to the dictates of our mind or to the commandments of the Master. The choice lies in your own hands. You are free to choose; no one else can make the choice for you. The world may condemn you, who choose the Master's way. You need not worry because you have taken up the right way.

Master is 'Word-made-flesh'. He is Light, Life and Love. If you live and move in him, He will be your very life and give you more Light and Love.

The Word is the 'Bread of Life' and 'Water of Life'. When you are hungry and thirsty, enter into the inner stillness and receive amply of these, which give the life eternal. This is within you, none is barred from it.

Forget the past, forget the future—relax fully. Be still, be alone to your own self, giving yourself wholly to the Master—Light and Love will be generated through you to all the world over.

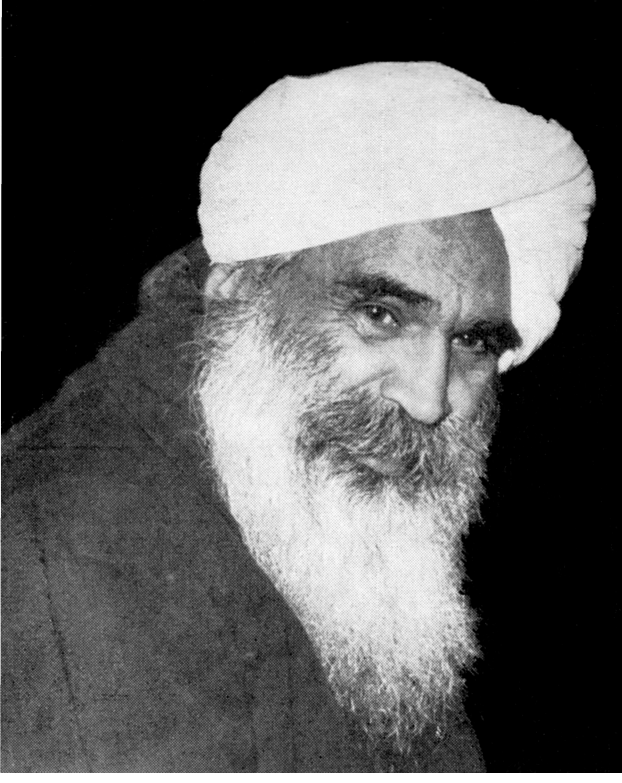
Every day and every time convey thanks to the Master—the God in him, who has put you on the way—and for all other gifts you enjoy. In this way you will be aware of the Master all the time. Without him you can do nothing and with him you can do all things. The more time you will spend with the Master, your every-day life will become smoother.

Kabir says: "If the initiate lives this side of the ocean and Master lives across, direct your *surat* (attention) to him. You will receive all blessings because the Master is 'Word-made-flesh' and is everywhere." When one is initiated the Master-power resides in him and does not leave him till the end of the world.

Kabir says: "Always be conscious of the Master-power within you and live up to his commandments. You have nothing to fear in the three worlds."

All love,

Kirpal Singh



THE MASTER SPEAKS

Gurbhakti — a lesson in love

THIS day we have gathered together in the loving memory of the Godman (Hazur Sawan Singh Ji Maharaj) who revived the age-old perennial science which we had forgotten. The object of celebrating the birth anniversary of a Master-soul is to make a fresh appraisal of his teachings and by following his footsteps we keep his memory alive. Ordinarily, we are expected to live daily, nay hourly, in the loving presence of the Master and be ever thankful to him for the indelible foot-prints left by him on the sands of time. That, of course, is an individual affair. But we must, once a year at least, hold a memorial service on the occasion of his advent into the world for the spiritual uplift of man. Whatever time we spend together in this congregational service to the memory of the Godman will be amply rewarded and should, therefore, be considered a great blessing.

What then are the lessons we can take from such a dedicated life of selfless service as of Hazur, for it is by knowing them that we can strive to follow them as best as we can and advance on the path of self-realisation and God-realisation. It is to his great credit that he revived the most ancient science of Paravidya (the knowledge of the Beyond, the great unknown cause of all causes that lies beyond the senses and the intellect). In the modern age, the teachings originated with Kabir[1] and Nanak[2], and the torch of

light was carried on by the successive nine Gurus and then Tulsi Sahib[3], Swamiji Maharaj[4], and afterwards by Baba Jaimal Singh Ji[5] and then by Hazur Sawan Singh Ji Maharaj, by whose grace the sacred teachings are being imparted even now to the spiritually hungry souls. Fortunate indeed are those blessed souls who had the privilege to be initiated by him. We must, therefore, make the best use of the short life-span allotted to us. The greatest purpose of the human birth is that it offers us an opportunity, rare as it is, to experience our own 'self' and God. None can help us to unite with God but one who is already united with Him. Gurbani[6] says: "Some Godman may link us with the Power-of-God."

That divine Power is, of course, within each one of us for we live, move and have our very being in Him.

"My Lord consort pervades in all beings,
But blessed is one in whom He is manifest."

—Gurbani

It is this God manifested being or the Godman who can guide us Godward. The question here is as to why we cannot unite with God by our own unaided efforts? It is because the soul is under the powerful sway of mind, which in its turn is being controlled by the senses, and these senses are running riot with the sense-objects. We are thus totally identified with mind and matter and have no independent existence of our own. So it is the God-in-man who can link us with God. In other words one who has established a contact with God can show us the way to effect this contact for ourselves. Thus, God in the garb of man is the Guru of all. When Guru Nanak was questioned on this subject, he replied: "Verily, it is the holy Word, Shabd or the Sound, that is the Master and the soul in man, permeating through and through in the physical body, is the disciple." Now what is meant by Shabd? The absolute God is Ashabd (Wordless) but when He comes into expression, He is known as Shabd (Word) :

"With one Word, the whole creation came into being."

—Gurbani

Again Gurbani says: "It is from Shabd that the whole creation comes into being and ultimately gets absorbed into it and it is through it that regeneration takes place."

This manifested Power-of-God which is the substratum of the entire creation is called Shabd. This Shabd then is the Jagat-Guru or the Master-power. This very question was put to Kabir: "O Kabir, who is the Master and where does the disciple reside? How the two got together into an indissoluble union?" He replied : "My Master is in the Beyond, while the disciple is in this body. Both of them got together by means of Shabd and now there is no fear of separation between the two." So the Master of all the world is the Shabd-power or the holy Word. Guru Gobind Singh has put it succinctly: "He who is one and the same in the beginning and the end is the manifested Power-of-God, the Shabd, and that is the real Master."

Thus the physical body in which the Shabd-power is manifestly working is worthy of all our adoration, for that power alone can draw the soul to Himself. The Master is not the physical body but the divine Power which is enlivening his body.

"God speaks through a human frame, as without it how can He speak to us?"

—Gurbani

The physical body is not the Master

but blessed is that body in which that Power is manifest for spiritual guidance. This Power-of-God as manifested on the human plane helps in liberating all human souls entombed in the meshes of mind and matter. Swamiji says: "The great Power-of-God in the Guru helps in disengaging the souls from the shackles of the body and in raising it upwards."

The living Master is competent enough to unite with God such souls that seek his guidance. The prime job of a Master-soul is to unite all the children of God under his saving protection. Gurbani says: "Free from birth and death under the compulsive force of *karmas* come the redeemer of souls, with a touch of his life-breath he alchemises the human soul and connects it with the holy Word."

Such great souls come into the world for the spiritual welfare of humanity. They are commissioned from above for this job. Now perhaps you may understand what is meant by a living Master. He is in fact God-manifest on earth or the 'Word-made-flesh' to dwell amongst us as Christ puts it.

> "Dwelling in the Guru, He doles out the holy Word."
>
> —*Gurbani*

Man alone can be the teacher of man. It is with the help of some human instrument that God works for mankind. God does, from time to time, descend in a human garb for the uplift of the people stuck fast in the mire of the world and all that is worldly. A saint has a two-fold mission: to awaken people from a long-drawn dream of the material world and to reveal to them the saving life-lines within. Like a radiant pole-star, he guides the erring humanity. When it rains, every place, high or low, equally gets the blessing of the life giving showers. Hazur's name was Sawan and significantly enough like Sawan-rains, he blessed the people with spiritual showers and every one—Hindu, Muslim, Sikh or Christian—benefitted from his teachings.

Now we revert to our original question as to whom should one love in the world? If we look critically, we find that love is an innate quality in man and every one is devoted to one thing or another : may be the service to one's family, community, nation or the country or it may be to the development of some art or craft or any other such thing. And yet there are some who love themselves above all else and self indulgence is with them the be-all and end-all of life. Once there was in our country a ruler Mohammad Shah Rangila. He was given over to bouts of drinking. When Delhi was in the throes of a wholesale massacre, the people petitioned the king to intervene. The king was so busy in drinking that he had neither the time nor the heart to attend to this appeal for mercy and exclaimed: "Let these papers of no importance be drowned in the wine." Similarly, it is said of Nero, a Roman emperor that he fiddled while Rome was burning. There is no dearth of such people in the world. He who worships his family is far better than the one who worships himself and lives for self-gratification only. So also he who loves and serves his society, religion or country is still better progressively. But all these varying types of love and devotion are more or less characterised by a sense of ego and smack of pride, and as such, more often than not, the result is a clash between family and family, class and class or country and country. We have had what are euphemistically called crusades or holy wars fought in the blessed name of religion but born out of misguided religious zeal and to speak plainly out of sheer religious ignorance, bigotry and intolerance. But on the contrary, the love of God far transcends all these petty adorations as it consists in total self-abnegation and selfless sacrifice because of the knowledge that God resides in all hearts and He is the

substratum of the entire creation. God is an unchangeable permanence and everlasting. But we have not yet seen Him and without seeing Him how can we love Him and inculcate devotion for Him. So we have, of necessity, to bestow our loving devotion on the human plane where the Power-of-God is manifest. Guru Amar Dass Ji[7] says : "If you want to worship God, worship the Satguru, who is God personified of the Word made flesh."

He then grants contact with the holy Naam and helps us in crossing over into the Beyond. The worship of Satguru is really the worship of God. The easiest way of developing the worship of God is to develop *Gurbhakti* (love of the Master). In Gurbani we have: "The loving devotion to the Master is above everything else and I love His holy feet with all my strength."

Now what is *Bhakti* (loving devotion)? It is the love of God. God is love and love is God. The way back to God is also through love. Love knows naught but service and sacrifice. What is it that distinguishes love? He who loves desires to sacrifice his all for the sake of the beloved and after having sacrificed all does not look for any reward in return. God Himself bespeaks thus :

"If you desire to join me in the game of love,
Come unto Me with your head on your palm as an offering.
If you want to tread the path of love,
Never for a moment hesitate to offer your life."

—*Gurbani*

This is the type of sacrifice that love demands and in doing so never think that you have done any favour. You should rather feel grateful that you have won love so easily.

Amir Khusro[8] was a great devotee of his Master. One day he exclaimed with delight that he had received happy tidings from his beloved: "What is it?" the people asked. My beloved has ordered that I be decapitated tomorrow in the open market," he said. "Has your beloved given you any assurance to see you and cast his loving glance on you?" enquired the people. "None, whatsoever," was the reply.

This is what love demands from the lover and complete submission to the will of the beloved without any rhyme or reason. Love is just a one-way traffic so far as the lover is concerned. It knows no bargaining. All it connotes is implicit obedience. "Not my will, but thine," cries the true lover. A Persian poet has defined love thus:

"What is love? It is to be a bondsman of the beloved.
And to go wondering and offering one's heart."

Love then means to dedicate yourself —body and soul—to someone and to wander the earth over in his search.

A real devotee dedicates his very life to the service of his Master and dissolves his will in that of his. It is a life of complete surrender with no mental reservations. Sarmad a great *Gurbhakt* said:

"I have given away my heart, my life and my very soul;
Having passed on all my burdens I know no greater gain than this."

All the ills of the world originate with the mental activity. We are stuck fast in the heart-focus from where the rays of the mind start and passing from the sense organs envelop the sense objects and we get attached to the world around us. How little do we realise the great motor power of the soul behind, enlivening the mind and the Intellect. If we could divest

ourselves of these adjuncts and dedicate our very life to the service of a Godman, we would at once become a freed soul ready to go Godward. Can there be any greater gain than to escape from all the trials and turmoils of the earthly life? This is what we gain by practising the presence of the personified God in our midst. He is a living embodiment of the God-into-expression Power and helps us to reveal and develop the same as he has done.

"Contemplate thou on the form of the Master,
Besides it there is no other way of escape from bondage."

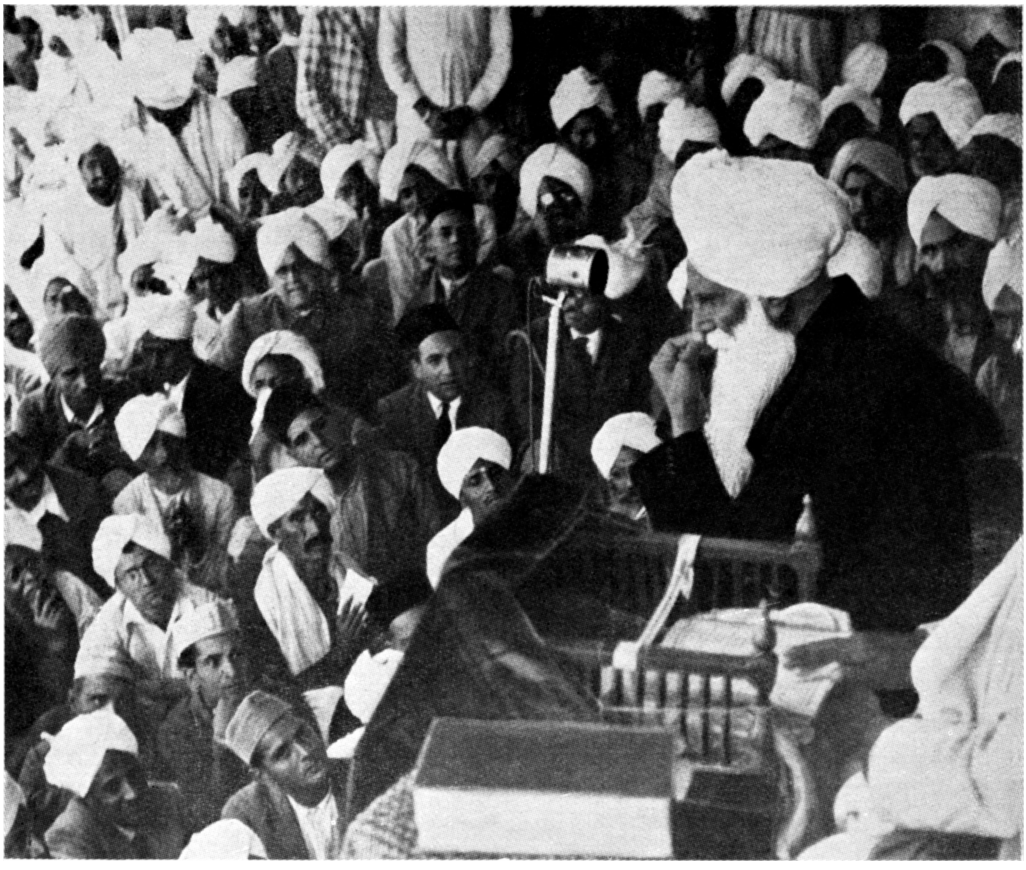
—*Swamiji*

The term '*dhyan*' (contemplation) is derived from the root '*dhi*' which means to fix the attention with the living Master. I may illustrate my point by taking the analogy of a newly wedded girl coming back to her parents home. However busy she may appear to be in household chores but all the time she thinks of her husband. In exactly the same way, the attention of the disciple should always be grounded in the Master—the Word-made-flesh. Guru is Godman i.e. man *plus* God. Those who get attached to man only remain entangled in the body, while those who see the God manifest in the man the links of Him are revealed to the disciple. He learns quickly how to rise above the body. As you think so you become. It is as natural as anything. If you will develop loving remembrance of the Master in your heart, the same ideas will come to you manifold by his divine radiation. It is he who loves us first and our love is simply reciprocal. Mother loves the newly born child first and the child loves the mother in return. Our love is but a kind of reaction of the love of the Master who has drawn us to him. Gurbani says: "The Master loves the disciple with all his life."

This is known as *Gurbhakti*. When you think of the Master with all your heart and soul, you cannot but obey him implicitly. Christ said: "If you love me, keep my commandments."

Love calls for direct and immediate obedience and not merely lip service. In this respect there is a general weakness in all of us and we fail miserably. We must learn to understand him and be able to do what he bids us to do, even though, at moments what he says may not appear sound to us. He speaks from a higher level and sees things from afar to which we have yet no access. So if all the time we think of him no matter while we are engaged in worldly pursuits, we will gradually imbibe his spirit. Our outer entanglements shall not then bind us. In this way the more we will get off from outer attachments, the more his divine power will enter into us and transform us into his likeness. Christ has said: "I am the vines, thou art the branches, so long thou will remain embeded in me, you will bear ample fruit. So you cannot do without me." All this may be likened to a grafting process. When we engraft the twig of one tree in the body of another tree, then the fruit of the second tree will be of the quality and taste of the tree from which it got the graft. Similarly, if the disciple reasonably develops his receptivity by constant devotion, loving faith and implicit obedience, he will, when asked, give you the same reply to a question as you would have got from the Master himself. When two hearts work in unison they operate with the same viberations as in telepathy. Such a disciple naturally gets from the Master his own impulses. So *Gurbhakti* is the *sine qua non* on the path of the Masters. Swamiji has rightly said: "Those who engage in the practice of listening the Sound-current without *Gurbhakti* or devotion to the Master are but fools."

The essence of *Gurbhakti* is that our thoughts and feelings be detached from all



Hazur Sawan Singh Ji Maharaj (1858-1948) addressing a Satsang congregation. Behind him is seen the living Master, Sant Kirpal Singh Ji Maharaj.

else and be centered at one focal point, the eye-focus. Our Hazur used to illustrate this sublime truth thus: "Suppose there is a pipe with many holes or small openings in it from which the water is trickling drop by drop. If we were to close down all these holes save one, then the water will gush forth from the one hole left open in a strong current and to a great height. Exactly in the same way if we cut off all our worldly connections then the sensory currents will get collected at one point and then shoot forth from the tenth opening at the eye-focus." Hazur used to say that the Guru does not need our devotion but if we adore him and offer our unstinted love to him, it is helpful for our inner spiritual progress. The principle of 'as you think so you become' works all this. Swamiji says: "The holy Word or the Shabd is revealed just by the grace of the Guru and then the long and strong arm of the Master pulls the spirit-currents out from the body below."

Now you will understand the basic need of *Gurbhakti*. It does not mean dancing around the Guru or shouting this way or that. If you do not care to listen to what the Guru says or to understand and follow his behests, it is not *Gurbhakti* at all. Such persons cannot get any spiritual benefit even if they lived with

the Master for ages upon ages. On the contrary, those who turn their back upon the world and are wholly engrossed in the love of the Master and make loving devotion as their ruling passion, they easily and quickly get transformed into the likeness of the Master. Just take a worldly example of a person full of lust and see how he lovingly dotes upon the form of his beloved and in her presence feels inebriated. Guru Ramdas says: "I feel highly elated with joy by looking at the physical form of my beloved Satguru."

If one could, from afar, just get a glimpse of the glorious turban of Hazur while standing in the midst of thousands of persons, a thrill of joy would run through from head to toe. Maulana Rumi says: "Even if I were to behold the face of my beloved, hundreds of times with hundreds of eyes, I would still like to see him again and again for each time one gets a novel experience from such a blessed sight." He goes on to say: "Just as a drunkard feels restlessly agitated by looking at a vintage splashing in a goblet of wine, similarly by looking into the cups of the deeply set eyes of the Master, the souls of the devotees soar high in ecstacy divine."

Those who have attained the climax of love like this for the Master, they feel divinity surging in the very fibres of their being. It was a matter of common experience to see people standing statue-like for hours on end with their eyes intently fixed on the radiant face of Hazur. The sweet and loving remembrance of the Master, the contemplation of his form and carefully attending to his discourses are some of the tried methods for the purification of the mind. If the Master is full of piety, you will automatically become pious. After all what is there in him which attracts us so much? He is charged with the spiritual glow and the divine glory which attract one and all alike. An Urdu poet says:

"Where there is no beauty, love cannot evolve.
And a nightingale finds no delight in flowers painted on the walls."

It is the glory of the living God in him which attracts others. The radioactive rays emanating from his person sink deep into the hearts of the devotees. So long there is no inner charm, no one can charm the people around him:

"A soul entombed in the body cannot possibly do *Gurbhakti,*
When even the gods themselves are ignorant of His greatness.
How can the incomprehensible Satguru be comprehended,
He may be known as much as he may in his grace reveal himself."

—*Swamiji*

Guru Nanak was considered by the worldly people as one who perverted the intellect of others. He was not allowed to enter into the town of Qasur (now in Pakistan) lest he should misguide the people. But there were others who recognised in him a living God in the garb of man. So it all depends on how much he may choose to reveal himself to each individual. Similarly, Hazur was looked upon by many as a very pious old man, whereas those who had had the good fortune to go near him they would see some thing higher in him. And still fewer who had developed some inner receptivity and devotion found him a veritable Godman. Hazur used to explain the matter: "A highly qualified teacher attending to boys in a primary class would reveal as much of his knowledge as it may be possible for the novices to grasp. But the same teacher when teaching middle classes would impart higher knowledge to his students befitting their capacity to learn and when he will go to the higher secondary, he will show more of his learning, till in a college, he will be at his best." In other words, as a student advances from class to

class and his understanding ripens with the passage of time and experience, he imbibes more and more of his teacher's learning and the teacher too tries to impart greater knowledge which may be commensurate with the capacity to understand and assimilate. The time factor, thus, is important in any type of development. The more a person attends upon his Guru and diligently follows his instructions, the more he develops his receptivity and in the same proportion, the Guru reveals to him more and more of spiritual experience. It all depends on *"upasana"* which means proximity to the spiritual preceptor. If you sit near the Master with heart and soul attuned, you are sure to be benefitted a lot by his divine radiation and that in turn will develop your inner receptivity or power of assimilation. The easiest, the shortest and the simplest way to get greater benefit is to lose yourself completely in the holy presence of a Sant Satguru. This in fact is the significance of Satsang. Swamiji says: "O Soul, be fully absorbed in Satsang at least this day".

What then is 'full or complete absorption' is the question? It means that while in the company of a saint listening to him or otherwise one should forget not only the place where he is sitting but become wholly oblivious of the very surrounding in which he is and dissolve his very being, losing all consciousness except of the holy presence of the Master. This blanking of one's self is called 'absorption'. The more one empties himself of his worldliness and pettiness, the more he will be filled by the divine grace emanating from the divine presence before him. This is the secret of a successful Satsang. Excuse me, when I say that it is seldom that we get a Satsang or company of a truly perfect Master for such highly advanced souls—souls one with the Lord—are very rare indeed. They are not easily available and recognisable and if by some mighty good luck we do come across a Godman, we do not know how to derive the fullest benefit from his company or Satsang. The way to make the most of such a rare opportunity and derive the maximum benefit is that one should try to come to the place of Satsang as early as possible and sit silently in a prayerful mood, blanking the mind of all the worldly thoughts in the august presence of the Master, inwardly absorbing his words of wisdom. If by sitting close to fire we feel warmth and the proximity of a glacier gives a cold shiver, there is no reason why one should not be affected by the divine aura of a Master-saint whose radiation has an unimaginably long range.

The devotion to and the love of the Master are synonymous terms. Love is all comprehensive and it knows only service and sacrifice. Guru Gobind Singh while speaking of his own descent on the earth plane says: "Having merged in the Lord, I did not like to come down again into this mundane world, but was prevailed upon by God to do so—for the spiritual welfare of humanity."

When loving devotion is at its highest, nothing remains of the individual self for it becomes universalised and all prevading.

"My heart is so filled in with the love of the Lord,
"That I cannot think of myself apart from Him."

—Hafiz[9]

We have, therefore, to rid ourselves of the personal ego for it stands between us and God. Gurbani says: "The true Lord is attained by *Gurbhakti.* This is the way that He comes to dwell in us, absorbing the mind in Him. The main object of all spiritual practices and disciplines is that we should develop *Gurbhakti* or devotion to the Guru which, of course, grows out of love. This is why all saints and sages laid great stress on cultivating love. Guru Gobind Singh says:

"What does it profit to close the eyes,
and sit stork-like with folded wings;
And to take dips in the seas of the
world, gaining nothing here and
hereafter;
And while revelling in sense-pleasures,
waste time in useless disputations.
Verily I tell thee, listen all if ye may,
They alone get to the Lord who know
how to love."

Similarly, St. John in his first Epistle says: "He that loveth not knoweth not God, for God is love". Again, in the holy Quran, we have: "A loving man cannot do without a beloved."

It is in fact the beloved that teaches the lover the art of love and enables him to progress steadily on the path of love. As God is love so is the human soul a particle of divine love. The essence of love is at the core of all creation and more so in man. Man is he who has in him feeling of loving sympathy. What is it that characterises a sage or a saint?

"He is a cup bubbling over with the
love of God,
His proximity quickens in us the life
of love."

As light comes from light and life from life, so does love from love. Love does not grow in fields nor can it be had from a shop but we may catch its infection from the love-laden eyes of a lover of God. There are some people who are fondly in love with the pleasures of the world and care not for the next. Then there are others who are carried away by hopes of a paradisal bliss. But those who love the Lord share the things that really matter far better than either of them. Love ignites in us the flame of Living Light or the Light of Life. What type of that love is:

"Meeting the God-intoxicated soul I
enquired about the nature of divine
love,
The only reply was that in its fullness
it could not be described.
The flaming love of the Lord cannot
be kept under a bushel,
One may not open ones mouth but
tearful eyes belie and shed tears
involuntarily.
A heart devoid of love is a charnel-
house.
An iron monger's bellows which brea-
thes without the breath of life."
Kabir says:
"Humility, simplicity, devotion and
courtesy are great virtues,
But he alone is great who observes
decorum with all."

Decorum or propriety is the core of true living which ranks almost as high as truth itself. We must love all, respect all and be courteous to all, which we seldom do. We generally play double faced like Janus and apply double standards in all our dealings. Our head and heart do not work in unison nor do our acts and words exhibit the same pattern. Guru Nanak says: "Humility tinged with sweetness, O Nanak, is the essence of all virtues."

It is from the abundance of heart that the tongue speaketh and unless there is sweetness in the folds of our mind, we cannot speak sweetly. All the sages therefore speak of love as the only way of salvation:

"Beauty, lineage, prowess, learning
and riches are of no avail,
Endowed with all these but devoid of
love of the Lord, one is as good
as dead."

—*Nanak*

How can we get the wealth of love? It comes to the elect of the Lord and he showers it in abundance on whomsoever He pleases. The worldly wise entombed

in mind and matter can hardly aspire to it and do not get it. Once princess Zaib-ul-Nisa went to Sarmad and requested him for the rare boon of God's love. Sarmad said:

"O Sarmad, the burning passion of the Lord is not granted to the avaricious,
Nor the moth's love for the flame, to flies that hover round filth.
It takes ages to get revelation of the Lord in one's mind,
O Sarmad, this wealth is not doled out to all and sundry."

Now the question of questions is: Whom should we love? As love is the law of life, we cannot do without loving one thing or the other. We bestow all our love on the world and all that is of the world, the wife and children, the riches and possessions. But all these objects of the world betray us at one stage or another and leave us rueful sooner or later. We must love something which may be eternal so that our love is not falsified. The former is not love in the strict sense of the word but blind infatuation commonly known as attachment. Why not then find something worthy of our love and which can befriend us both here and hereafter. In this context, I place before you a small hymn of Kabir so that we may understand the subject better. "We must love one who will not leave or forsake us till the end."

He alone is worthy to be loved who will stand by us in all the vicissitudes of life on the earth plane and also lead us into the Beyond before the judgement-seat of God.

"O Nanak! snap all ephemeral ties of worldly relations and find the company of true saint,

The former shall break away in this very life, while the latter shall abide with thee even after death."

—Gurbani

The friends and relations in the world, howsoever near and dear they may be, do not stand by through thick and thin. Some of them leave off in poverty and indigence, some in prolonged illness and disease and some in adverse circumstances and misfortune. At the most, a few may help you to the funeral pyre and that is all. The friendship of a saint is everlasting. He abides for ever and for ever and even stands by to help you before the judgement-seat of God.

"When in affluence, all flock around thee and feed thy vanity,
With the turn in fortune, all fly away and more comes near."

—Kabir

Even the most sincere stand by helplessly when you are at death's door and gasping for breath. When they see you fighting and losing battle against death and helplessly struggling for life, all that they would do is to pray God to relieve you from the tortuous agony of the last moments. What else can they possibly do?

"Serve the true Master and develop the holy Word.
The Master receives them on death those who have done their best to follow Him."

— Gurbani

We should, therefore, be the doer of the Word and practise it day and night. It is the 'comforter' of which Christ spoke. It helps us in diverse ways when we are helpless in death's trap or in treacherously odd situations. It materialises in the likeness uf the Master to advise and encourage us, no matter where we may be, on the snowy mountain-tops, in the burning desert-sands, down in the ocean-depths or high-up in the sky. And again,

when one is in the lost moments of one's life, in the radiant form of the Master, it appears to escort the soul into the Beyond, leads the spirit gradually from plane to plane, as and when he thinks fit, until he conducts you safely to the Abode-of-God. My Master used to say that a Satguru while revealing the holy Word, at the time of initiation, actually reveals his real form (Shabd Swarup), which always remains with the initiated soul till both merge in Sat-Naam, the primal manifestation of God who then helps the soul to *Agam* (the incomprehensible), Alakh (the ineffable) Anaam (the Nameless, without form and attributes). It is because of this momentous and signal service and sacrifice of an eternal nature that we are advised to cultivate love for one who loves us eternally and befriends us both here and hereafter. Maulana Rumi, speaking of this love, tells us:

"Love is different from sensuality in men for senses feed upon the objects of senses,

And thrive upon the food we take."

Thus we see that love is something sublime and sacred and should not be confused with lust which is the outcome of base desires and sensual appetites. It is love of the soul for the Oversoul or of the created being for the Creator. How then can we come by love is the next question.

"Love neither grows in the field nor sold in the market,

Even the high and the mighty who aspire for love have to pay for it with their head."

Love is the zest of life for we live by the love of the Lord. Guru Amar Das has said: "Accursed is the man whose heart is bereft of love."

Love is the Light of Life in which we live. What does it avail to have a human birth if we know not what love is and make the most of it? We must taste the blessings of love and be really blessed. That is the whole purpose of human existence. But what do we do? All the time we are busily engaged in doing things on the plane of duality and are lost not only to God but also to our own true self forgetful of our essentially divine nature. Is there no remedy then? The reply is: Yes, there is a remedy: "The love for Godman inspires love for God."

If you love one who is truth-personified, he will surely pass on his infection to you. This is the way to be inspired with the love of the divine. Live in the divinely awakened and you will live in the divinity. Hence the supreme need for cultivating love the live-principle that will abide with you for ever and for ever: "Without love, the mercurial nature of man finds no rest."

Tossed in the seas of sense-pleasures, we have lost our moorings and are drifting rudderless along the stream of time. Until we find some safe enchorage, a haven of peace, we are ever a prey to chance winds and storms of life as it is. Every day we see strife and struggle everywhere, clashes in households, men set against men, tribe against tribe, and country against country. Why all this pother about? Because of the lack of loving understanding, of loving toleration for the views of others. In spite of our man-made artificial barriers—national, linguistic, religious and political—are we not members of one great family of man. So long we do not rise above these petty, racial and clannish prides and prejudices, which have bogged and clouded our vision, we cannot gain access to the bright sunshine of loving unity and have peace within and without. And this will be possible only when we rest our soul in the causeless cause. St. Augustine tells us: "Thou hast created my soul, O God,

after Thee and it is restless until it rests in Thee."

During my last world tour I had an opportunity of meeting national, religious and political leaders in various countries and I placed before them the principle of 'live and let others live', and it had a chastening effect on them. I told them that God had put under their care and protection millions of His children and if they could not, for one reason or another, take proper and adequate interest in them, they should pass over a part of their burden to others. This line of thought appealed to them and at one or two places where relations had almost reached the breaking point better counsels prevailed by divine grace.

Love works as a great healing balm in the affairs of the world. In our households if we could make use of a sweet tongue we would have pradise on earth. A sword-cut may get well in a few days but the wound caused by a sharp tongue fester all the while like a running sore. The more one ruminates on the bitter words, the more do they rankle in the mind. The great epic of Mahabharat war was the outcome of just a few bitter words uttered inadvertantly by Daraupadi. When the Kauravas visited the queen's palace, at one place the glittering surface of the courtyard looked like ripples of water. Naturally, they pulled up their nether clothes. Thereupon, Daraupadi facetiously remarked that the children of a blind projenitor could not but see things blindly. The result was a great homocidal war in which the most ancient culture and civilisation of Bharat came virtually to an end. This weakness for fault-finding and sarcasm has unfortunately become a common feature of the present day society. We are keenly alive to a mole in others' eyes, but cannot see a beam in our own eyes. We try to be clever in making allusions and speaking in oblique terms. This in fact is a very nasty habit for it deeply hurts others' feelings.

I would suggest you all—old and new initiates—to maintain introspection diaries and at the close of each day make a note of all your failings during the day from the path of rectitude viz, truthfulness, purity, straight-forwardness, non-injury, selfless service and the like. In this way you will know your faults easily and try to eradicate them one by one. It will also enable you unwittingly to cultivate corresponding virtues on all levels—in thought word and deed. *Ahimsa parmo dharma* or non-injury is the highest of virtues. If you have love in your heart for all, you will not then try to deceive any person for in doing so you will in the first instance be deceiving yourself. Far from this you will try to be of service to others. 'Service', you know comes before self and becomes sanctified by being selfless. All these are aids in purifying the mind and the more the mind gets purified, the more it is fitted to receive in the light of truth and the more you will be able to radiate it in your acts and deeds. I have always insisted on keeping such a diary.

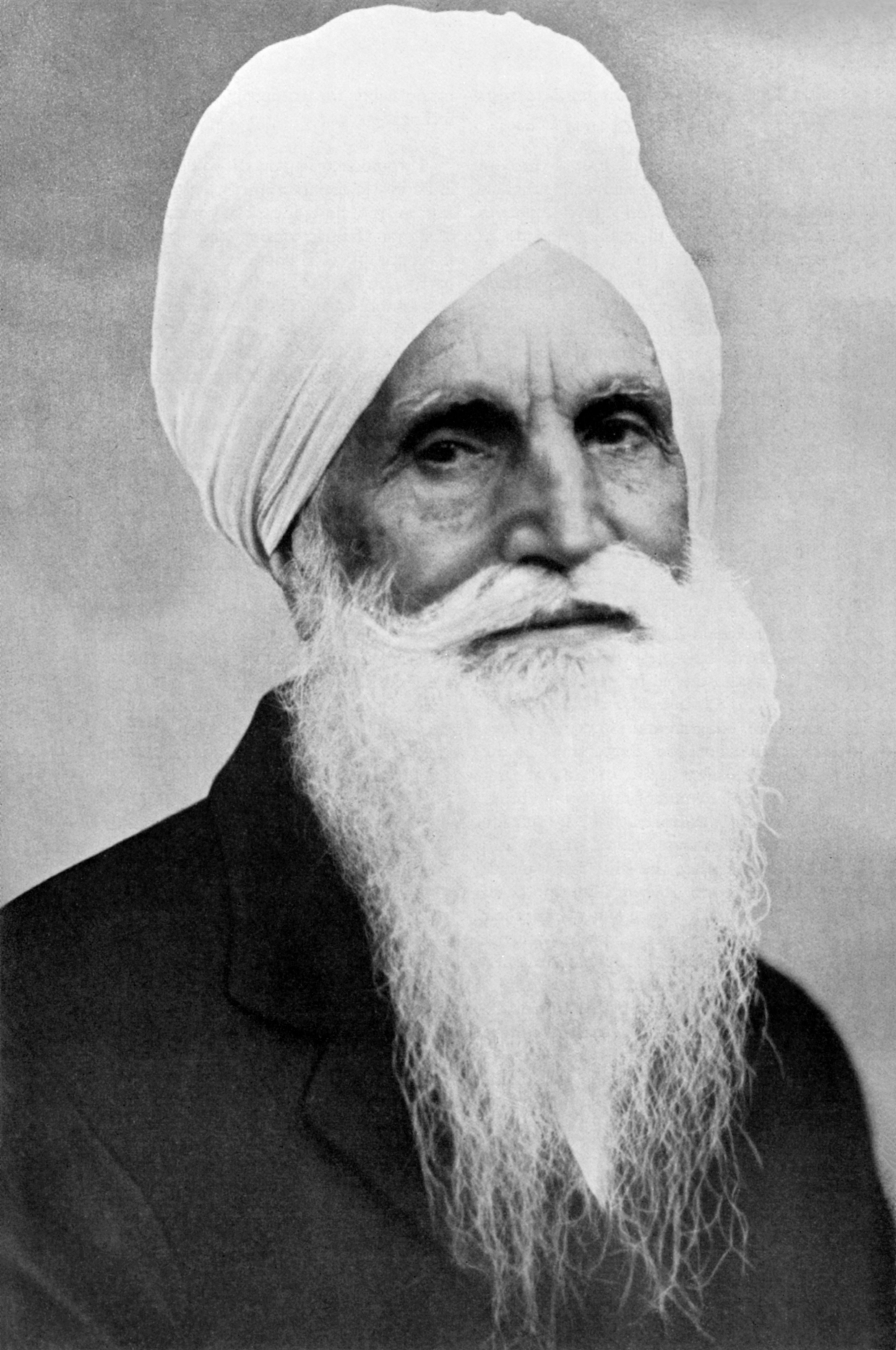
"A seer of Truth can lead you to Truth,
And from death can take you to life eternal."

—Gurbani

This then is the purpose of the prayer that the ancients were never tired of and repeating time and again: "O God, lead me from darkness to Light, from untruth to truth and from death to immortality." And now we have seen how we can make this time-hallowed and time-honoured prayer fruitful. Gurbani says: "He who links you with the Power-of-God take him verily to be God."

For, who else but God can lead you

(Continued on page 31)



May the compassion of the Lord of thy soul be with thee,
May the Lord of thy soul help thee ever and anon.

Dear Kirpal Singh Ji,

Radhaswami. I have received your loving letter and am happy to read its contents. My dear, saints inherit discomfort in life.

"When the crown of love was placed on my head,
Sighs were given as cash grant and desert as property."
"We are puppets in the Lord's hands,
We are dragged by our destiny;
We go wherever we are ordained to,
Nanak, how true it is!"

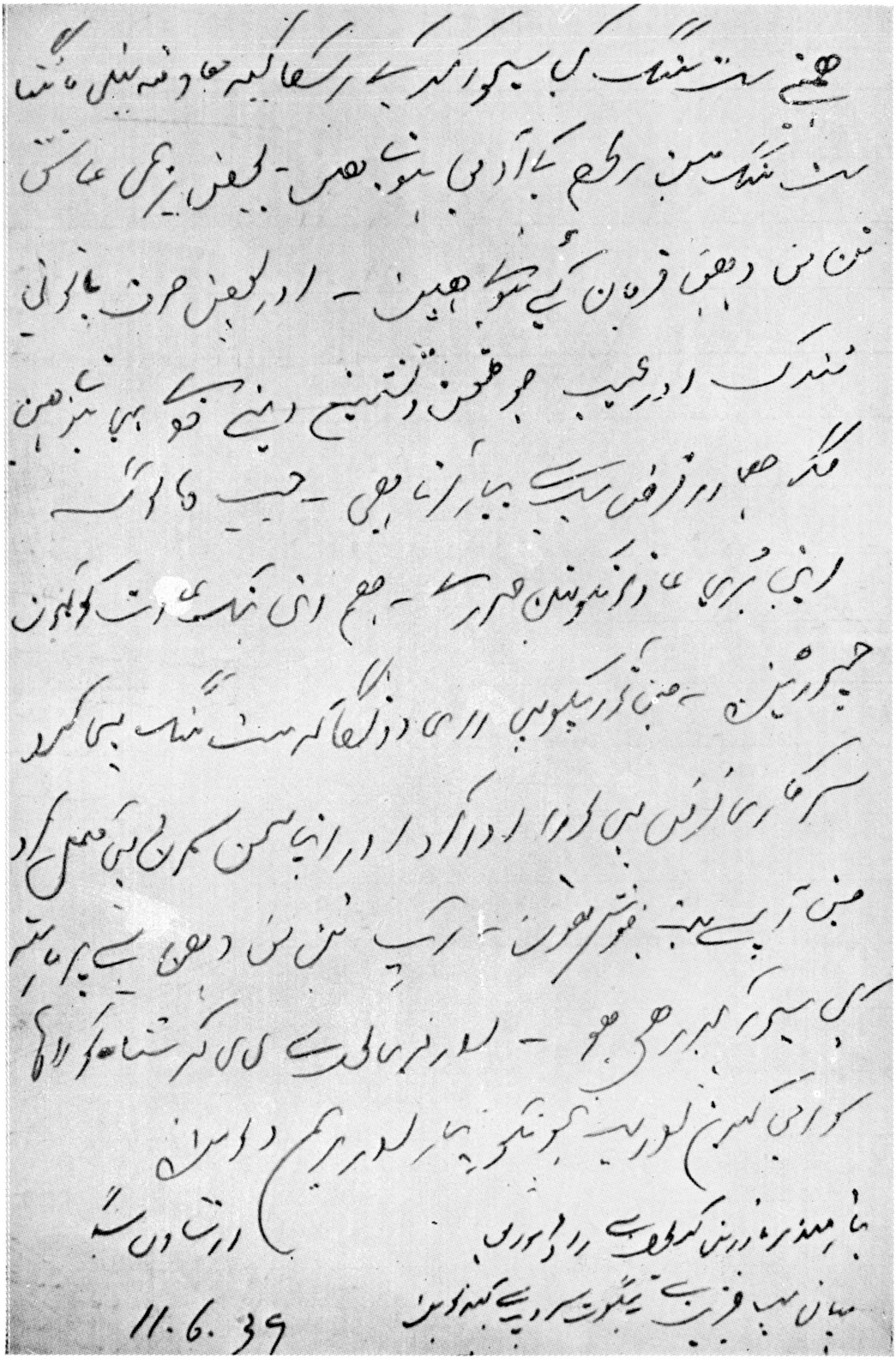
We people have come (into the world) to serve the Lord. You keep yourself engaged in meditation and complete the course of spirituality. But, the service of His creation is equally essential. Look at me. I remain engaged in the service of humanity from morn till night. Sometimes I do not get sufficient time to do meditation, but Hazur Maharaj (Baba Jaimal Singh Ji) used to say that service (to the humanity) is no less important than meditation And, if you feel that people do not pay as much attention to our love as they should, we do not expect any compensation for our services to the Satsang. All sorts of people come in Satsang. There are some whose hearts are overflowing with love and are ready to sacrifice their all—body, mind and money. There are also some who indulge in tall talk and calumny; they are ever ready to slander. But our duty is to love all. If they do not give up their wicked ways, why should we leave our noble ways. My advice to you is that you should do Satsang while fulfilling your official duties honestly and also complete your course of Bhajan and Simran. I am greatly pleased with you. You are serving the Lord with all your resources—body, mind and money.

Convey my Radhaswami to Bibi Krishna and love to children.

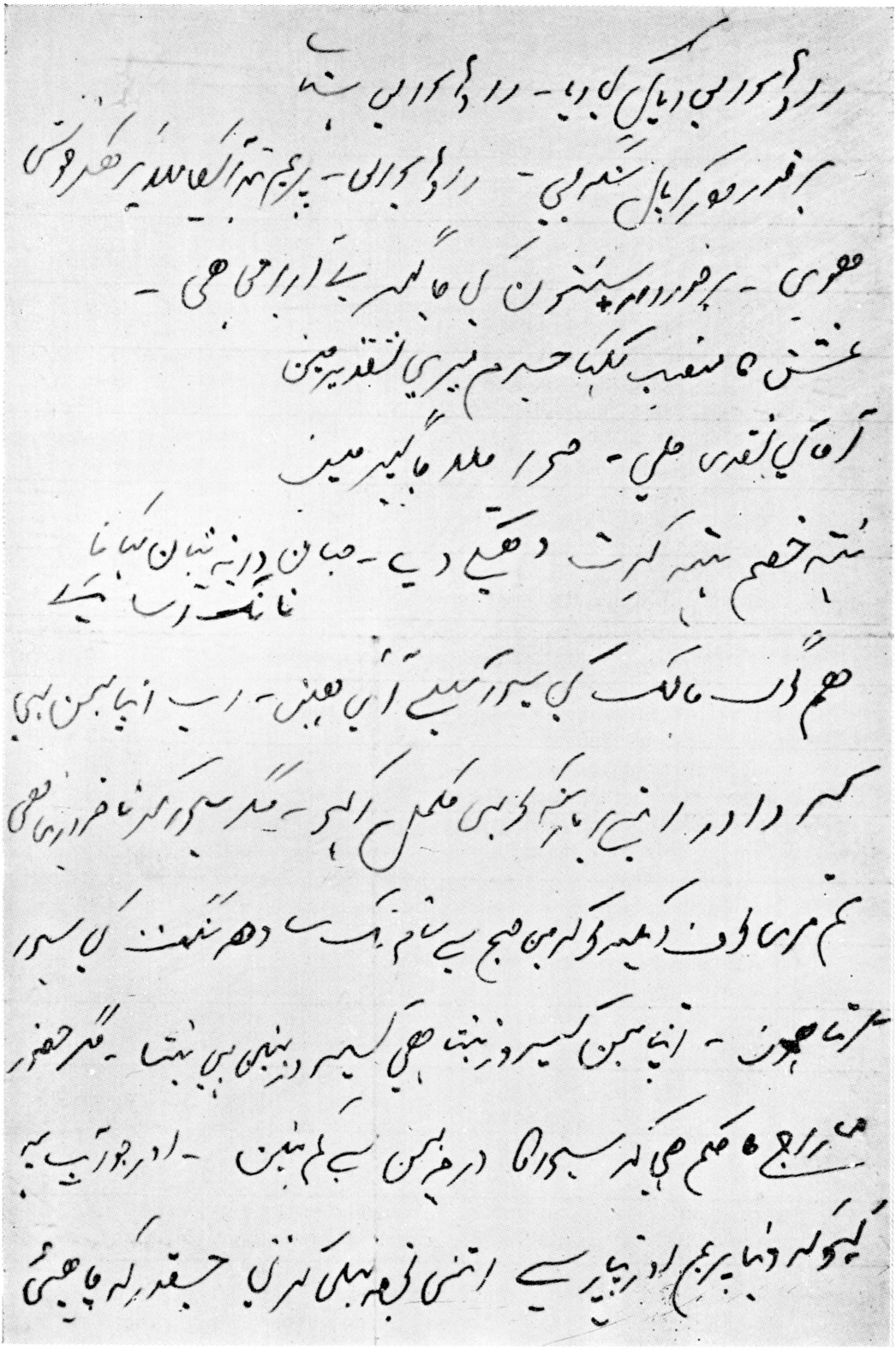
Yours

11.6.39 *Sd/- Sawan Singh*

(English translation of an Urdu letter from Hazur Sawan Singh Ji Maharaj to the living Master. Photostat of the original letter : pages 18-19)



11.6.39



Mind and spirit

K. Golden

SOME of you who might be weighing the standards and ideals of followers of Ruhani Satsang, may perhaps feel that these criteria ask too much of the individual or are too rigorous in some of their requirements. You may feel this about a certain aspect or precept of the teaching, or perhaps towards a part of it regarded in your view as having a directional quality. You may be attracted on the one hand towards the benign nature of Ruhani Satsang, but wonder, on the other hand, if your particular hopes and feelings will permit you to try to follow this spiritual method with sufficiently sincere resolve, or firmly to keep adhering to it.

The answer, as seen by one individual, is that although this enlightenment does not encourage side-marches or complicating distractions on any of the planes from the earthly to the ultimately highest, it does not unsympathetically avert itself from those who may be temporarily drawn to some inadequately spiritual inclination but who continue attempting with genuine effort towards a higher spiritual awareness. The Master-dispenser of this teaching is the transmitter of a comprehensive wisdom, a wisdom issuing from the causative realm of life, and which allows him to understand the influences of life relating to each person's destiny, and the resulting attitudes and nature.

Initiation into the inner currents of Light and Sound, lets the spiritual applicant on a train that will carry him to the ultimate destination by a direct schedule, provided that he stays on this train by maintaining his practice of the inner method. But if he gets off at each station and wanders around too much and then misses his train, or perhaps even fails to return to the station, he may meet with more delay or complication than necessary or advisable in reaching the higher objective of his journey. Therefore, by endeavouring to proceed intelligently in accord with the teaching's spiritual direction, there should tend to be more reliable possibility of coming into more harmonious relation with the transcendent life-spirit, and of becoming eventually able to achieve mergence with it.

In considering whether you should enter into initiation, or directing yourself to continue with it afterwards, you perhaps may find disagreement between what logical analysis seems to assert and what your spiritual inclinations may wish to indicate. For each suitably questing individual, there is a right clarification to be attained between the transitory, outer-pulling inducements of earthly wishes and the enduringly deeper calls of the Over-soul. The time that each person needs to achieve a harmonious solution to this key-problem of spiritual progression, and to gain more positive energies for spiritual ascent, may differ; but the available degree and quality of Light which initiation and continuing practice can converge to help realise these results, are limited only by the individual's present and subsequent spiritual receptivity. The more he develops his spiritual insight, the more likely will be his ability to receive the luminous currents which will commence opening to him a purer range of life, which is in being beyond the extent of

the possibilities of the earthly or astronomic dimensions.

Initiation, and subsequent practice of the spiritual method, can permit us to begin living directly and awarely with introductory aspect of spiritual reality. It may help to abate a person's uncertain groping or questing for some kind of more permanent direction, beyond the limitations or questions of outward existence. It places us on the bottom step of an ageless staircase rising from the edge of the realm of effects, containing the earthly or material plane, to far above the limits of our present vision, to where is located the first of the planes that are entirely spiritual. It is in the spiritual abode, at the top of the staircase, that one first meets directly with ultimate cause, after the Master who has been luminously waiting at the head of the stairway, opens the door of final spiritual admission, towards which one has been travelling from the primary door at the foot of the ascent.

No matter whether the external scene is disturbed or comparatively calm, the real meaning and cause of things does not lie in an outward direction. Knowledge, however extensive, of the material provinces, cannot of itself disclose the primal source, or fundamental origin, of the form, arrangement, or design of things on earth or elsewhere in the physical universe. Whatever the environmental quality of an era or an age may be to go beyond the variabilities, complexities, or limitations of the outward existence to some measure of closer approach to higher cause, one should proceed with that inner life, that inner light leading in the direction of a higher, more transcendent reality.

Although the celestial planes may sometimes or at certain stages appear much removed from us, they are not meant to remain beyond the reachable attainment of a well focussed, inward-developing soul-capacity. The current flows out to sustain all existence, unheard by most which are the receivers of it; but the initiate of Ruhani Satsang who harmoniously continues the steadily inward practice of meditation with the transcendent Sound-Light current, can acquire an ability to self-interiorly trace back the channel of the current as far as he keeps following it. He can, with the Master's appropriate guidance, continue tracing it well up into the effulgent realms, until ultimately he may be able to arrive at its ever-enduring source, the foremost cause of all. This is a wondrous ability to obtain, and a celestial gift of measureless quality.

It is one which the persons receiving it might steadily try to keep from losing, despite any doubts or vacillations as may yet need to be surmounted or left behind. By gradually or fittingly ascending degrees, the continuing spiritual aspirant can advance successively closer to attainable realisation of the indescribably endless end, and the time at length unfolds when an ascent may, with the enabling hand of the Master, complete its rise into the causeless, flawless peace of the eternal life-being.

Initiation and the spiritual sound-current bring forward to the spiritual seeker both the central question of life and the means for some actual answer, and for an increase of answer, to it, according to the extent of the seeker's inward experience, through his own inwardly progressing effort and mounting spiritual focalisation or concentration.

Role of diet

Kirpal Singh

Diet naturally plays a major role in the problem of life.

The law of karma is nature's unseen method of keeping the world in its iron grip so as to keep it peopled and going. It, therefore, becomes all the more necessary that man should guard against contracting eating habits thoughtlessly, heedlessly, and indiscriminately. As we cannot do without food, we must select at least such articles of diet as may prove the least harmful in our spiritual pursuit. Our diet should not contract for us unnecessary karmic debts which it may be possible to avoid by a little care.

According to the moral, social, and spiritual codes of conduct, one must not interfere with the lives of any animal in God's creation. In India, this standard of living is enunciated as *ahimsa* or non-injury to all living creatures. This has led to the vegetarian diet as contradistinguished from the non-vegetarian diet. As we think deeply over the natural and unnatural phases of diet, we come to a better understanding of the problem of *gunas* or the innate propensities, natural inclinations and latent tendencies that are inborn in all sentient beings.

Diet must be classified into grains, cereals, vegetables and fruit which are classed as *satvic* or *satoguni* diet that is pure and produces serenity and equipoise, befitting sages and seers.

Satvic or pure diet of *mool* (edible roots like radish, turnips etc.) *and* (potatoes) *phal* (fruit) and cow's milk etc., prolongs life and cures a number of diseases and ailments. Its utility has come to be realised even by the medical science. Now-a-days many medicines are prepared from herbs, fruit and grains and these have been found to be very efficacious. The *satvic* foods and simple living are conducive to the development of highest culture or civilisation. We must remember that food is made for man and not man for food. Eat to live and not live to eat, should be our maxim in life. By following this course, we create receptivity for higher things in life, ethical and spiritual, leading gradually to self-knowledge and God-knowledge.

Rajsic or energy producing diet includes besides vegetarian food-products like milk, cream, butter and ghee, etc., from animals other than cows, if taken in moderation. In ancient India, the use of milk was restricted mainly to the princely order (fighting classes). The limited use of milk was also made by *rishis* in ancient times, who lived in comparative isolation, all by themselves, and devoted most of their time to meditation in seclusion and they left a lot of milk for the use of the animal progeny.

Tamsic or stupefying diet consists of meat and liquors, garlic, etc., or in fact any other diet, natural or unnatural, stale or fresh. Those who resort to free and uncontrolled eating live to eat and not eat to live. Their aim in life is hedonistic and their slogan is "eat, drink and be merry." They indulge headlong in what they call the sweet pleasure of life. When blessed with small powers of concentration, they direct all their energies (mental and physical) towards glory of the little self in them, the egoistic mind. Man is pleased to term this course of

action as higher reaction of civilisation. This sort of living is strictly prohibited by the Masters of the highest order, to those seeking the knowledge of the spirit in man and the final liberation of the soul from the shackles of mind and matter.

Man has taken his lessons in diet from the beasts of the jungle and acts like a wild creature. He delights in taking the flesh not only of the harmless creatures like kine and goats, deer and sheep, the innocent fowls of the air and fish of the water, but actually partakes of the human flesh and the human blood to satisfy his insatiate hunger for gold and riches. He has not yet finished his course of self-aggrandisement which he proudly calls progress. He might well ponder over the basic principles on which the Masters advise and prescribe vegetable diet. Vegetables, too, contain life in a latent form, as has now been proved by scientists all the world over. Still as we have to play our part in this panorama of life on the stage of the world and have therefore to maintain ourselves, to keep body and soul together, we have to depend on produce of the soil.

Now let us come to the point. In the entire creation, the law of nature holds that life depends on life. Like creatures in other grades of creation, man also maintains himself by eating something containing life. Outwardly it appears that with regard to contracting karmas, man is in the same boat with other creatures in the lower strata of life, animals, reptiles and the like.

Nature has one other propelling wheel working in this material world; the law of evolution. It provides that all living beings pass from one position to another. As they travel from one order of creation to the next higher, each being has a separate value from the lower one. The basis of determining the face value as well as the intrinsic value is matter and intellect; the more valuable the constituents of matter present in a being in prominent form, the more the intellect and more the value of the being. Saints apply this law in the solution of the problem of diet for man. Whether he needs it or not, saints place this law before man, so that he may reform his diet, and avoid, as much as possible, a heavy load of karmic chains in which he is inextricably held fast.

Man's body, with all the five *tatwas* (or creative and component elements earth, water, fire, air and ether) in full activity is valued the most. This is why he tops the list of beings in the creation and is considered next to God—his Creator. Man's killing of fellow-creatures is considered as the most heinous of crimes, which merits capital punishment or the death penalty. Next value is placed on quadrupeds and beasts having four *tatwas* in active operation in them, the fifth, ether, being almost absent or forming a negligible portion. The wanton killing of another's animal, therefore, entails a penalty equivalent to the price of the animal in question. Then comes the place of birds, with three active elements in them *viz.,* water, fire and air, and hence are considered of a nominal value. Lesser still is the value placed on creatures who have two elements active—*viz.,* earth and fire—and the other three existing in a dormant or latent form, as in reptiles, worms and insects, which are killed and trampled without the least compunction as no penalty attaches in their case. Least value is placed on roots vegetables, and fruits in which the element of water alone is active and predominates while the remaining four elements are altogether in a dormant state. Thus, karmically considered, vegetarian and fruitarian diet, in fact, constitutes the least pain-producing diet, and man by partaking of these, contracts the least karmic debt.

Now let us see what the *Essene Gospel of St. John* says in this context :

But they (the disciples) answered him: "Whither should we go, Master, for with you are the words of eternal life? Tell us, what are the sins we must shun, that we may never more see disease?"

Jesus answered : "Be it so according to your faith," and he sat down among them, saying : XXI

"It was said to them of old time 'Honour thy Heavenly Father and thy earthly Mother, and do their commandments, that thy days may be long upon the earth,' and next afterwards was given this commandment : 'Thou shalt not kill, for life is given to all by God, and that which God has given, let not man take away, for I tell you truly, from one Mother proceeds all that lives upon the earth. Therefore, he who kills, kills his brother. And from him will the earthly Mother turn away, and will pluck from him her quickening breasts. And he will be shunned by her angels, and Satan will have his dwelling in his body. And the flesh of slain beasts in his body will become his own tomb. For I tell you truly, he who kills, kills himself, and who so eats the flesh of slain beasts, eats of the body of death... And their death will become his death...for the wages of sin is death. Kill not, neither eat the flesh of your innocent prey, lest you become the slaves of Satan. For that is the path of suffering, and it leads unto death. But do the Will of God that His angels may serve you on the way of life. Obey, therefore, the words of God : 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is breath of life, I have given every green herb for meat'. Also the milk of everything that moveth and that liveth upon each shall be meat for you; even as the green herb have I given unto them, so I give their milk unto you. But flesh, and the blood which quickens it shall ye not eat....." XXII

Then another (disciple) said: "Moses, the greatest in Israel, suffered our fore-fathers to eat the flesh of clean beasts, and forbade the flesh of unclean beasts. Why, therefore, do you forbid us the flesh of all beasts? Which law comes from God ? That of Moses or your law?" XXIII

And Jesus continued, "God commanded your fore-fathers : 'Thou shalt not kill.' But their heart was hardened and they killed. Then Moses desired that at least, they should not kill men, and he suffered them to kill beasts. And then the heart of your fore-fathers was hardened yet more, and they killed men and beasts, likewise. But I say to you : Kill neither men, nor beasts, nor yet the food which goes into your mouth. For if you eat living food, the same will quicken you, but if you kill your food the dead food will kill you also. For life comes only from life, and death comes always from death. For everything which kills your food, kills your bodies also. And every thing which kills your bodies kills your soul also. And your body become what your food is, even as your spirits, likewise, become what your thoughts are....." XXIV

(Extract from "The Wheel of Life")

Ecstasy of God

WHEN we have been put on the way to God by our Master, then our daily lives become our religion, for we must live God's Truth. With deep faith, we must practise spiritual discipline and earthly discipline to cleanse us of all our faults and failings, so that we may be ready to start on the spiritual journey.

This is our daily task—to think well upon everything we do, for in this way we get the Master's help. For what we do on the physical plane is exactly what and where we are on the next planes. So if we will think before we command our servant, the physical body, which carries out our orders, we will then be benefitting spiritually.

If our thoughts are pure, our words and actions will strengthen us spiritually. When we overcome criticism or other faults and failings completely, then we have cleansed all the three bodies—physical, astral and causal—at the same time.

What do we give up? It is the ordeal of transferring our will, our fully developed ego, (which brought us to this place, but now its usefulness is over) to the Father, so it may blend with His.

We, as human beings, can never fully understand Truth teachings until we rid ourselves of our ego. To attain heaven is to eliminate the ego. We cannot expect our ego to take a back seat until we have overcome resentment, material desires, attachments and possessiveness etc., for our ego is so deeply embedded in its own creation of negative responses and acts that it takes great effort to free overselves of this debris that gives our ego power and protection.

This is where our Master steps in. He has repeatedly told us that we must purify ourselves. The Master wrote a small book called, "Man Know Thyself." And what he means is not only that you look at yourself, but to do something about it.

The Master says: "Without self-analysis and self-criticism no real advancement is possible. We must watch ourselves carefully until we are rid of all undesirable traits that have developed in us." He follows this by saying: "He who is upset by what others say is without question one who is still controlled by the ego and has yet to conquer himself."

It is up to each one of us to show our determined sincerity to cleanse ourselves first, then alone all of our prayers will be answered. So let us get organised. First, let all our thoughts, words and deeds, become as one. The Master says: "Best results are yours if you do one thing at a time and give it your full attention." This means you are co-ordinating all the three operating bodies—physical, astral and the causal—often expressed as thought, word and deed. In a sense we are living atonce three lives in one.

Someone may say: "I need not do all these things to get to heaven. I can go to God without this."

I once said this myself. About six years ago when my ego exerted itself as I mentioned having had 'out of the body' experiences. A dear Satsangi looked at me in admiration and said: "You must be very far advanced." Then she added; "You know I am not even off the earth plane yet."

This I did not comprehend then. Now, six years later. I understand the meaning of her simple explosive words—that unless we overcome ourselves on the earth plane, which includes all our faults and *karmas,* we will have to return to the earth again and again until we are so cleansed of all sins and faults that the spiritual rise becomes a natural process. So let us not think we are perfect while we are stumbling through life, for we are only fooling ourselves.

We hear the Master says regarding meditation, "just close your eyes as in sleep and he will do the rest, and he will," but until we make a working effort to find and overcome our faults, our progress will be very slow. Let us try each day to cleanse ourselves so that we make much greater progress when we sit down for meditation.

The Master always does his part, but we often fail in ours. Remember, the sum total of meditation is persistence in concentrating upon our desired goal.

With all of these things in mind, let me say the reward is 'out of this world', and this is literally true, for when we have cleansed ourselves of selfishness and ego and become reconciled to God's Will; we will then be ready to move into God's ecstasy, an undescribable feeling of awareness of being one with the Father. Then our Inner Eye will open and we will see the beauty of the spiritual world.

—From an American disciple.

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Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q.—*Jesus gave to Peter, according to the script the 'keys' of the Kingdom of God. Some teachers say these keys are love, wisdom, understanding, compassion, sympathy and discernment. Is it not possible that the real keys are the five Charged Names? If so, will you please give us something for the Divine Pearls?*

A.—All these are the means to the end of spiritual perfection. The holy contacts with holy Naam in its various aspects are the keys of Kingdom of God given to the disciple to awaken his self-consciousness, cosmic and super-cosmic consciousness. All these Divine Virtues follow of themselves by coming into contact with the Light and Sound principles without your asking. The Sun of Spirituality when it shines high shows everything in clear form. Righteousness follows as a matter of course. *Dharma* when established does not leave any place for ifs and buts. You are not to exert or pose but live in the actual sense.

Q.—*I have always wanted a rebirth to help humanity in some essential way, biochemistry, organic, gardening or health measures, or the protection of trees, natural resources. Now we are taught to get off the Wheel of re-birth, but I feel so inadequate and unprepared?*

A.—The highest aim of man's life is to know one-self and to know God. If once we have attained that; one purpose is served. The divine phenomena which determines future birth of the initiates is left to the Master-Power, in whom we should repose all our hopes. Your kind sentiments of helping humanity in various fields of your activity will bless you with an awakened outlook which in turn should grant you an impetus to work more zealously, selflessly and in a spirit of dedication. It is for the Master-Power to see how he can make the best use of you. A Master Saint enjoins that the dear initiate should lead such a disciplined life that he or she should retire every night by disposing of all work assigned to his or her care, and repose all hopes and aspirations in the gracious Master-Power working overhead. Such a sacred schedule will endow you with a stillness of mind and be immensely helpful for spiritual progress.

Q.—*According to Page 34 of 'My submission' 'Surat Shabd Yoga is easy.' I feel it is quite difficult to keep the attention completely on Shabd, others have the same trouble. Is there some method by which this difficulty can be overcome?*

A.—When we say that *Surat Shabd Yoga* is easy, we are using the words relatively. It is easier when compared with other forms of *Yoga: Karma Yoga, Jnana Yoga, Bhakti Yoga, Raj Yoga, Hatha Yoga,* the traditional *Ashtang Yoga,* all of which call for stern and severe outer disciplines, which a common busy man in the work-a-day world of today has neither the patience nor the time nor strength nor the leisure to do with all the wits about him. The *Surat Shabd Yoga,* on the other hand, can easily be practised by every one: man or woman, young or old with equal ease and facility. It is because of its naturalness and simplicity that it is often termed *Sehaj Yoga.* With a direct immediate experience of Inner Perception and Audition given by a competent Master, one can, with loving devotion, steadily proceed along the Path under the guidance both without and within of the Master-Power that works like an unfailing friend and an un-erring guide on the Spiritual Path.

Q.—*Does the disciple see God in his meditation?*

A.—Nobody can ever see God-Absolute. God-in-expression called Word or *Naam* manifests in the form of Light and Sound principle which can be seen and heard with the inner eye and inner ear with the help and grace of a competent Master. He has a two-fold function; one that of *Kal* and the other that of *Dayal.* Mohammadans designate these by the words *Shaitan* and *Rehman,* while Zoroastrians use the term *Aharman* and *Harmuzd,* These may be called the Negative and the Positive Powers, both aspects of the One Great and undivided God. The Negative Power, *Kal, Shaitan, Aharman* represents the power that is going into expression, bringing all creation into being, and the other, *Dayal, Rahman* and *Harmuzd* (Positive Power) represents the Power of inversion, bringing the soul back to its Source. These then are the centrifugal and centripetal powers working in all creation. Mind is an agent of the Negative Power and always brings one into the outer world. On the other hand, the contact with the Divine Word within leads the soul back to God, which is Wordless or Absolute. Though mind is activated by the soul, yet it has come to dominate it. Again, mind is further controlled by the senses or the outside faculties which in turn drag us into the field of sensual pleasures born of our attachments to sense objects without. Master tells us how to withdraw the soul current by means of concentration at the centre of our being and grants us contact with the Divine Word which is within and which is the way to God. Negative Power keeps in control the creation in expression or manifestation. But once the soul comes in contact with the Divine Word, it is liberated from the bondage of mind and matter with the help and grace of the Master, and is freed from the grip of the Negative Power.

Q.—*Does God move us around like a chessman on a board or do we, with our free will, move ourselves?*

A.—It is our past *karmic* evolution which moves us around under His Divine Will. We are bound within certain limits on account of past *karma* and free within certain limits. We can make the best use of free *karmas* to change our course to proceed on our spiritual way. For exhaustive explanation please refer to *"The Wheel of Life."*

Q.—*If one sends loving thoughts and prayers for the loved ones who have*

passed on, do they reach and benefit the one who has gone from this world and will they know that they are loved and remembered?

A.—Before understanding the correct answer to this question it should be borne in mind carefully that unions and separations of this physical world are governed by the inexorable Law of *karma.* They have severed all connections with this physical plane and have been granted protection in accordance with their earnings. The prayers and their loving thoughts sent out by advanced souls do help the departed souls and they are cognisant of the same. It may furthermore be understood that the near and dear relations of the sincere initiates are granted feasible protection in the Beyond, even if they had left much earlier before they took initiation.

Q.—*Is initiation pre-destined or pre-ordained?*

A.—Yes, it is pre-destined and pre-ordained in the frame-work of the Divine Plan that certain souls are to be accepted and initiated by each Master during his ministry and many a time it so happens that those who are ostensibly unworthy are accepted.

Q.—*When a soul has made its seat in the eye-focus, is it not the Master who is seated at the eye-focus?*

A.—No, when soul is completely withdrawn to the eye focus, contact with the holy *Shabd Dhun* can be had. Soul and *Shabd Dhun* are of the same Divine Essence. The Radiant form of the Master manifests at times to assure the initiate that he is with him or her.

Q.—*Why is initiation considered very necessary for inner spiritual progress?*

A.—Do we not need a teacher for learning all empirical sciences—engineering medicine technology, industry and agriculture? The Science Spiritual is a highly obtruse subject, dealing with the world beyond. The sense-organs, the senses, the mind and the intellect do not, and cannot, cognise it for all these limiting adjuncts fail to measure and grasp the Limitless. Here the soul is to be disfranchised of all that is personal, and has to cast off the mask of terrestrial personality (persona), and become pure soul before it can experience the Truth which has no form or shape. It is more of a practical subject than anything else, and for this one has to pass through a process of self-analysis and self-transcendence by gradual inversion, and withdrawal of the sensory currents from the body. In order to completely understand and to successfully practise a super-sensory subject, unwritten and unspoken, one has of necessity to seek the aid of an Adept (*Murshid-i-Kamil* or Master-Soul), fully conversant with both the theory and practice of *Para Vidya,* and competent enough to disengage the human soul from the human frame, and to trans-humanise the human in man and lead him to the mount of transfiguration to see the Reality face to face. Again, the inner Spiritual Planes are so bewitching, bewildering and so vast, and full of diverse temptations that one cannot without the active aid of the Master, traverse them.

Q.—*I have an ant hill in my garden which I wish to get rid of; is there any natural way, prayer or planting some seeds or flowers which would disperse them?*

A.—You should not please wish like that and let them live there. How would you appreciate the Divine Grace

when you are blessed by Providence with a charming house to live in which is adorned with a beautiful garden and your act of removing them would be sheer cruelty to the dumb and mute. You will appreciate that here in India, the Hindus feed the ants with wheat flour which shows their deep compassion for their lower brethern. However, for sanitary purposes you may please take remedial measures as advised by the health department of the government.

Q.—*Several occasions I had fallen asleep and was shaken out of it by a tremendous high pitched roar at the right side and flashes of Light. I could not move the body. What is this?*

A.—The sensory currents from the body below are withdrawn upto the eye focus with the aid of holy *Naam.* The slackening of the inner gaze at the eye focus results in sleep as you experience. During this period the *Surat* or attention slips down to the gullet ganglion instead of ascension within. The Divine Revelations of holy Light and Sound Current awaken you and you feel the numbness or stiffness of the body below.

Q.—*What is God and how can we know Him?*

A.—God, as all the scriptures and the Saints have said, is nameless and unknowable. Then how can we know God? The answer is that Absolute is not knowable, yet makes Himself known by manifesting Himself as Light and Sound Principle. Most religions tell us that the creation began from these primal manifestations. Now the Divine Light and the Divine Sound or Word may be contacted by rising above the physical consciousness. They exist in a latent form in all of us. Our Goal must, therefore, be to contact them and develop them within us. To do this, we through meditation learn to withdraw our soul to its seat behind and between the eyes. Having once contacted the inner Light and Sound, we can progress towards their Source, passing from plane to plane until we reach God.

Q.—*Is artistic talent, as some people say, a God-given gift which is meant to be used in this life or is it something which one has worked at and developed in a past life and must now be put behind one, when entering this Spiritual Path?*

A.—All talents inherited as a result of past *karma* are good provided they are utilised for attainment of spiritual progress by regular meditations. Every body comes to this world with certain instincts and impulses which can be harnessed for spiritual development under competent guidance. It is the single-minded devotion of the initiate which should be developed carefully and should be considered as the best of Godly Gifts.

Q.—*Can a sinner like myself attain to God-hood in this very life time ?*

A.—Yes you can attain God-hood during this lifetime provided you work for it strictly according to the behests of the Master. Let his words abide in you and you abide in him. You have been granted the sacred boon of the holy initiation which is a valid visa on to the *Sachkhand* and it your earnest efforts and steadfastness which would bless you with fruition of your wish in due course

Gurbhakti — a lesson in love

(Continued from page 15)

to God. This is a profound truth and you can verify it for yourself when by mighty good fortune you find a Godman or a Godman picks you up for we all are engaged in the game of blindman's buff:

"Satguru himself is doubtlessly the Immaculate One,
Despite the human garb in which he appears."

Again:

"Godman is but Godlike
In spite of the human cloak he wears."

In crystal-clear words, Maulana Rumi declares: "When you approach a Godman, you approach God and when you move away from him you are farther from God." Why? Because Godman is a deputy of God Himself on the earth-plane. When we sit near a living Master with a vacant mind, we are filled with his divine vibrations which penetrate through the very pores of our body. This is the sign of his greatness and goodness. It is very rarely that we get a real Satsang i.e., by a really God-intoxicated person. If we do get an opportunity, we hardly take full advantage of it. Unless we go to Satsang with faith and receptivity, we do not feel the effect of the radioactive rays that emanate from his person. When even a stone lying in water gets the cooling effect of water, there is no reason why a person, howsoever ignorant he may be, should not get intoxicated in the presence of a divine being. He will surely breath the exhilerating fragrance of the Satguru provided his mind is blank (free from worldly preoccupations). A living Master is Word-made-flesh and the atmosphere around him is highly charged with spiritual vibrations with the result that one begins to feel their effect and experience blissful calm within. Once one tastes of this, one grows indifferent to all the pleasures of the world.

After all there must be some specific spiritual gain in the company of a saint that all the scriptures of the world have spoken so highly of the value of Satsang and its necessity for progress on the spiritual path. But a Guru must be a perfect Guru and not a half prophet laying claim to the whole truth. It is not a matter of acting or posing but one of revelation of the life-principle within. The bitter experience of fake masters compel the people to disown even the greatness of real teachers and they prefer scriptures to direct experience. Once bitten twice shy. But with the aid of a really perfect Master, there is no way out for a soul to escape from the shackles of mind and matter in order to enter into spiritual realms beyond to regain the kingdom of God now and to enjoy life eternal. Love of and obedience to such a Master unlocks the portals heavens and the soul is led by the ever loving spouse and Radiant Guru Dev—safely from plane to plane and becomes eternally united with the Satguru (Sat-Naam or Sat Purush, the True One):

"As the water of a river in spite of the enclosing banks remains water,
So doeth the Power-of-God manifest at a human-pole is Truth itself.

Guru and Satguru are but synonymous terms being just two phases of the Reality. Outwardly, he is a Guru for imparting spiritual instructions to the disciples, but inwardly he is a Satguru for in him is working manifestly the power of Sat or Truth. He is in brief 'Word-made-flesh' and dwells amongst us for revealing to man the life-lines within each individual:

"O Lalo! I speak nothing on my own,
I open my mouth only at His bidding."

—Nanak

A Guru is one who has become the mouthpiece of God. The devotion to the Guru then is the first stage in spirituality and it consists in implicit acceptance of his commandments. If you love me follow my commandments, was the exhortation of Christ to his followers. When you come across a real Guru forget everything else and listen attentively to what he says and even if you do not fully understand his language, it does not matter much. His radiation will of itself have a soothing effect on you. His magnetic rays have an unimaginably long range. If you sit quietly and listen, it will be to your benefit. Try to live up to what you hear, your life will take a change for the better. The sage Lukman used to say: "When you go to a saint, sit quietly before him and listen attentively to what he says on his own." But do we do so? We keep either talking with others or keep interrupting the saint by useless questions, with the result that we return empty handed.

Today we are celebrating the birth anniversary of Hazur (Sawan Singh Ji Maharaj). It would, therefore, be a befitting tribute to his memory if you resolve to make your life a continuous saga of love and service—love of the Lord and service to His creation. As you have not yet come face to face with God, then for the time being you try to develop love for one in whom the Power-of-God is working for the good of humanity. The first step in this direction is to do what he directs you to do: "There is no difference between the Satguru and his words."

We must learn to believe and have faith in what he says. Now that we are sitting in the sweet remembrance of Hazur, it will be a great day for us if we resolve to turn a new leaf in our life. For this purpose we must maintain a spiritual diary. It will enable us to introspect. At present we are unable to see the foibles lying hidden in the depths of our mind. But when you will try to plumb the unconscious you will gradually be able to see them on at the surface at first in trickles and then in torrents.

"O Mind! learn to love the Lord and love Him yet more." This is what Kabir has said. In the same vein we have the words of Jesus: "Love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength."

And again: "Love thy neighbour as thyself."

Asked as to what should be the Christian attitude towards wrong doers, he declared: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that you may be the children of your Father-in-heaven. Be ye therefore perfect even as your Father which is in heaven as perfect."

This then constitutes the love in the teachings of all the great sages from time immemorial and it shall eternally remain the same. They all exhort us to mould our life on these lines. Courtesy does not cost you anything. All the time we are malevolently concerned with what others say and do. The world would be much better if we could stop involving ourselves in the sayings and doings of others. Again, we do not confine our mistakes to ourselves, but all the time busily sprinkle folly among our neighbours with the result that we get from them hundredfold in return. What good does it bring after all?

On a day like this, I repeat with all the emphasis at my command that Hazur was a veritable ocean of love; and we should and must, if we love him, learn afresh our lesson in love, by following in his footsteps by diligently working at the

spiritual practices that he gave out for our uplift. By withdrawing his self from the physical plane he has not forsaken us for his godly power in its full radiance still sustains within and he is, more keenly than ever before, waiting at the focus of our being to help and guide us.

God is not sitting on some throne in heaven. He is enthroned in the heart of each one of us. We must, therefore, learn to love and serve our fellow beings in distress and suffering. God Himself has declared: I love him who loves my created beings. This is the great lesson that Hazur taught us in the first instance and if we put it into practice in our every-day life, his grace shall most surely descend and help us in our spiritual progress. Let us see what Kabir says:

> "Poor Kabir, from his life-long
> experience cannot help reflecting
> again and again,
> Self-effacement is the only way that will take you to God and to your eternal home in heaven."

Kabir says that the only way to salvation lies through love. It is by love that you rise above self and become selfless. Without transendence of the self (the ego) in us, the light of God does not dawn. When you are charged with love, love of God-in-man, you cross over from the stage of duality to oneness. How can we get to fount of divine love? Love can be imbibed from the love-laden heart of some God-inspired soul. In a few words, Kabir has provided us with the Master-key that unlocks the door of heaven, find out a Godman and learn from him the secret of love. Try to understand what he says and then diligently practise his teachings. He commands you to be chaste and clean in thought, word and deed and to cultivate love for all that exists by the love of God. As God is not separate from His creation, you will see the spirit of God enlivening the entire universe. You will not then feel isolated from the world. Your little self, now cramped within the human mind will expand, become universalised and embrace the totality of all beings. This is the secret of success on God's path. There is no other short-cut to it. Try to be true to your own self and then you will not be untrue to anyone. Alongside do *Bhajan* and *Simran* (sit in sweet remembrance of the Lord with rapt attention) make it a point to give daily nourishment to the soul as you do to the body. This is the love of which Kabir has given us a description in a few words. Mere lip-service and acrobatic feats will not do.

I would explain my point by means of a parable of two gardeners. A king had a fine orchard which was entrusted to the care of two gardeners. One of them was hard-working and would silently go about his job tending to the trees and flowers with due care and attention, keeping them in proper trim. The other was lazy but had a glib tongue and strong lungs. Whenever the king would visit the garden, the former would just pick up a few flowers and humbly present them to his royal master, while the other who did nothing would jump about and dance before the Master and sing of the Master's virtues, deportment and clothes. Now whom would the king like? You can give the answer yourself. Certainly, the one who applied himself to his work diligently and honestly without making any fuss. Similarly, the all-knowing Master looks to your innermost intentions, the sincerity of purpose in you and honesty of efforts you make in following his commandments and bestows on you the gift of his spiritual wealth according to your merits.

Kabir concludes his hymn with the following memorable words:

> "He who gives precedence to the Guru over everything else and religiously follows his teachings,

O Kabir, such a person needs nothing to be afraid of in all the three regions."

There are three mind zones or mental regions in which the embodied soul moves up and down in the giant wheel of life, propelled by the compulsive *karmic* force: the physical, the subtle and the causal with no easy way of escape therefrom. Kabir tells us of a way-out through the kindly grace of some Master-soul that can lead a jiva unscathed from these into the Beyond, the purely spiritual realm—*Sachkhand* or *Muqam-i-Haq* of the Muslims or the Garden of Eden (New Jerusalem) of the Christians. The Master is the greatest gift of God to mankind.

Hazur used to tell us that we refrain from any evil act in the presence of a child of even five years. But, strange as it may seem, we have not even as much regard for the king of kings—the all-knowing Master who knows even the innermost latencies of our mind. We shamelessly indulge in things which no sane person would do in the false belief that no one is looking at us. We must at all times remember that the Master in his subtle form is ever with us and watching all our deeds. Be careful to avoid misdeeds and misdemeanours at all costs. And last but not the least we should on no wise transgress the limitations imposed by him and pledge on this blessed day positively to follow his instructions with a rededicated zeal. Please make a careful note of all these things so that you may live in peace and be really blessed.

(English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi.)

The Master speaks: explanatory notes

1. *Kabir* : (1440-1518 A.D.) : A well-known Indian saint who practised and preached Surat Shabd Yoga.
2. *Nanak* : (1469-1539 A.D.) : Guru Nanak, the founder of the Sikh religion.
3. *Tulsi Sahib* : (1763-1843 A.D.) : The saint of Hathras. Original name : Sham Rao Hulkar crown prince of Gwalior. He spurned the throne to practise meditation.
4. *Swamiji* : (1818-1878 A.D.) : Swami Shiv Dayal Singh, the great saint of Agra. He revived the teachings of the Masters like Kabir and Nanak.
5. *Baba Jaimal Singh* : (1838-1903 A.D.) The Master of Hazur Sawan Singh Ji Maharaj. He was
6. a disciple of Swamiji Maharaj.
7. *Guru Amar Das* : (1479-1594 A.D.) : The third Sikh Guru.
8. *Amir Khusro* : (1255-1327 A.D. : A great mystic poet of India.
9. *Hafiz* : Hafiz Shirazi : A well-known mystic poet of Persia.
10. *Draupadi* : Wife of Pandava prince Arjun of the Mahabharata epic.

From the editor's desk

GURBHAKTI or loving devotion to the Master is the first and the last step on the spiritual path. With Gurbhakti completed, nothing remains to be done. Its importance, therefore, cannot be over-emphasised.

Love is the key-note in Gurbhakti But do we really love the Guru or render only a lip service unto him? Love means unstinted and selfless service and sacrifice of all one has—body, mind and intellect—so much so that one becomes an empty vessel, ready to receive the divine grace to the fullest. Again, it is said, that where there is love there is fear also, fear of the loved one. Fear of the Guru is the beginning of wisdom.

Guru is long suffering usward. He gives a long rope to hang ourselves with it if we so wish. But with all that he does not allow us to perish unto the last. Such is his love for the disciples and truly he stands by his troth. We may leave him if we will, but he does not forsake us till the end of the world, nay he stands by us even before the judgement seat of the Dispensing Power of God.

Guru does not demand of us any great sacrifice nor any hard labour. All that he wishes of us is to spare sometime for devotion—devotion not to him but to the 'Self' within us. His yardstick to measure our love is very simple : 'If ye love me, follow my commandments' is what he says.

With all our loud professions of love and protestations to the contrary, we are yet far from love. This lack of love for the Guru is a big road-block in our way Godwards.

And what does he after all desire? He wishes us to be true to our own selves. And what for and to what end? Does he stand to gain anything from us? No, not in the least. But he does so purely out of compassion for our benefit alone. If we fail him, we fail to our 'Self' and the fault is ours and not his.

As mortals, we are bound to err. He knows this inherent weakness in us. He wants us to keep a daily note, in the form of a diary, of all our lapses from a life of rectitude, so that we may know our failings and then try to overcome them one by one. There is nothing to be ashamed of in this. Who on earth does not fall? And failures are the stepping stones to success. To fall in sin is manly but to persistently fall, over and over again, is deplorable. The evil has got to be nipped in the bud or else it will, in no time, grow like a mushroom. How many of us go to the Master with a general complaint that we are not getting anything out of the disciplines enjoined. 'Are you maintaining any diary'? is his first query and we hang down our heads in shame. What is he to do if we fail him?

There is no wrong without a remedy, provided we are aware of the wrongs afflicting us and are prepared to confess them, to repent sincerely and to atone for them. This is just one out of the so many pitfalls on the physical plane of existence. Apparently it seems something trivial but it is one of great consequence if we mean to do business on the God-path.

The subject of Gurbhakti is too vast to be dealt with in a limited space like this, for it extends to and ends with the manifesting of the luminous form of the Master within. Until this stage is reached, we are not Gurbhakts in the real sense of the word. It has aptly been said by Swamiji Maharaj that in this Yuga (time-cycle) nothing can avail except devotion to a true Master and the practice of Naam. And this is the great lesson we learn from the life of Hazur Baba Sawan Singh Ji Maharaj.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

July

1 Every man is a volume, if you know how to read him.
2 A man should be like his tea, his real strength appearing when he gets into hot water.
3 He who gives food to the hungry, also prays. His prayer is through the body.
4 Be on guard when a creature inspires thee with desire.
5 Devotion to truth is the sole reason for our existence.
6 On the stone of mind rub the sandalwood paste of Naam mixed with the colour of good deeds, and worship Him within the self.
7 Humility, unostentatiousness, harmlessness, forbearance, uprightness, service to the Guru, purity, steadiness and self-control—all this is called knowledge.
8 The path of self-purification is hard and steep.
9 With God all things are possible.
10 Stand up in the divine dignity of your manhood: ye are the children of God!
11 Lead me from darkness to light.
12 Lead me from death to eternal life.
13 For what is a man profited, if he shall gain the whole world, and lose his own soul?
14 My friend, enjoyment of that food is evil which gives pain to the body and evil thought to the mind.
15 As the body is purified by water, so is the mind purified by truthfulness.
16 We can acquire a state incomparably greater than the satisfaction of desire.
17 In worshipping God we have been always worshipping our hidden self.
18 When we reach the limit of scientific knowledge, we reach two mysteries—that which is within the self and that which is beyond the world.
19 Mistakes made on the path are often even more instructive than the mistake made by turning aside from the path.
20 Highest knowledge is immediate witness of reality itself.
21 God is a very hard task-master.
22 Ye shall be holy, for I the Lord your God, am holy.
23 The divine guidance often comes when the horizon is the blackest.
24 Hatred does not cease by hatred at any time : hatred ceases by love, this is an old rule.
25 Man must choose either of the two courses, the upward or the downward, but as he has the brute in him, he will more easily choose the downward course.
26 I have heard of Thee by the hearing of the ear : but now my eye seeth Thee.
27 Into Thy hands I command my spirit.
28 Life is a pure flame and we live by an invisible sun with us.
29 The price of wisdom is above rubies.
30 God keeps an accurate record of all things good and bad.
31 Truth is one.

O Beloved Sawan

(Continued from inside front cover)

Thine eyes have a superb divine intoxication in them,
The hermits too try to picture Thy glances over and over again.

Thou art a centripetal force for the lovers
and a source of loving affection,
Thou art an altar for the helpless
and a consoler for the forlorn,
Thou art the living abode of chastity and naive simplicity,
Thou art a merciful guide to the deluded persons steeped in sins.

A look at Thee, O Beloved, makes one feel
That nature herself has expended all her charms on Thee.

Thy words sink into the hearts like firing darts,
Every act of Thine is but an opener of eyes,
The charming talk descends like lightning,
The whole creation is ready to make an offering at Thy feet.

Thy teachings, O dearest of the dear, are nectar for all,
The Word made flesh, Thou hast come with a call Homewards;
He, who looks at Thee is irresistibly drawn unto Thee
Even the strangers in their strangeness cannot but acclaim Thee.

How can Thy memory fade away as we live?
Thy form shall return even ere death shall come,
Not a living soul would, but flutter like a moth round Thee,
Not even an anchorite would, but fall in love with Thee.

—Kirpal Singh

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Sat Sandesh

the message of the Masters

August 1968

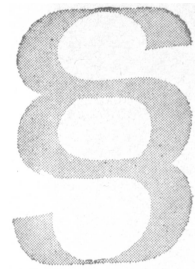
The Creator

There is One Reality, the unmanifested-manifested;
Ever-existent, He is Naam (Conscious Spirit),
The Creator; pervading all;
Without fear; without enmity;
The Timeless; the Unborn and the Self-existent;
Complete within Itself.

Through the favour of His true servant, the Guru,
He may be realised.
He was when there was nothing;
He was before all ages began;
He existeth now, O Nanak,
And shall exist forevermore.

— Guru Nanak

Sat sandesh



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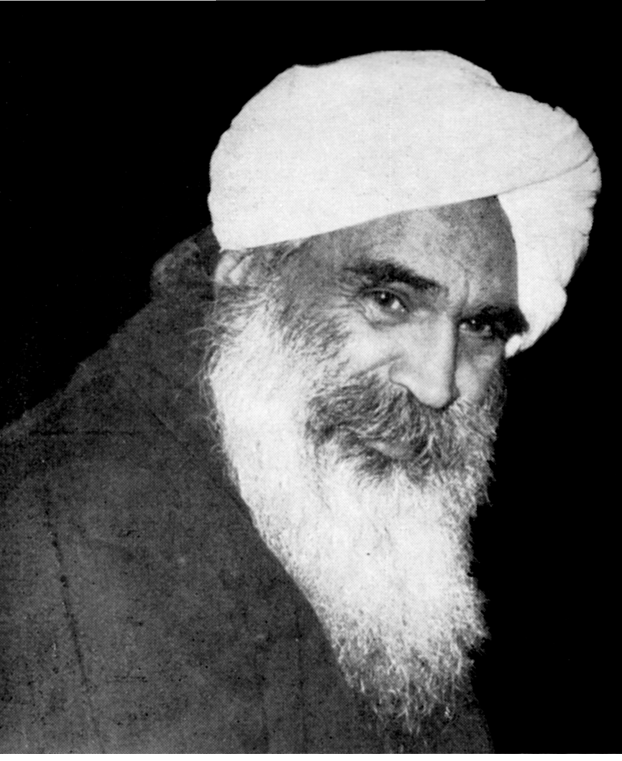
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THE MASTER SPEAKS

How to develop receptivity

WE are most fortunate to have been blessed with a human birth. Man occupies a place at the top rung of the creation :

"The whole creation is meant for thy service,
For thou art Lord therein."

Great is man. He is next to God Himself. Wherein lies the greatness of man? The God-power pervades every where. There is no place without Him. It is only in man that His power is manifested in full. Thus it is in human form alone that one can realise Him. We live, move and have our being in Him and yet are ignorant of Him. Why? Because we are all the while engaged in outer pursuits and never had an opportunity to come in touch with His Power within us. The God-power is our mainstay. The moment this Power withdraws, the body becomes lifeless. It is this Power that glorifies the body. We are simply an indweller in the body and not the body. We are not bound to it indissosibly. While living in the body, one cannot escape from it. Some Power keeps the body and soul together. This is nothing but the God-power which is holding together the entire universe in its proper shape and order. We are just a particle of this Power. Kabir says that our spirit is of the essence of God. Muslim divines also regard it Amar-i-Rabbi—the essence of God. Man

is a rational being and can discriminate right from wrong. As such he can hold on to Truth and reach to it by and through what is untruth (body and bodily adjuncts). It is only in human body that one can come by Truth. This is why man is greatly blessed.

What then is God is the next question? He is an ocean of existence, consciousness and bliss. All these three are His attributes. Our soul, being a spark of the divine fire, is endowed with the similar qualities. Love is the cementing force between the two. Evolution is the law of life. Every living thing grows, expands and tries to embrace the totality of existence. Now, having attained the highest stage in the creation, man has no other purpose but to know and realise the Creator. But how? And by what means? The means are not different from man himself. They are already within him. As I said before, love is the link between the two. Love takes on many forms. It may take the form of devotion, worship or affection. Self-absorption is a characteristic of love. A lover cannot live without the beloved. A part is ever restless until it rests in the whole. As at persent our attention is attuned with outer pursuits of life—the world and worldly attachments. As we think, so we become. The soul goes where the mind goes. The mind, in its turn, is attached with the sense-organs and it is through the sense-organs that our attention is flowing outwards and downwards into the world. This, in fact, is not love but infatuation, for we are willy nilly being led blindly outside and dragged by sense enjoyments. We are quite ignorant of what real happiness is since we have never had a taste of it. Our love of the world has degenerated into hatred, recrimination, factionalism, enmity, narrow-mindedness and the like. This may be termed as negative love.

In the realm of duality, we have our loves and hatreds, pride and prejudices, favours and disfavours and what not. Unless one rises above a dual existence, one cannot come to his own and know the Reality much less to practise it. But for this, everything tends to reach its source. If we hold the lighted candle, its flame goes upwards. Even if it is held upside down, the flame still rises upwards because the sun, the source of light, is above. Similarly, a clod of earth if thrown above, comes down to the earth by the law of gravitation. The soul wants to go heavenwards, while the mind does not. Hence the conflict between the two. By its siren-songs, it lures the soul out, by means of motor and cognitive faculties operating through the nine portals with which we are provided. If we could but invert and tap within, we can know love in its true essence. Water will leak out from a pipe with many holes, but if all the holes except one were plugged, the water would gush out in a torrent from the one hole left unplugged. Likewise, we are frittering away our attention through the various channels of communication with the world outside.

"With a heart torn between countless desires and covetousness,
How can one provide a seat for God-power to descend and dwell within."

Again it is said: "With a heart smashed to pieces, one cannot see God "

We have, therefore, to mend the heart before anything else. That is an essential pre-requisite. God, it may be said, cannot be seen by eyes of the flesh. How can one love that one has never seen. So far so good. But how many things there are of which we have no direct and immediate knowledge and yet we speak of them and make use of them in our daily life. Let us take, for instance, the example of a power-house. Only a few of us get an opportunity to see a power-house and yet we are in close touch with it by means of the switch-boards in our houses and can tap the power at will as we may like. In the same

way, if we come near a human-pole where God-power is manifest in fullness, we can likewise contact the God-power through that pole for a Godman is nothing but polarised God. So we have to search for a human-pole where God-power works and attune ourself to that pole. All the saints and sages tell us to love God above everything else. Without some such anchorage the mind restlessly floats and flits about and finds no rest here or hereafter. If one could divert from without, love for God within will of itself sprout forth. How to invert within and stay there is our problem. We have to find something within to hook in our attention. This media is provided by a competent Master who has in himself God-power in abundance and is capable of manifesting that power in us as well. As light comes from light, so does life from life.

God is the very soul of our soul, but alas we know Him not. We have, therefore, to seek God-power in a Godman who has, by a practical process of self-analysis, been able to separate his self from body and mind and has risen above both. Such a one alone can transmit his own life-impulse unto others and give them some experience of otherwise unseen Power of God already in them but never experienced before.

Dronacharya[1] was a master of the art of archery. He could, by an arrow from his bow, sew down the lips of a running stag. A Bhil (an ancient tribe) was very anxious to learn this art, but Dronacharya would not accept him as he belonged to a low cast. But the Bhil, keen as he was to learn, made a clay-image of Dronacharya and dedicated his self unto him. A daily worship of the image of the great teacher whom he had seen with his own eyes, gradually melted himself into his likeness and thereby he acquired the very art which was denied to him. It is said that one day Dronacharya came across a deer with his lips sealed by an arrow. On looking around, Dronacharya saw a Bhil at a distance who had sped the arrow. Coming near him he enquired of the Bhil as to how he learnt this art. "From Dronacharya", was his reply. Dronacharya was surprised to hear this for he had never accepted any Bhil as a pupil. "I manifested the Dronacharya within me and learnt it from him," said the Bhil. Thus, you see, the mind has a great potential in it. It has the power to transmute himself into the likeness of one whom it likes, by constant attention and devotion to his image:

"One can love God by loving the Godman,
And Godman manifests God-power within."

Again:

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

So when you come near a Godman, you come near God. We use the bulb not for the glass of which it is made, but for the light that emanates from it. Similarly, we love a Godman because of the God-power that shines forth from him and helps us in our spiritual experience.

Herein lies the greatness of the Master. The Master has the power to reintegrate us, to make us whole and undivided individual. When once the scattered attention is focussed a little, peace and serenity comes in with the closing of bodily outlets, the spirit current gushes forth upwards through the inlet within. On the contrary, an ordinary person who himself is a victim to and a slave of his desires cannot possibly help another to get out of this sad predicament. So wherever a Godman sits, he radiates the light of the spirit around him and whosoever comes in the field of his personal aura benefits from it. To go near the Master is just like walking to the shop of one who deals in scents. One may not have the intention to buy any scent at all, yet he cannot help having the fragrance of the

scent provided, of course, he is inclined to receive it.

"As long as the mind is tossing about,
one is carried away by egotism;
One cannot get any nearer to the
Reality nor can know the glory of
the Word."

Thus the first and foremost pre-requisite on the spiritual path is to still the mind, to stop it from running outwards and to develop silence within. This can only be achieved by coming in contact with a theocentric saint whose eyes are overfull with divine intoxication. In the company of such a saint, one feels inspired and aspires for higher values of life. This thing comes only from his radiation and if he by transmitting a little of his own life-impulse, momentarily makes us an undivided whole, one is sure to get a glimpse of the Beyond. It is an experience in practical demonstration. But for this one must have at least some experimental faith and be prepared for the experiment.

This point has been beautifully explained in the form of an allegory. Once some foreign artists came to a certain kingdom and offered their services to the king, requesting him to give them an opportunity to show their skill. The king assigned one portion of a big hall to them for executing their mural design. This aroused the enthusiasm of local artists and they too requested the king for a similar opportunity to show their art. The king assigned the other side of the hall to local artists. To prevent one party immitating the other a curtain was hung in between. Both started their work in earnest. The foreigners diligently worked on delicate floral designs and did their best to bring out the best in them. The local artisans, on the other hand, started rubbing and scrubbing the wall, so much so that it began to shine like a mirror. After the work was completed the king was requested to have a look at what they had done. The king was highly pleased to see the beautiful mural paintings which had been executed so skilfully by the foreign visitors. He greatly commended their art. The local artisans also requested for inspection of the work done by them on the other side of the hall. The king who had from reports received so far, heard that nothing worth the name was done by his own people felt a little puzzled. But they insisted that the king may have a look at what they had done. When the dividing veil was removed, the king was surprised to see all that the foreigners had done beautifully reflected on the other wall without any blemish. This, in fact, is what one has to do. Your job is only to clear the mind of all dust settled from ages upon ages and when this is done, the radiation from the other side (from the Master) is bound to be reflected within you.

It is, therefore, said :

"Sweep off the closet of thy mind for
the sake of thy beloved,
Keep aside all the thoughts of the
world to enable thy beloved to
enter therein."

This is called weeding out the field of all thorns and thistles of the world. Without this you cannot engage in either *bhakti* or *Jnana*[2] Bhakti is the first step which enables you to come near *Jnana.* Bhakti brings about single pointed attention. When this is done *Jnana* shines forth of itself. The Light of God is in you and music of soul is your very life. Both constitute your very being and existence. Nothing is to be poured from without. The Master gives you an incentive and helps you to rise a little above body consciousness. This steadiness of mind automatically brings about the desired result and Light of life shines forth within. This is how a Godman makes the

light of God manifest in you. He lives in a state of perpetual intoxication (divine) without any intoxicant. The cup of his wine is ever full without any wine. We are yet, the lovers of the world and come in a fit of stupefaction. A Godman, on the other hand, revels in his Godhead for he eats nothing but *manna* and drinks nothing but the water of life. He is a king in the garb of a beggar. He lives in the solitude of his heart and yet has a vast kingdom of his own. He sees the world as the manifestation of God. Apparently a drop of the ocean of all consciousness, he is not separate from the ocean itself. The ocean in its fullness heaves in him. If one comes in contact with such a one, he gets drenched :

"A single glance of grace from him is enough to do the trick (miracle)."

Eyes are said to be the windows of the soul. His soul is at-one-ment with the Oversoul in him and as such one can enjoy the divine bliss in his holy presence. In ancient times, there was prevalent the practice of doing *Aarti.* A disciple would move a lighted lamp or camphor circularly round his preceptor and would along with the movement of the lamp move his eyes in divine adoration before the eyes of his Guru. It was a symbolical form of seeing the outer light reflected in the eyes of his Master. The real *Aarti* is not the moving of lights but it signifies complete absorption by the disciple of his attention in the attention of the Guru. It was a kind of communication between the two pairs of eyes. In fact, you have nothing to do at all. You have simply to sit all-attention before the Master forgetting everything else around you, even your own body and the mind. It does not matter whether you understand his language or not. You simply look towards his eyes, you would understand what he means. A really great soul by his one glance ferries you across into the beyond. But remember that it is not in your power to gain his glance of grace. Grace comes as a grace only and cannot be harnessed with all your wits about you nor can it be purchased.

The secret of this lies in receptivity. In Guru Gobind Singh's[3] times, a disciple would dance from place to place as eyes of the Master moved from one side to the other. The Guru once remarked: "My friend, these eyes of mine are not so cheap and you cannot have the benefit of my lyrical glances as you would like to have." Do you know what happens when a young calf runs towards the cow? The udders of the loving mother automatically get filled with the milk to feed the young one. On the other hand, a leech sticking to the udders sucks only blood and not milk. Similarly, those who come to Satsang, get from it what they desire most. Some are filled with love and devotion, while others, who are critical and sceptics, get nothing. "Unfortunate, indeed, are those who take the Master on the human level alone."

A man, who is a slave of his senses and roams in the fields of sense enjoyments, is just like a dog running after bones and flesh. Herein lies a great gulf between men and animals. One who is a real man within and without, would like Shams-e-Tabrez[4] cry out: "O Lord of Divine tavern, grant me a cupful from thy wine."

He even craves for just a handful of wine as does Hafiz[5]:

"A draught of thy wine is worth a thousand barrels,

What a world of difference there is between the two."

The question is one of developing receptivity. Every God-intoxicated soul has his own slogan. Guru Nanak[6] always spoke of Him as "Sat-Kartar"—the Creative-principle alone is the reality. Chaitanya Maha Prabhu[7] always delighted in "Hari Bol" (take the name of Lord). Once he

called a washerman and asked him to say Hari Bol. The latter taking him to be a mere mendicant did not reply and paid no heed to his words in spite of his repeating the same twice or thrice. But when he saw that the man would not leave him, just to get rid of him, he involuntarily uttered the words "Hari Bol". As the words were charged, he began to repeat the words "Hari Bol" over and over again and started dancing in tune with the strain. The magic of the words coming from one of their brethern infected the entire community of washermen. And they all began to dance in refrain—with the music of the words.

How then can we develop receptivity. The remedy for this lies with the Guru. Provided he is competent enough to do so. The world is full of so-called Masters, masters of half-truth and of no truths at all. No amount of acting and posing is of any avail on this path. If a really competent Master comes our way, we should accept him and be devotedly attached to him. Of true bhakti it is said:

> "What is love after all? To be slave of the beloved, to surrender your heart and soul to him to be his."

Is there any person who would give his heart to another and go about without a heart. Once Hazur Baba Sawan Singh Ji said: "Is there any person who is prepared to give his mind to him for I would like him to take him into the beyond." One out of the vast multitude stood up and said: "I am prepared to give my mind to you." Hazur replied: "Are you sure that you are in possession of your mind? First make it your own and then come forward to give it to me." This then is our state of mind. It is already broken into thousands of pieces. It has got to be made whole before it can be presented to someone. How to make the broken heart into a composite whole. It is said:

> "A perfect Master can set the mind right;
> The remedy for the mind comes from the higher mind."

A perfect Master, by his well directed attention, can join together the broken pieces of heart and make it one. He applies a soothing balm to the lacerated heart and cures it of its malady. Thus devotion to the perfect Master is a necessity. If we just withdraw our self from without, we go into peaceful quietitude no matter we may be sitting in a throng of people. How to develop this attitude of mind is the problem before us. All the sages and seers have in their own inimitable way dwelt on this subject. Swamiji[8] tells us:

> "Listen ye of the great value of love,
> All the saints have sung of it in their own way."

The words of Swamiji are simple enough. He tells us in easily intelligible language of the great merit of loving devotion of which all the Masters have said in their scriptures.

> "Know ye for certain that love is the path of Masters,
> Everything else besides love is but trash."

The path of Masters is the path of love. Without love we can do nothing. Love unites two souls into one and when deeply absorbed one becomes *neh-karma* (action-free). *Jnana,* on the other hand, gives us inferential knowledge. Thus there is a great difference between *bhakti* (love) and *Jnana* (knowledge). Again without *bhakti* all our actions *(karm-kand)* ring hollow. It does not mean that *Jnana* and karm do not bear any fruit. Each does bear one or other kind of fruit good or bad as the case may be. They do not make us *neh-karma* and we cannot escape from *karmic* cycle. Unless we deeply get

absorbed into *bhakti* (loving devotion) and this is possible only when we rise above body consciousness. The reality will not dawn until we are lost to our surroundings and go into the solitude of mind.

"Without devotion nothing rings true,
It is all chaff without grain."

Chaff is you know something useless. All spiritual disciplines (yogas), may be of any kind, cannot be of much avail unless they have a leaven of *bhakti* in them.

"Take thou a strong hold of *bhakti,*
And leave off all thy learning and wisdom."

We must, then, take to the path of *bhakti.* The Upanishads tell us that unless the senses are subdued the mind is stilled and the intellect too is equipoised, there can be no vision of Reality. *Bhakti* is then the Grand Trunk Road to God. To rise on the wings of intellect is one thing and to dip directly into the divine ecstasy is quite another. Even the great intellectual giants when they just discover a glimpse of the divine, they go off their feet. Now Swamiji tells us what is *bhakti* and how can it be attained:

"Affection, love and *bhakti* are one and the same,
These are three terms, but essentially one."
"A loving devotion is the path of Masters,
And all other paths are but the offspring of the mind."

In *bhakti* all the four phases of the mind—*chit, manas, buddhi* and *ahankar* (memory, thinking mind, reasoning, intellect and egotism)—at once get dissolved in loving devotion.

"The soul and the Oversoul are both dyed in the colour of love,
Devotion manifests nothing but Satnaam."
"The disciple and the Master are one,
The Perfect Master is nothing but love personified."
"You too are an embodiment of love,
And so are all the *Jivas.*"

Man is a drop from the ocean of love. Apparently, you look individualised but when you lose your individuality, you become part of the ocean itself and you would feel nothing but intoxication around you. A Muslim Darvesh has very well said:

"Thou are an ocean of love but without any limitations,
Without giving thyself unto Him there is no other way out."

So this is the only way to find the beloved. 'I' and 'Thou' are terms in the realm of relativity and so delusive. *Buddhi* or intellect may give you distant glimpses but love or *bhakti* brings the priceless gem to you when you take plunge as a diver.

"The difference between the two is just of form,
As one would see the difference in a droplet and a high tide.

Swamiji says: "You are just a small drop of the ocean, whereas the Master is a tidal wave in the ocean." A Muslim divine tells us: "O God, there was a time when our cups were full of the divine elixir but the cups have so gone out of use that they have even lost the exhilarating flavour of the wine itself." The fact is that even now the ocean of ecstasy is in us but we are ignorant of it as our attention is turned outwards. It is just a question of attending to the divinity within. As at present we are attached to the world and in return

get only ephemeral pleasures which are short lived like fleeting clouds. If we could but invert and taste the vintage divine what a bliss it would be? It is therefore said:

"Love him who would stand up to last,
Without love thy mind shall not find restful repose."

Just take the instance of a flowing river between the two embankments. In the human body of the Master is flowing the audible life stream called Satguru or Master of Truth. We love the Master because it is on his human pole the Divine power is manifest. This is the easiest way to get into touch with the Divine power. All *jap tap* and *sanjam* (penances and austerities) are undertaken with this purpose, but they are not sufficient in themselves. We take resort to these practices so as to set in commotion the power of love already in us as our very inherent nature.

"At one place it is like an ocean of light,
At another a mere drop or a wavelet."

Thus we see the same Light is pervading everywhere in one form or the other and in different measure. We are just like drops and even as drops we have lost our identity in the clayey-mould. We even do not know that we are really drops of the ocean of consciousness. We, however, get a glimpse of it when our attention is attached somewhere. It is only the attachment that gives us a sense of satisfaction. We get greater solace and comfort by joining a wave or a tide of (consciousness). And if we merge into the ocean you can well imagine what our condition would be. The sages and saints are high tides in the ocean of consciousness and as such nothing but ocean itself flowing in between the sea-shores. They may be likened to territorial waters with a breakwater where one can with safety take a dip, enjoy the bath and come back to own. So what we have to do is simply to love that tidal-bore which would carry us in its upward surge.

"At one place we are overtaken by desires,
And begin to ravel in the delusion of the world (*Maya*)."

The essential ingradient in love is attachment. In course of time, attachments take on the form of desires. The more we indulge in desires, the more we create a delusion around us and get immersed therein. The result is that by the momentum thus created, we come into the world again and again. This is why Buddha laid emphasis on being desireless. If there is no desire to bind us with anything in the world, the process of birth and rebirth will end. It is in the silence of the heart (darkness behind the eyes) that Light naturally springs forth. And with that Light there would come Naad (audible life-stream) as well. It is this audible current that has a great uplifting power.

"As one proceeds, delusion gradually vanishes.
As one approaches the ocean one gets more and more purified."

As one rises on the crest of the tidal-bore in the Master, one is shed of all his impurities one by one, and ultimately becomes desire-free. It is said :

"I desire not paradise, nor salvation.
I desire love for thy lotus feet alone."

We have to choose between two things—love of the world and love of paradise—and ultimately have to discard both for love of the Lord.

"The waves of the tides are free from delusive matter,
For it is a great sea of love that heaves up and down.

As one rises above worldly desires, one gets over all delusion. Matter is but another name for delusion. When you transcend the matter, you are in the realm of Reality, and thus above delusion. All material things stand by the power of God. It is this power of adhesion that is holding the world with its variegated forms and colours in proper shape and order.

"He is a vast store-house of love,—
A store-house that has no beginning and no end."

The ocean of love is boundless, says a Persian mystic. This is the place from whence saints come and go. A saint is a manifested God in man. In saints God-power works in fullness like a tidal-wave. If you ride on the tidal-wave, you rise into Godhead and when you sink with it, you sink into the ocean itself It is really a beautiful way of explaining an abstract subject like this. A drop now lost in the dust is not aware of the great source from whence it came. It is only by transcending the human in him that one is trans-humanised and becomes a living soul. One gets the life of the spirit from a spiritualised soul (saint), in whom spirit currents are flowing in full. See what a great transformation has come in the drop that was once mixed up with dust. *Gurbani*[9] says : "Even a dry rotten stump of a tree begins to vibrate with life." So long as the branches continue to be attached with the vines, they bear fruit and bear it in abundance. All this comes from what is termed Gurbhakti.

"This then comes from loving devotion,
Be thou lovingly devoted and live on divine food."

It is by loving devotion to the Godman that one gets nearer God. God is love and love is God and way back to God lies through love. When you have realised this, you will love all creatures for the Power of God is immanent in all His creation. All this and much more comes to the share of the drop of consciousness when that drop actually rises into consciousness and comes to know its real nature. It is only a perfect Master who can bring a change in it.

"Attention is stabilized in the company of a saint."

Then alone the mind finds some stillness. When we are sitting with a sadhu or a saint, we for some time get absorbed into him and begin to understand things correctly. With the attention thus diverted to higher values of life, the mind gets disconnected from the motor force and ceases to run. And the senses also lose the power of attraction. The Master is 'all-attention' or the highly attuned and radiates divine currents which control individual consciousness. In this state while hearing we hear not and while seeing we perceive not. It is, therefore, said :

"In the company of a Godman, God comes nearer."

When we get out of this atmosphere, we are again lost into the wilderness of the world. It is, therefore, necessary to seek the company of highly advanced souls as much as possible, may be many times a day, twice a day, once a day or on alternate day, once a week or a fortnight, once a month or three or six months or at least once a year. Kabir[10] says: "One who does not remember the Master in a year is nowhere." I remember, once I was sitting with my Master. A gentleman came from Africa after five or six years and wondered at his plight in terms of the sayings of Kabir. Hazur simply said : "Kabir may have said so but I have not." The fact is that one gets leaven from another. It does not come from reading and writing or from discourses on *Jnana.* It is the fruit of *upasna* which is a compound word (*aup-asana* meaning 'to sit near'). To sit near, to sit with undivided attention forgetting everything else. In *upasna* there is com-

munication between eyes and eyes. A body charged with the divinity can charge you as well, no matter where you may be. If we can see things from afar by means of a television or hear voices coming from afar by means of a radio, we can certainly get radiation from one who is charged with the Power-of-God. the Power which is pervading everywhere. The moment you think of that Power, the Power materialises Itself and you can actually perceive His manifestation. There is nothing miraculous about it. These are hard facts and you can for yourself experience these things by a little bhakti or devotion. It is the Water of Life by partaking it you will become blessed with life eternal. Without it all your efforts are of no avail. Bhakti will help you a great deal in all your endeavours whatever they be.

"Thus Gurbhakti comes first and foremost,
It is by Gurbhakti that the Word becomes manifest."

Gurbhakti is thus the first step. It prepares the way for Naam-bhakti, it makes you all-attentive and all-attention and gives you an inner link. This is the advantage of Satsang. Satsang means close association with one who is Truth-personified. By sitting near him you forget the world and all that is of the world. Be receptive to him and you come by all his riches. It is, therefore, said: "Those who try to get absorbed in Shabd without Gurbhakti are engaged in wild-goose chase."

Gurbhakti is the be-all and end-all. Without it there is no way out. Life comes from real life. It is the company that makes a man. I do not advocate the contemplation of any form. When God is all pervading, He must manifest Himself. He, who can manifest himself is Godman. That is the only criterion to judge a Godman. If you begin to visualize and contemplate a form, your mind force will bring before you that form whatever it be and you will take on to that form. Who knows that the said form is perfect or not. God alone knows the human-pole from where He works. The form that comes unsought and drops into the mind, is commonly most valuable. Gurbhakti is the easiest way for manifesting the Power-of-God within you. It consists in implicit obedience to what the Guru says : "If you love me keep my commandments." This is Gurbhakti. The words of the Master must be taken as gospel truth. Accept his words, practise them and make them your own, if you want to benefit from his radiation.

"The whole world sees the physical form of the Guru,
Salvation does not come by merely seeing him but by communing with his Word."

Love and all things shall be added into you. It is love that makes you all attention. It is love that gives you a place in the heart of the beloved. It is by his love that we live. He lives in us and loves us the most. We do not know his love nor partake of it because our love is incessantly flowing into the world without. We have first to change the direction of our love. At present, we are in love with our body, with our bodily relations, with our family and children, with our riches and possessions and above all with all kinds of sense-enjoyments. One cannot worship God and mammon together. A true seeker after truth is always anxious to serve God at the altar of a Godman. Hence the need for Satsang from where you get divine radiation directly. Deeds by themselves are not enough. They constitute the first step. Until one gets a glimpse of the inscape one does not leave and cannot leave the plane of the senses. Introspection is the second step. Without self-criticism you cannot make any headway. Thrice blessed is man. The first blessing comes form God. He has given us the human form. He has kindled in us

the flame of His love. It is He who guides us to the human-pole from where He works. Those who hunger and thirst for right-eousness are certainly provided with the Bread and Water of Life. Here ends the first blessing, the blessing of God. Next comes the blessing of the Godman who accepts us in his grace manifesting in us the Power-of-God and links us with that Power. After devotion to God and Godman, there yet ramains devotion to one's 'self'. Be true to your 'self' is the last step. We must make ourselves worthy of our own 'self'. Self-respect is at the bottom of everything else. It is an expression of discipline, of goodwill, of respect for others' rights, comforts and feelings as if they are of our own.

To be really blessed, first bless your-self and then the blessings of God and Godman will bring forth a rich reward, a reward beyond all measure: Take one step in the right direction and God-power will come nearer to you by millions of steps to receive you. It is always better to associate with the servants of the Lord rather than with those who are yet far away from Him. Again, do not even accept the words of a master unless he is able to give you an actual experience of what he proclaims. When you are convinced of this, then be his for ever and put faith in his words no matter how strange they may appear to you on the intellectual level. A Muslim mystic goes to the extent of saying:

"Dye thy prayer carpet in wine if so ordained,
For the traveller on the way is fully conversant with the turns and twists of the way."

A child-disciple cannot understand the why and wherefore of what the Master says. As he gradually advances, he begins to know the truth of what the master says. We have, of necessity, to accept the fundamentals of life and the truths begin to dawn. Then we gradually advance on the path. In the great epic of Ramayana, it is said:

"Accept thou as truth whatever ye learn,
All that comes from mother, father and the preceptor is nothing but Truth."

Apart from the human body, Guru is Word personified. The Word assumes the flesh just to teach mankind on the level of intellect. We love the Guru not that he wants our love. We do so because we want his love, the love that he has for God and we intend to benefit from that love.

You may have heard the story of Bhikha[11], a man of God. A disciple of his began to chant the name of Bhikha as it were the name of God. In those times, to give any name to God was considered a blasphemy. He was accused of heresy before the Qazi or the civil judge. Questioned as to who his God was, he replied Bhikha. And when asked of his 'Rasool'—(Intercessor), he replied Bhikha. Condemned by his own words, the Qazi sentenced him to death and passed on the papers to Sultan (king) for confirmation of the sentence. The same drama was repeated before the king as well. Sultan was a wise man and he, noticing a kind of divine intoxication in the eyes of the accused, asked him to pray to his Bhikba for a plentiful rain as the country was in the grip of a terrible drought. With firm confidence the gentle-man replied: 'Yes, I shall certainly do so and get you rain from Bhikha.' The king ordered him to be released on parole and enquired as to when he would return. The Faqir said that be would do so in a couple of days. The next day it rained very heavily and one could see large sheets of water spreading for miles and miles. On the third day, the Faqir appeared before the king. The king thanked him profusely for his kindness in

getting water to the parched ground and offered him a *Sanad*—conferring to Bhikha proprietory rights in 21 villages as a token of his gratitude. The man refused to accept this property saying that his Bhikha could not accept anything temporal and impermanent. When he met his Master Bhikha, the latter enquired why he had not asked for something higher than mere rain as at the time the request was made he (Murshid) was in tune with the Mula (God), and he could do that quite easily. Provided the Master is perfect, he certainly looks to all the needs of his disciples and get them whatever they need. If, on the other hand, the Master is a worldly-wise man, he would only give his disciples things of the world and keep them entangled in the world as he himself is.

"Better it is to filter the water before taking,
And to test a Master before accepting him."

It does not matter that one may spend his whole life in search of a true Master. This too goes to one's credit and is counted as devotion. It saves one from so-called teachers with which the world abounds. How to judge a perfect Master?

"One in whose presence the mind goes under is,
Of course, a true Guru."

Again such a one demonstrates something of the Power-of-God within by revealing the holy Light and the holy Sound. He who brings down the audible life-current from above is one whom I adore as Gurudeva, says Kabir.

It is easier said than done. One can give lectures on outer disciplines and talk a lot of *Jnana* and expound the scriptures and narrate stories from epics. But to give a practical experience is quite a different thing. Hazur very often used to say: "There is not of much consequence in the five names that are given to you. You can have them anywhere, from books or anywhere. The secret behind the Word lies in the charging of the life-impulse that the Master gives at the time of initiation." Coupled with this and of equal importance is Gurbhakti. It consists in obeying the instructions of the Master to the minutest detail. His yoke is easy and his burden is light. All that he requires is to spare some time for whole hearted meditation and to introspect every-day so that we may know where we fail and falter in our daily life. How restless we become when we are hungry. Have we ever thought of satisfying the hunger of the soul. What a pity! We are served with the heavenly food but find no time to partake of it. Lack of time is the complaint of all of us. Time and tide wait for no man. Death knows no calender. We have the medicine with us but we do not use it. How then can we triumph over death which is the last enemy of mankind.

A real Master liberates us from all attachments and fears. In spite of the fact that we have been put on the path we have not yet escaped from these. This means that we are yet far away from the Master. A little of trouble, may be, personal or in the family upsets us. We are afraid of poverty and we try to keep our head high up. We are ever in the midst of strife and struggle. All this goes to show that we are yet living the life of the flesh. It is only by rising above body consciousness that we contact the radiant form of the Master and that, in fact, is meeting the Guru. Once we get to the feet of the Master's luminous form, we get above all kinds ot ailments; physical, elemental and mental. So far we have simply seen the Master in the physical form, but not met him. We have seen him, but not perceived him.

Nanak, therefore, tells that us with the

meeting of the Master nothing remains to be done. Once he takes charge of the disciple's spirit on the inner plane, the disciple is freed from the giant wheel of life. When the erstwhile enjoyer becomes the perceiver, he escapes for food from world of enjoyments. We simply read the scriptures but do not try to understand them and much less to practise them. By reading we read but do not understand. Wisdom is quite different from learning. Learning makes us egotistic, while wisdom makes us humble. Once an ordinary grass cutter became a Prime Minister. He discharged his duties honestly and diligently, but he never forgot even for a moment as to what he really was. 'Whenever he was a little free from his arduous duties, he would retire to a small hut on the river bank. He would change his rich robes with his original torn rags and place before him his crude implements with which he used to work. He would then offer his humble prayers to God Who had raised him to the position which he ill deserved. The royal courtiers laughed at him and were surprised at the wisdom of the king in exalting him to this high office. The king, however, had a great regard for him because he had not forgotten his real and original position. We have all forgotten our real self—what we were before coming to a Master. Whatever we are, it is through the grace of the Master. It goes to the credit of the Master who has given us so much and promises to give us much more. We must be thankful to him for all his precious gifts and drive our own egotistic self from within us.

"Win the grace of the Guru by losing your self in Him,
He shall grant unto you the treasures of love."

This is the true significance of the term *Aarti.* It consists in losing the 'self' in him. The moment you turn back on the world and are completely in the eye focus, he will come unto you in his radiant form and take you along with him.

With the advent of the Master on the inner plane, one becomes the king of kings. Herein lies the consummation of the soul with the Oversoul. In Gurbani we have:

"The radiant form of the Master gives you Light eternal,
Gurbhakti being complete, all doubts vanish like vapours."

As the drop enters the wave, it along with the wave becomes part of the sea. This is the meaning of *Aarti.* You have to manifest the Light within you, get absorbed into that Light forgetting all thoughts of I-ness. St. Paul proclaims: "I live, not now I, it is Christ that lives in me."

Gurbhakti then comes first and it eventually leads to Naam bhakti. I would even like to say that the Master being Word personified, a contact with him is the beginning of Naam-bhakti. Water, rain or vapour are in fact one and the same. They are the different phases of the same substance with different names at different levels. On the physical level, the Master is like any other teacher (Guru). He talks to you sweetly. He loves you. He comforts you. He joins in your joys and sorrows also. He gives you sound advice by placeing before you the higher values of life. All these things he does so as to lead you within. And when you follow his instructions and transcend the physical plane, he comes to your aid in a radiant form to guide you on the path inwards. Here, in his luminous body, he is Gurudev. When you reach the final stage of your journey in Sat Lok, you find him present as Master of Truth (Satguru) and now you realise the truth of the saying that it was the Power-of-God himself who was with you in fullness from stage to stage. He is God in the human-pole from which the God-power works. It is His Power which when working in and through the human

brain awakens consciousness. When it withdraws, the consciousness comes to an end. These are the things which you have to understand and realise for yourself for these cannot be adequately explained in so many words. You may momentarily, get a glimpse of it on intellectual level but cannot have intoxication and ecstasy, which begin only when Gurbhakti is complete and Guru appears within in his radiant form.

"The Lord of the soul now tells you finally,
Now shall you get the reward of Gurbhakti."

The above words are from Swamiji Maharaj, the Power of God working in him has given his final verdict. This, in fact, is the *summum bonum* of life and it comes from Gurbhakti.

The love of the world will drag you down to the world, while the love of God will take you to the throne of God. Love is the attribute of our soul. It is already in us. We are simply to change its direction from one side to the other.

"The eyes of a Sadhu bubble over with love of the Lord,
In his company we too get inspired."

This then is the only way for the soul to get merged in the Oversoul. We must, therefore, pray for the love of the Lord. Guru Amardas[12] says in this context: "Cursed is the life wherein one does not have the love of the Lord."

It was after a long search of about 70 years that Guru Amardas came to this conclusion. It is in human birth that one can develop his instinctive love and fan it into a bright flame. He goes on to explain: "Whatever leads us away from the Lord is of no avail. Herein lies the difference between good deeds and bad deeds." Good deeds lead us to God while bad deeds take us away from Him. So the love of God is the touchstone for all our actions.

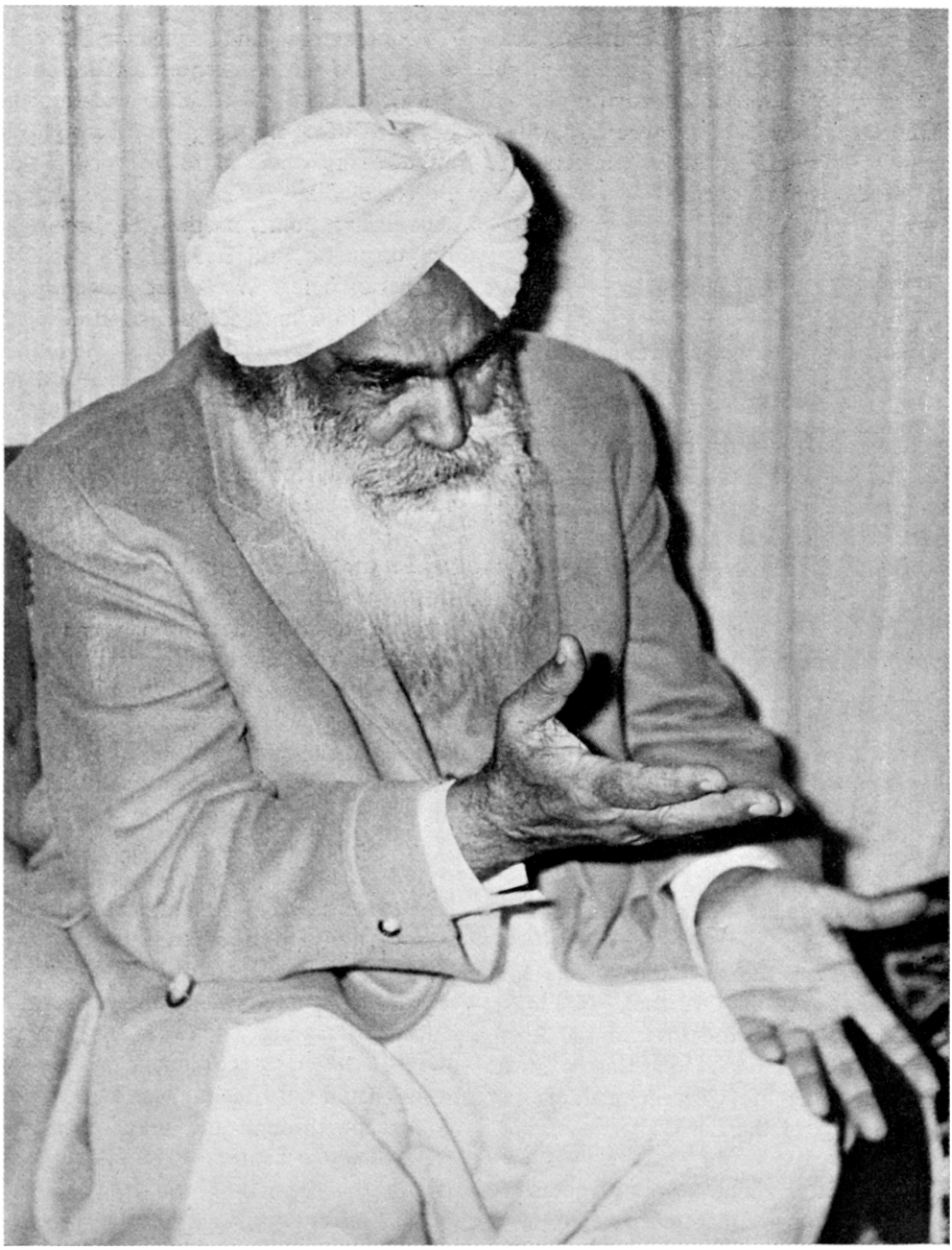
No one asks you to renounce the world and go into the wilderness. While in the world, we have to attend to the mundane affairs of life. But they have simply to be attended to and not to overpower you. Be steady like the needle of the compass that always points northwards, because of the magnetic pull it feels. God is our magnetic pole. We must inwardly be focussed in Him. Renunciation does not consist in leaving the world. We have simply to detach from one side and be attached on the other even while living a worldly life. This is real renunciation. It comes by turning inwards and then to consider what is best for us.

In the conflict of the world what is there which lasts? The holy Word, disciplined soul, the Godman and God. So, the holy Word, the all-pervading power of God is eternal. We have to get attached to it. Who can guide us to It? It is only a really disciplined person or a Godman in whom the God-power is manifest. It is his job to make you quiescent.

We have, therefore, to get to the Reality which alone is permanent. Let us be in bond with the Reality and we will become real: Maulana Rumi[13] pays a wonderful tribute to his Master, Shams-e-Tabrez by saying:

"I could not become what I am,
Except through the grace of Master Shams-e-Tabrez."

Similarly, Raja Janak[14] had a practical experience of *Jnana* from Maharishi Ashtavakar[15]. Arjuna[16] got a glimpse of the divine in the blessed Lord Krishna. Swami Vivekananda got his life-impulse from Paramhansa Ramakrishna. The life of a disciple is cast in the Guru's mould. When one gets attuned with the God-power in



The Master explaining a point to the devotees.

the Guru, one becomes the Guru's mouthpiece—a worthy disciple.

Once Hazur, after the initiation ceremony at Lahore, told me: "I have planted the seed of the holy Word in the heart of these persons. You will have to nurture them with the Water of life." I replied, what can poor conduit pipe do? Whatever life-giving Water comes will certainly be passed on. If no water comes, the pipe itself would get dry and nobody would get any benefit therefrom. Guru is, therefore, to be always kept in the forefront:

Maulana Rumi, therefore, forcefully says :

"O Lord of the tavern always shower thy grace on me,
For I am thy bondsman and I glorify Thee."

In the glorification of the Master lies the glory of the disciple. A disciple is nothing without the golden touch of the Master. A real disciple is never tired of singing the praise of his Master. Whatever he does, he does in the name of the Master. He is a true worshipper of God in the Guru. Guru Nanak says : "There is no place of refuge for me except in the Guru."

One may be a Godman or man-God, there is no difference between the two. A drunkard always revels in the company of a drunkard. Guru Arjan[17], Chajju Bhagat[18] and Hazrat Mian-mir[19] were great friends. Guru Arjan compiled the holy Granth by collecting the writings of all the enlightened souls he could lay his hands on, irrespective of their religion. It is a great monumental work in the form of a bouquet of flowers gathered from different places. It is a banquet-hall of spirituality. This shows the catholicity of mind of the great author as Guru Arjan was. In contrast what do we find today; small water-tight compartments here and there, each trying to run down the other. A really spiritual man will never do this. He does not and will not put any forbidding lines around his disciples. Hazur used to say : "I have given you the best I have. Now you are free to go wherever you like. If you find something better what I have given you, then let me know and take me along with you." We are to be worshippers of Truth alone. Nothing would come out of political dealings. Those who have really a first-hand experience of the Power-of-God within cannot but love each other for they are all moved by the holy spirit working in all hearts. We, on the contrary take non-essentials as essentials:

"The moment one comes in contact with a sadhu,
One forgets everything except his own self.
All enmities and jealousies bid a good bye,
And one becomes a friend to all."

This then is the greatest benefit which we get from a high souled person. When Amir Khusro[20] came to the feet of Khwaja Nizamuddin Aulia, people began to dub him as an idolater because he considered his mentor nothing less than God. Do you know what reply he gave ?

"People laugh at me for being idolatrous,
Aye, I am so, what has the world to do with me."

Amir Khusro knew the greatness of his Master. It is only a real disciple who knows what his Master is. The people at large, however, are generally ignorant about this. The enlightened souls come into the world time and again wirh their spiritual riches but we are ignorant of their greatness and begin to find fault with them.

(*Continued on page 29*)

Spiritual wealth

Ron Fries

SPIRITUAL wealth can be accumulated in two ways. The easiest way is through meditation. The more difficult way is through complete surrender on our part to the will of the Master. This includes our thoughts, words and deeds. The pivotal or essential theme of this holy path of God-realisation is the Master. There is no path without him. Therefore, you will agree that the Master's (Sant Kirpal Singh Ji's) correspondence and letters have become something very special to all of us. The beauty and the secret of his sacred teachings are experienced in actual living and in following his instructions to the letter.

In re-reading the letters received from the Master over a period of time I have selected a few choice excerpts from them with the hope they may be helpful and of assistance to us in our spiritual progress as well as to answer some of the questions most frequently asked by disciples.

If we conclude that the highest study in man's life is to know himself and God, must we then forsake all else, including worldly endeavours? It is often quoted in literature, "lead me from the unreal to the real." The unreal meaning the outer life, the real the inner life. Some claim that the world is a dream and truth exists only within. Some seek shelter from the world in a cave so they may find the real. However, it is stated in "*The Jap Ji*": "With most of us, it is a matter of common belief that the world is a mere chimera, a dream with no reality about it. This belief is evidently based on the transitoriness of all worldly phenomena. Everything appears like a meteor that flashes for a while and disappears. Hence, it is argued that man's sojourn here is no more than a dream. But, says Nanak, as the Lord is True, His works must also be true, and His creation is not mere illusion but His holy abode."

The Master explains the subject further in his correspondence. He states: "The disciplined devotees find an extra charm in the physical life and relish to attend to their mundane legitimate duties with earnestness, yet altogether detached and serene within, thinking it to be a temporary abode. They always look ahead to their eternal home which is the ultimate goal and work diligently for the same. The holy Sound-current is the great comforter and any time you attune yourself within, you will find extra vigour and courage to withstand the allurements of mind and the physical world, and in due time virtues dominate passions."

What part does the intellect play in unravelling the secret of life? And what about an occupation to earn a livlihood? These questions were put to Master. He replied:

"Any kind of honest work for the livlihood is the same, but it all depends on your adaption to the work and mainly how much interest you have in that particular kind of work. To your question, 'what part does the intellect play on the Path?' Little, where the practical side is concerned, but as man is thricely blessed, he possesses body, intellect and soul and as each has a definite function to perform, each should be made as perfect as possible and

as soul is the most important of the other two, there should be given more thought and time for the soul's perfection, so that before the opportunity is lost it should be made as perfect as it's Father."

"A study of the physical sciences, philosophy, mathematics, etc, is very good and a helping factor in this world, but the study of the Science of the Beyond cannot be achieved on the physical plane, except by and through a living Master. It is he, in giving the first lesson, who shows the disciple how to withdraw from the body and know himself. This is only the beginning of this science when you have left the body. The highest study of man is to know himself. In this science the intellect may hinder rather than help and may be especially distracting during meditation, for just as the soul is withdrawing and sees a way open into the Beyond, the intellect asserts itself and projects many 'whys' and 'whats', and this stops the progress."

"This does not mean that the intellect is always harmful to spirituality. On the contrary, if an intellectual man comes to this Path and sincerely gives himself up to the Master's will, is obedient to his instructions, he will have a distinct advantage in being able to give out the truth to others in a manner most acceptable to them. When we understand the theory, it then remains to be practised. Education is very necessary and quite helpful in all spheres of life in this world."

In one letter the Master was asked the difference between developing spirituality and psychic ability. His reply was: "Spirituality, as you know, is linking the soul with God-into-expression-power of Godly Light and Sound which are links for taking the souls eventually to their true home of the Father. Seeing and experiencing blissful inner things by oneself gives conviction and authenticity. Psychic ability fails to give such conviction."

The Master reiterates over and over again in his letters that spirituality is the linking of the soul to the Godly Light and Sound within. The Master goes further and states: "The Master's path gives Light to the initiate at the very outset. You will appreciate that outward show and miracles result in spiritual dissipation, whereas a disciplined devotee of a perfect Master would enjoy the ravishing bliss from the brilliantly effulgent divine Light and sweet heavenly melodies of the holy Sound-current. A world of difference and both apart like the earth and the sky."

In *"The Jap Ji"* we find the following passage: "Nanak also forestalls the dangers that lie on the spiritual journey." The power one gains through self-discipline and partial spiritual attainment may itself become an obstacle in the way of fuller realisation. One begins to practise these occult powers, and absorbed in them, one tends to forget the real goal. Nanak, therefore, warns us against this possibility. We must not, once we have begun the journey Godwards, rest, waver or wander on the way.

When the Master was asked about the 'resurrection of the dead' as mentioned in the Christian scriptures, he replied: "For an initiate the end of the physical world comes up when he rises above body consciousness and the astral and causal worlds and reaches his True Eternal Home. This is the perfect and real resurrection. You have to take things in the light of your own experiences and conviction regardless of what priesthood may have said."

In one letter passages from the book "Phelps Notes" were quoted. One passage stated that at least once a year association with the Guru or spiritual leader was necessary in raising the spirit. In this book, it is also stated that: "Rapid progress can only be made by work in his presence and in his service. There must be a desire for spiritual growth and there must be a

Sant Sat Guru to satisfy that desire by imparting spiritual food."

To this the Master replied: "The effect of association is great. Bad society tends to produce low and evil thoughts, and good society gives loving and uplifting thoughts. So avoiding uncongenial society is necessary. If one is not able to get the personal company of the Master, (which has its own charm) one should always keep the Master in his mind when it is free. The Master's loving grace which is radiated to the children far and wide will be received in unceasing degrees and give quick progress on the way. The Phelps Notes referred to by you lay stress on the importance and necessity of having company of the Master sometime yearly at least, to derive living impulses from him. This is particularly enjoined in the begining when the seed has, so to say, sprouted into a small plant, which can be easily damaged seriously by bad company. Shunning bad company is very necessary. When the plant has grown into a tree it becomes strong to withstand all onslaughts and inclement weather. These Phelps Notes are based on sayings of Kabir. The value of the physical contact with the Master cannot be under-rated, but mind that Master is the Christ-power working at his physical pole. When he initiates he associates Himself with the initiate and never leaves him, and does not leave him until the soul reaches the True Home of his Father, the Sat Purusha."

Did not Christ also say: "I shall never leave thee nor forsake thee until the end of the world." Kabir also said that "Master may be living across the oceans and the initiate this side thereof, he should direct his attention to the Master to receive the full impulse of the Master by becoming receptive. If a radio can catch the voices from thousands of miles away, why a receptive man cannot receive the impulses of the Master, however far away he may be. So you need not worry but carry on with your work."

Another very helpful reply came from the Master relating to our daily activities. His advice was: "Never let your mind remain vacant. A vacant mind is the home of the devil. When you are at work, be wholly and solely into the work. Work is worship. When you are off the work, you must either have remembrance of the five names, the sweet remembrance of the Master, or if the Sound becomes audible at all times, pay attention and listen to it. This together with regular practices will give progress into your practices as well as save you from the attachment of passions from outside."

Regarding trying to visualise the form of the Master within, Master wrote: "The Master-power is always with you extending all feasible help and protection. He comes to your aid and makes himself visible when ever necessary. You need not be on the lookout for the Master, but repose fully in the grace of the Master to appear to you at his will. There should be no clutching on your part to have one thing or the other. The very effort stands in the way. Develop love and sweetness for the Master. When sitting for the 'repetition of the Name practice' you should fully and attentively see and gaze penetratingly into the middle of whatever you see inside and pay no attention to the sound if it comes at that time. During the practice of listening to the Sound-current coming from the right side, you have to be fully attentive to listening to the sound, doing neither repetition of names nor fixing the inner gaze. Each practice is to be done separately with full attention. Each practice has its own purpose."

In reference to Master's presence being with us, even in the event of his passing on before us, he wrote:

"The sacred bonds between the child disciple and the living Master are superb and inseparable. Time and space do not make any difference, as it is the receptive mind which inculcates and evokes the mercy of the Master. The gracious Master always sends his loving life impulses for his children and those who are receptive assimilate them for their gratuitous joy. There are many instances when the loving dear ones had the privilege of bearing testimony for this rare and sacred truth. It is the mother who first loves the child and the latter reciprocates and runs to her lap. The overwhelming love and kindness of the Master enables the dear initiates to keep them always saturated with his impulse. Ever since the child disciple is put on the sacred path and linked with the holy Naam, the gracious Master-power takes over and resides with the child disciple, guiding and controlling his/her destiny. Even if the Master were to 'shake off this mortal coil', his Radiant Form within never leaves nor forsakes the disciple and continues extending all grace and protection."

The Master's promise to each of us is: "All initiates are destined to reach their true and eternal Home. Those who would carry on the instructions of the Master in a loving and faithful way will attain their goal during this very lifetime."

How firm a foundation

How firm a foundation
I have in my Lord!
How sweet a relation
With Him through His Word!
The world may try testing
The faith that I have,
However, I'm resting
In Him Who can save.

The winds may blow this way
And that way at times,
Tempestuously sway
At the pace of a crime.
Courageous and steadfast
I hold my own ground
Until the wild storm blast
Has quietened down.

The crown of an oak tree
May bend to an ache,
But there is a decree
That it ne'er shall break.
In soil deeply rooted
The tree stands the strains,
It cannot be looted
Of strength that remains.

Exposed we are daily
To things that pursue,
But faith sings on gaily
Its songs that ring true.
Most blessed is that one soul
That takes the right course
Which leads to that high Goal
And counts all things but loss.

For in every wind storm
A jewel you will find
Of something not earth-born
But something sublime.
Therein lie the riches
That never will cease,
Despite how life pitches
They further increase.

The more opposition
The stronger we grow;
The more in position
The weaker the foe.
How firm a foundation
I have in my Lord!
How sweet a relation
With Him through His Word!

Baroness von Blomberg

The law of karma

Kirpal Singh

> *"Everything in the universe is the fruit of a just law, the law of causality, the law of cause and effect, the law of karma."*
>
> *—Buddha*

EVERY act of a living being done knowingly or unknowingly, irrespective of whether it is yet in the stage of latency or thought form, a mental vibration, or is uttered by words of mouth or is actually done by a physical act, constitutes karma.

Lest the reader get confused by the term "karma", it is better to understand this word in its proper context. Originally, the word karma stood for and represented sacrificial rites, rituals and *yajnas* performed by individuals as prescribed by the sacred texts. Later on, however, it came to include all kinds of virtues, social and self-purifying, like truthfulness, purity, abstinence, continence, *ahimsa*, universal love, selfless service and all deeds of a charitable and philanthropic nature. In short, great stress was laid on the cultivation of *Atmagunas* which tended to discipline the mind and divert the mental powers in the right direction, so as to serve the higher purpose of liberating *atman* (spirit) in bondage.

Karmas are generally classified as prohibited, permitted and prescribed. All karmas that are degrading and derogatory in nature (*Nishedh*) are classed as prohibited because indulgence in vices is sinful and the wages of sin are death. These are termed *kukarmas* or *vikarmas*. Next come karmas that are upgrading and help a person in attaining higher planes like *swarg*, *baikunth*, *bahisht* or paradise. These are *sukama karmas* or *sukarmas*, that is karmas performed for fulfilment of one's benevolent desires and aspirations and as such are permissible. Finally, we have karmas the performance of which is considered obligatory as enjoined by the scriptures for persons belonging to different *varnas* or social orders and at different stages in one's life called *Ashrams* (*Brahmacharya*, *Grehastha*, *Vanaprastha* and *Sanyasa*. These corresponding roughly to the formative period of one's education, the stage of married life as a house-holder, the ascetic stage of a recluse or a hermit engaged in deep meditation in the solitude of a forest and lastly the stage of a spiritual pilgrim giving to the people the fruit of his life-long experience, each portion being of 25 years computing the life-span to be of 100 years duration). These are called *Netya* karmas the performance of which is a must for each in his vocation and period of life.

As a code of moral conduct, the law of karma makes valuable contribution to man's material and moral wellbeing on the earth and paves the way to a better life in the future. In all the four spheres of human life—secular, material or economic, religious and spiritual, as denoted by the terms *kama* (fulfilment of one's desires); *artha* (economic and material wellbeing); *dharma* (moral and religious basis upholding and supporting the universe); and *moksha* (salvation)—deeds or karmas play a vital part. It is, of course, the moral purity that figures as a motivating force

for attaining success in one's endeavours. In order that the karmas bear the desired fruit, it is necessary that they be performed with single-minded and purposeful attention and loving devotion.

Besides these, there is yet another form of karma—to wit, *Nishama karma,* that is, karma performed without any attachment to, or desire for, the fruit thereof. This is superior to all the other forms of karmas which more or less are the source of bondage. Yet this type helps a little to liberate one from karmic bondage but not from karmic effect. It may be noted that karma *per se* has no binding effect whatsoever. It is only karma born of desire of *kama* that leads to bondage. Karma thus is at once the means and the end of all human endeavours. It is through karmas that one conquers and transcends karmas. Any attempt to overstep the law of karma is as futile as to step over one's shadow. The highest of all is to be *neh-karma* or *karma-rahit,* that is to say, doing karma in accordance with the Divine Plan, as a conscious co-worker with the Power of God. This is being actionless in action like a still point in the ever revolving wheel of life.

Nature of karma: According to Jain philosophy, karma is of the nature of matter, both physical and psychical, one related to the other as cause and effect. Matter in a subtle and psychical form pervades the entire cosmos. It penetrates the soul because of its interplay with the matter without. In this way, a *jiva* builds for himself a nest as does a bird, and gets fettered by what is called *karman-srira* or the subtle body and remains bound therein till the empirical self is depersonalised and becomes a pure soul irradiant with its native luminosity.

The *karman-srira* or the karmic shell, enclosing the soul, consists of eight *prakritis* corresponding to the eight types of karmic atoms producing different types of effects. These are of two types : (1) karmas that obscure the correct vision, for instance (i) *darsan-avarna,* hindering right perception or apprehension in general; (ii) *janan-avarna,* those which obscure right understanding or comprehension; (iii) *vedaniya,* those which obscure the inherent blissful nature of the soul and thus bring about pleasurable or painful feelings; and (iv) *mohaniya,* karmas which obscure right belief, right faith and right conduct. All these karmas work as smoke-coloured glasses through which we see the world and all that is of the world. Life has poetically been described as dome of many-coloured glass" that "stains the white radiance of Eternity". (2) Then there are karmas which go to make a person what he is, for they determine (i) bodily physique, (ii) age and longevity, (iii) social status, and (iv) spiritual make-up. Each of these types is known as *naman, ayus, gotra,* and *antraya* respectively.

The karmic particles spreading in space, are willy nilly attracted by each soul according to the pressure of the activity indulged in. This constant influx of karma can be checked by freeing the self of all types of activity of the body, mind and senses and stabilising it at its own centre; while the accumulated karmas may be curtailed by fasting, *tapas, saudhyaya, vairagya, prashchit, dhyan* and the like; that is to say, austerities, reading of scriptural texts, detachment, repentence and meditation etc.

Buddha too laid a great stress on constant endeavours and struggle with a view to securing ultimate victory over the law of karma. The present may be determined by the past; the future is our own, depending on the directive will of each individual. Time is one endless continuity—past irresistibly leading to the present and the present to the future as one may like it to be. Karma ceases to affect only with the attainment of the highest condition of mind which is

beyond good and evil. With the realisation of this ideal all struggle comes to an end, for then whatever the liberated one does, he does without attachment. The ever-rotating wheel of life gets momentum from the karmic energy and when that energy itself is exhausted, the giant wheel of life comes to a standstill, for then one reaches to the intersection of time and the timeless, a point which is always in action and yet still at the core. Karma provides a key to the life processes; and one's consciousness travels from stage to stage until one becomes a really awakened being or Buddha (the enlightened one or the seer of the Holy Light). To Buddha, the universe, far from a mere mechanism, was a *dharma-kaya* or body pulsating with *dharma* or life-principle, serving at once as its main support.

In brief, the law of karma is Nature's stubborn and inexorable law from which there is no escape and to which there is no exception. As you sow, so shall you reap, is an ancient axiomatic truth. It is the general rule for earth-life. It also extends to some of the upper physio-spiritual region, according to the order of density and peculiarity of each. Karma is a supreme principle superior both to gods and men for the former too, sooner or later, come under its sway. The various gods and goddesses in different realms of Nature take a much longer time to serve in their respective heavenly spheres than human beings, but all the same they have ultimately to reincarnate in flesh before they can aspire to, and win, final emancipation from the karmic round of births.

All works, acts or deeds form a vital device in the Divine Plan to keep the entire universe in perfect running order. No one can remain without some kind of work (mental or physical activity) even for a single moment. One is always thinking or doing one thing or another. One cannot by nature be mentally vacant or idle, nor can one stop the senses from their automatic functioning: eyes cannot but see and the ears but hear; and the worst is that one cannot, like Penelope, undo what is once done. Repentence though good in itself, cannot cure the past. Whatever one thinks, speaks or acts, good or bad, leaves a deep impression upon the mind and these accumulated impressions go to make or mar an individual. As a man thinks, so he becomes. It is from the abundance of the mind that the tongue speaketh. Every action has a reaction, for that is Nature's law of cause and effect. One has therefore to bear the fruit of his actions; sweet or bitter, whether one may like it or not.

Is there no remedy then? Is man a mere plaything of fate or destiny who works his way in a purely pre-determined order? There are two sides of the matter. One has, to a certain extent, a free will, wherewith one, if he so chooses, can direct his course and make or mar his future and to a great extent even mould the living present to his own advantage. Armed with the living soul in him of the same essence as his Creator, he is mightier than karma. The infinite in him can help him to transcend the limitations of the finite. The freedom to act and the karmic bondage are but two aspects of the real in him. It is only the mechanical and the material part in him that is subject to karmic restraint, while the real and vital spirit in him transcends all and is hardly affected by the karmic load, if established in his native God-head. How to get established in one's own real *swaroop,* the *Atman*? This is what we have perforce to learn if we aspire for a way out of the endless karmic web.

(Extract from "The Wheel of Life.")

—To be continued.

Food for spiritual life

Dr. Dona G. Kelley

BEFORE entering into any discussion on food, let us think of human body, the most wonderful, creative, complex piece of machinery civilisation has ever known. No piece of machinery can or will ever surpass the creative work called man, for it was devised and created by the greatest of all scientists—God—after His own image.

This body is a system of complete pieces of machinery, each one fulfilling its own function and all necessary to each other. Not one small part of the body can be taken away, without injuring or disrupting the harmonious work of the body as a whole. To function as a whole, man has to be filled with vital life, glorious and uplifting. Mind, body and spirit, must be a balanced combination of rhythm.

In the beginning, every human being was created whole, but as the mind of man took control over spirit and allowed the Adamic forces to rule, mind and body degenerated until mind became more and more confused and the body diseased and a channel through which to satisfy the lusts and passions of man.

When these three parts of man become separated and mind, body and spirit are out of balance, man loses his creative birthright.

First, spirit must control mind. Secondly, mind must control the body. Then, are we capable of rising above body consciousness, to tap inside to know ourselves—who are we, what are we? We will then work to make our physical bodies fit habitation for the spirit.

This is by no means easy, after we have once descended into the Adamic state of being. But it is the purpose of life to force us to find our way back to this perfect trinity of life. By regarding our bodies as channels for the living God or spirit, we take the first step towards fulfilling that purpose. When we sincerely believe this, we will not want to pollute our bodies with unclean foods that putrefy and poison the body, filling it with desires of passion and greed.

Let us learn to exercise control on our desires and feed our bodies with live, vital foods, which nourish, cleanse and purify, not only making us clean in our body, but clean in thought and mind.

The grosser the foods—dead foods together with the poisons disguised as preservatives under the label of "foods" that we put into our bodies—the more vicious, more animalistic, becomes the nature of man. Therefore, one living a spiritual life must consider his basic food habits.

When we live on nature's vital storehouse of clean, living, growing fruit, vegetables and nuts, we become refined, kindlier and simpler. We begin to reach out for a greater knowledge of life. We will then begin to control our minds, for it is through the mind that the Adamic forces are controlled and through which spirit will penetrate and awaken all forces

of the living God in all His majesty and glory.

Nature has provided us with every thing the human family needs. Fruit and vegetables, nuts and herbs for healing and seasoning.

The human body was not made to eat and digest animal flesh, which putrefies and causes toxic poisoning in the body. Animal flesh is already dead and filled with the poisons that flooded the being of the animal or bird, when being led to the slaughter house or was being pursued by man intent upon killing. The animals are so created that they too react under the stimuli of fear, as does the human family. Fear creates one of the worst poisons.

So from that standpoint alone (without considering karmic effects), man should cease to eat the flesh of animals. Undigested, it becomes putrefied and becomes a seething mass of germs and decay in the body of man. Animal flesh is not necessary to the wellbeing of life, as many vegetarians can testify.

However, there is one point which must be stressed. Even in the vegetarian way of life, we must learn to maintain balance. All of nature is balance. A man's whole purpose of life is to learn to know himself, maintain balance, so that body, mind and spirit are in harmony.

Man must learn to balance his foods properly in order to supply the various organs and functions of the body with the right kind of fuel. Many vegetarians fall short of feeding their bodies a balanced food diet.

When we absorb this one fact and can ponder on it, awakening our consciousness to the full significance of this one great truth of nature, (which is balance), we are ready to seek, learn and maintain the working principle of the spiritual laws.

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Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q.—*What is God? Can you give a simple answer that we can understand?*

A.—God is Absolute. Nobody can *ever* know Him. God when comes into action, creates all beings, sentient or insentient, and controls them. Our physical bodies work so long we are in the body, but we cannot run away out of it through the open eyes, ears, nose and mouth etc. That God-in-action power is called Word or *Naam* or *Kalma* etc. It controls our souls in the body. When that Power is drawn, our soul leaves the body. Breathing goes out of the body but cannot remain outside. Some power pushes it back into the body. That God-in-action Power controls the whole of the creation. That is called God. God is the Supreme Law working in all creation seen or unseen. He cannot be seen or heard in His Absolute Form, but when He came into Expression, He manifested in the form of *Naam*—the Divine Light and holy Sound principle. The lowest links of this Divine principle are available in the human body which can be experienced by rising above body consciousness with the help of the living Master.

Q.—*Is initiation conveyed through an authorised representative of the Master valid for all purposes?*

A.—Yes, the instructions of initiation imparted through a duly authorised representative of the Master are valid for all purposes. The testing criterion is to have a first-hand inner experience of the Divine Light of God and the audible life stream at the time of initiation. These are the two Astral Forms of the Master-Power and if one gets to them by personal experience of rising above body-consciousness, there can be no doubt about its validity and efficacy.

Q.—*The Bible says: The first shall come last and the last shall come first. What does this mean?*

A.—These words are from Matt. 19:30 and also appear in Ch. 20:16 (Ibid) and again in Mk. 10:31 and in Lk. 13 : 30. They connote that the grace of the God-man like so many gifts of God: air, light and water, flows freely and fully to all and sundry, no matter whether one comes to his 'vine-yard' early or late. Living in the timeless, the divisions of time as made by us are of no consequence to him and each one receives *whatsoever is right* no matter when he comes, *early in the morning,* or at *the third hour, the*

sixth hour, the ninth hour or the eleventh hour, but all get alike *beginning from the last to the first,* as it has been so beautifully described by means of a parable of *the Kingdom of God,* in Ch. 20 of the Gospel of St. Matt. for He is the best Judge to dole out His spiritual riches in the manner He thinks right.

Q.—*Kindly define mind.*

A.—Mind-stuff is made of a highly rarefied matter or *Satva* substance in the elements. Gossamer-like it spreads in the body with its tentacles deeply rooted in the senses, working through sense-organs. Its base also goes far above, rooted as it is in the universal or cosmic mind *chid-akash.* It serves as a link between the material body and the conscious spirit or soul in the body which is enlivening both the mind and the body. Like fire, it is a good servant but a bad master.

Q.—*Where is the seat of the mind?*

A.—The seat of mind in body is in the eye-focus as that of the soul, but slightly towards the right corner of the left eye while that of the soul is slightly towards left corner of the right eye.

Q.—*Please tell us something of the help which marriage partners might give one another when both are initiates in the matter of helping balance and harmonise the physical, mental and emotional fields of energy of individuals so as to increase their receptivity towards Shabd. This could be very inspiring for students yet to come as well as for those already begun.*

A.—Marriage is a sacrament and a companion for life in weal or woe, during this earthly sojourn. It is a rare boon of the Master when both the partners in life happen to be initiates. Both of them should exhibit and inculcate a deep sense of loving cooperation and tolerance for the rights of each other. The physical, mental and emotional fields of activity should be kept under check and control lest these degrade the soul in pursuit of carnal satisfaction. To fall in sin is manly but to remain therein is devilish.

The vital sex energy should be rationally transmuted and sublimated by exercising self-restraint and chastity. The procreation of children is one of the legitimate functions of married life. The scriptures prescribe this sacred purpose as and when such a necessity arises. The couple having such disciplined lives will be an asset for spiritual progress.

Q.—*Does intellect play any part in self and God realisation?*

A.—Yes, intellect play an important part in understanding the theory of the problem of self-realisation. Once the theory is grasped, there is not much left for the intellect to do. Thereafter remains the practice, with heart and soul, to achieve the goal by a process of self-analysis for the Science of the self is essentially practical.

Q.—*Kindly define Nirvana relative to Buddha's teachings.*

A.—*Nirvana* is not nihilism as is commonly believed. It is a state of being much superior to that of physical existence. It is exactly opposite to what we know of the physical life, which Buddha, the Enlightened One characterised as life of sorrow and misery—the first of the four noble truths that dawned on him, and he according to his lights found in eightfold path of righteousness, to transform the course of life into a totally different pattern. One can well recognise what it could be?—not a state of nothingness, but one of efflorescence into light.

How to develop receptivity

(*Continued from page 17*)

Spirituality is the science of self-analysis. We have to free the soul from the bondage of mind and matter before we can get a taste of divine intoxication. Maulana Rumi has beautifully explained the greatness of his Master thus:

"One day I saw Kaaba turning round
and round the corner of the street
where a godly person lived,
I asked of God as to what type of
person he was, an angel or a Satan."

Only one whose inner vision is developed can talk like this. He who has tasted the nectar, alone can know what it is. It is in the company of such a sadhu that we feel an uplifting surge. Unless we come in contact with a Godman we cannot have a taste of it. All our life we may do meritorious deeds, but we cannot get near the Reality. The scriptures are full of the spiritual experiences of those who traversed on this path. If we love a Godman we love the Power-of-God in him. A Godman revels in the love of God. We on the other hand, love the world. We live and die for the world. Let us win His love or fail in His love. In either case we get to Him. Kabir says:

"Stake thy body, mind and soul for the
Lord,
Stake thy all to win His love."

Everyone stakes his all for one thing or the other. One may do so to gain the possession of the world or for the wealth of God. Each one has to make his choice between the two :

"I have thrown the dice to win the
Lord,
I am in to win or lose Him."

—*Kabir*

This is the game that Kabir is engaged in. We, on the other hand, are playing for the world with the result that we are endlessly moving up and down in this gamble. Kabir goes on to say :

"If I lose, I lose to the Beloved,
If I win, I win the Beloved."

So you see that in either case we get on to him either by losing to him or by winning him outright. In either case, you remain in the world and continue to live on the allotted span of life but not as a slave but as a Master of the house—the house that has been given to us for this very purpose. It is in this house that we can get glimpses of the eternal light of life provided we go to one in whom the Light of life shines in full effulgence. It is the company that makes a man. A good company makes you good, while a bad company makes you bad. It is, therefore, said: "To sit with a Wali (a saint) for a brief of time is much better than to engage in selfless devotion for hundreds of years."

The question is one of receptivity. If you are really receptive and the Guru is a real Guru, the change comes in immediately. Rare, indeed, is a perfect Master and rare indeed is the disciple who sits before him all-attention. The more you would love the Master, the more easy

would become the path and you can traverse the otherwise long journey in just this very life. To get out of the body consciousness and to reach the feet of the Master's radiant form is all that is required. Once you have achieved this, it is the duty of the Master to take you further up from stage to stage until you reach the True Home of your Father. No power on earth can drag you down unless you are sent into the world by the Master-power to help in the work of regeneration.

(English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi).

The Master speaks: explanatory notes

1. *Dronacharya* : The Guru of Pandava princes of the Mahabharta epic.
2. *Jnana* : Knowledge or intellectual discrimination.
3. *Guru Gobind Singh* : (1660-1708) : The tenth and the last Sikh Guru.
4. *Shams-e-Tabrez* : A great saint of Persia. He was the Master of the celebrated Maulana Rumi.
5. *Hafiz* : Hafiz Shirazi, a well-known mystic poet of Persia.
6. *Guru Nanak* : (1469-1539) : The founder of the Sikh religion.
7. *Chaitanya Maha Prabhu* : (1485-1533): A well-known sage poet of Bengal.
8. *Swamiji* : (1818-1878): Swami Shiv Dayal Singh, the great saint of Agra. He revived the teachings of the Masters like Kabir and Nanak.
9. *Gurbani* : The sacred writings of the Sikh Masters.
10. *Kabir* : (1440-1518) : A well-known Indian saint who practised and preached Surat Shabd Yoga.
11. *Bhikha* : A sixteenth century Indian saint. His writings are included in the *Adi Granth*.
12. *Guru Amardas* : (1479-1594): The third Sikh Guru.
13. *Maulana Rumi* : A great Persian saint, author of the famous Masnavi.
14. *Raja Janak* : Father of Sita—the consort of Lord Rama (of Ramayana).
15. *Ashtavakar* : The Guru of Raja Janak.
16. *Arjuna* : One of the five Pandava princes to whom Lord Krishna gave out the divine discourse known as the Bhagvad Gita—the Song Celestial.
17. *Guru Arjan* : Guru Arjan Dev, the fifth Sikh Guru who compiled the *Adi Granth*.
18. *Chajju Bhagat* : Sixteenth century Indian saint, a contemporary of Guru Arjan Dev.
19. *Hazrat Mian Mir* : An Indian mystic and contemporary of Guru Arjan Dev. He laid the foundation of Harmandir Sahib (Golden Temple of Amritsar).
20. *Amir Khusro* : (1255-1327) : A great mystic poet of India.

Paths to perfection

ALL saints, past or present, have stressed the need for human beings, spiritual aspirants particularly, to lead an ethical life. The living Master, Sant Kirpal Singh Ji, in his Satsangs, has often emphasised this need: "Ethical life is a stepping-stone to spirituality." "Holy Seed of initiation thrives best in a rich and fertile soil formed of high ethical value and loving compassion," he has observed in his booklet "Seven Paths to Perfection". To give a practical shape to this idea, the Master has devised a "self-introspection diary" for his disciples. It is not only his advice but a commandment to those who want to make a real progress on the "long spiritual journey ahead" to keep a self-introspection diary which "helps in developing fertility and in germinating the divinity to full bloom."

The entire concept of ethics has been covered by the seven steps prescribed in the diary. These seven steps are briefly explained here for the benefit of our readers:

1. *Ahimsa* (non-violence): If we really wish for God, we must learn to love His creation, for God is nothing but love. The whole creation is the manifestation of His love and God verily dwelleth in it. Intrinsically, all of us have our roots deeply embedded in the Light and Love of God, though we may not be aware of it because we seldom get an opportunity to peep inward. *Ahimsa* or non-violence is then the practical aspect of divine life. The cultivation of this virtue demands broad development of toleration towards all, irrespective of their shortcomings and failures. To radiate the grand principle of the family of man on the divine ground of loving and compassionate desire for the wellbeing of all costs little but counts very much. A heart full of divine compassion is the abode of all virtues.

2. *Truthfulness*: God is Truth and Truth is God. If one is true to his own self, one need fear none for he is true to God in him who is in all hearts. He will speak truth, think truth and deal in truth for he is aware of the divine at every step. Adversity cannot deter him, misfortune cannot betray him and opposition cannot waylay him because the gracious God-power is his shield and comes to his aid anywhere and everywhere. Such a heart becomes an abode of all other virtues. Truth does not mean simply speaking truth and thinking truth but it is a righteous mode of life. Truth is above all, but higher still is true living. The divine tree of spirituality needs to be nourished with the waters of *ahimsa* and truthfulness. The Truth of truths resides in the innermost recesses of the human soul and needs to be dug out, unearthed and freely practised in all our dealings. The true Sound-principle is the source of all life and it is only by contacting it on the divine ground that we become truly truthful, and our life can be moulded on the pattern of truth. It is through day-to-day contact with this Truth that one purifies one's self.

3. *Chastity*: Restraint in thought,

word and deed is life and indulgence is death. Continence is a virtue to be observed for success in all spheres of life. A clean and chaste life is a fertile soil wherein the holy Seed of spirituality thrives best. Diet plays an important part in our mental make-up. Closely connected is the far-reaching inexorable law of *karma,* the law of cause and effect or action and reaction. Every thing in the world or of the world has to be paid for. You cannot take away life without paying the penalty. The observance of *brahmacharya*—a life of continence, temperance and self-restraint, including total abstinence from all kinds of unwholesome foods and drinks is a necessity for the path Godwards.

4. *Humility:* Humility has been described as an ornament of the saints. 'Service before self' is a rare gift. When the same 'self' operates in every living creature, one ought to delight in service for its own sake. 'Self' and 'service' are but two aspects of divinity. This understanding of shared nature of the universe, despite its apparently multi-coloured designs and patterns, brings about an attitude of equipoise which in turn gradually leads to serenity and sublimity. Humility is the only virtue that allows a person to enter the court of saints. A heart full of reverential humility is a fit receptacle for His grace. The mystery of life cannot be resolved by intellectual attainments or by sophisticated reasoning which may bring knowledge but not wisdom. The knowledge may induce pride of learning and leadership, making it all the more difficult to enter the kingdom of God.

5. *Diet*: A proper diet is important for a spiritual aspirant. All prohibited foods and drinks should be scrupulously avoided. Flesh or eggs flare up the carnal appetites which, in the long run, result in gross dissipation of energy. The benefits of vegetarian diet are now being realised all over the world. (See also "Food for spiritual life" on page 25).

6. *Selfless service*: Man is a three-fold entity—body, mind and soul. One should be of service to his fellow beings in all the three spheres. Selfless service is a great virtue and is the central theme of the sacred teachings of the Masters. The more one serves, the more one's self expands and in course of time goes out to embrace the entire creation. Every sweet word uttered or helping hand extended to those in distress goes a long way in purifying mind and body.

7. *Spiritual practices*: The repetition of the five sacred charged Names conveyed at the time of holy initiation, orally or mentally, is not a difficult task and carries a deep meaning. The holy Names carry the life impulse of the Master which works wonders in withdrawing the sensory currents from the body-level up to the eye-focus, thus preparing the soul for eventual inner journey on to the regions of bliss and harmony. Certain hours should be fixed for meditation. Daily meditations clear the gross dross that one gets at the sensuous level. The second important part of meditation is listening to the holy Sound-current, audible life-stream, coming from the right side.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

August:

1 Love is life.
2 One religion is as true as other.
3 Extreme asceticism leads to torpor, not wakefulness.
4 Force is not a remedy.
5 Put your trust in God and keep your powder dry.
6 There is no fear in love; but the perfect love casteth out fear.
7 Every creature of God is good.
8 Pray without ceasing.
9 God, be merciful to me a sinner.
10 If God be for us, who can be against us.
11 Charity shall cover the multitude of sins.
12 Resist the devil, and he will flee from you.
13 God loveth a cheerful giver.
14 Love is the fulfilling of the law.
15 Whither goeth thou?
16 Judge not according to the appearance.
17 Borne the burden and heat of the day.
18 He that endureth to the end shall be saved.
19 The harvest truly is plenteous, but the labourers are few.
20 Love your enemies.
21 Better it is to die than to beg.
22 Let us fear God and we shall cease to fear man.
23 Earn the bread by the sweat of thy brow.
24 *Brahmacharya* is not mere mechanical celibacy, it means complete control over all the senses and freedom from lust in thought, word and deed.
25 Cleanliness is next to godliness.
26 The prayer of even the most impure will be answered.
27 Tolerance gives us spiritual insight.
28 Belief in one God is the corner-stone of all religions.
29 One should speak the truth in gentle language.
30 To err, even grieveously, is human.
31 Fearlessness is the first requisite of spirituality. Cowards can never be moral.

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Sat Sandesh

the message of the Masters

September 1968

The altar

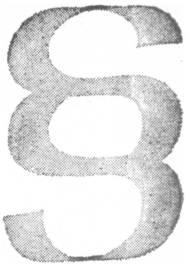
Give thy body and mind to Him who has no desire of His own;
With no thought of the self, be established in Him;
After the mind, what then remains? Not even the body;
Nothing is left to be surrendered, sayeth Kabir.

Having given the body and the mind, no burden remains to be carried;
He who takes pride in this sacrifice will yet have punishment:
For who can part with the seed-mind within?
O Kabir! How can that mind be subdued and surrendered?

Along with body and mind part thou with the seed-mind;
O Kabir! Only after hearing the Master, one becomes fearless;
Place the seed-mind at the altar of the Lotus Feet of the Master.
O Kabir! Now one sees nothing but the luminous form of the Master!

—Kabir

Sat sandesh



September 1968 *Volume one number nine*

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World Fellowship of Religions

MAN has to rediscover himself for he lives, moves and has his very being in Truth, the Unchangeable Permanence, with threefold attributes of Love, Light and Life which eternally shine like a lighthouse in the turbulent waters af the world. All this is not only a possibility but actually within the reach of all, and he who can dive deep from the surface of his being to the centre of his being embraces the totality of his being and gets at the priceless crest jewel of his soul, finding which nothing else remains to be found, for he who grasps the human in himself understands all mankind. This is one grand truth to which all our efforts are directed and for which the World Fellowship of Religions stands. This is how Sant Kirpal Singh, President of WFR since its very inception in 1957, concluded his inspiring message to the Second Regional Conference of the World Religions held in Tehran on June 10, 1967.

Three world conferences under the auspices of WFR have been held so far—all under the presidentship of Sant Kirpal Singh. The fourth World Congress, also under the benign guidance of the Master, will be held from September 14 to 16 this year in Srinagar (India), described as the city of gods. On the eve of this historic occasion, we publish for the benefit of our readers extracts from the message mentioned above as also from his illuminating presidential address at the third World Congress held in Delhi in February, 1965.

THE World Fellowship of Religions has come to stay. Founded in 1957 in the historic metropolitan city of Delhi as a result of the deliberations at the first conference of world religions, it has worked its way to establish centres in different parts of the world and to enlist support from high dignitaries in all walks of life.

We would do well to pause for a moment and ponder over the chaotic conditions that generally prevail in spite of our loud professions in the cause of lofty ideals and heated protestations against injustice, tyranny and oppression by man against man, section against section, disrupting the social life of the country and endangering peaceful co-existence among the peoples of the world. Ends and means, be it remembered, go cheek by jowl. They cannot be separated and treated singly and in isolation. Without righteous means we cannot achieve righteous ends. 'End justifies the means' is a false conception.

Man by nature is a selfish being and because of this he ever lives in a state of fear and willy nilly finds himself involved in strife; strife of one against all and all against one, for he is not prepared to reconcile himself with the idea that he is just a member, but not an isolated member, in the one great family of man; springing from one supreme source—the Father-God of all of us. This is the one truth that all the religions teach and it is by realisation of this fundamental truth alone that we can bring down heaven on earth for which we so fervently pray all the time and to our utter dismay find

it ever receding away the more we strive to gain it. It is really a great paradox, an enigma of life, on the proper solution of which lies the welfare of the State, the country and the world at large.

Time and again, laudable efforts have been made to knit together different nations in the silken bonds of love, amity and concord. The aftermath of the first world war was the founding of the League of Nations and of the second, the United Nations Organisation with a vast and extensive field of cooperation in matters like justice, health, culture, economy, banking etc. and above all banning war among the member nations. How far the one succeeded in its endeavours we have already seen and how far the second will, time alone will show. These are gigantic efforts no one can deny and we wish them well because they aim to serve the wellbeing of the people of the world.

The real cause of the social malaise, however, lies far deep in the human mind, too deep for the surgical lancet to reach and the scientist's shells and missiles to destroy. The state administrations may, to a certain extent, by means of legislative measures and executive fiats and with the help of the police and the army, control the physical movements of their subjects; but cannot wash and purify the feelings and emotions of the people nor can they correct their understanding and set right their thoughts. It is from the abundance of heart that all our actions spring. Unless we get a correct lead in the values of life, the higher spiritual values I mean, we cannot think and act correctly. God is long-suffering and, like a rich man of the parable, patiently awaits his prodigal children to return safely to his fold after a long sojourn in the wilderness of the world which serves as a school of correction. He is not far removed from us. The prophet has declared : Allah is nearer to us than our jugular vein. And again : Verily we are for God and verily we shall return to Him. This being the case, the question that naturally arises is why we do not see Him and understand His workings? It is not because we search Him without while He is within—like a blind man searching for his needle in the street when he actually lost it in his own home. "How woeful it is that we in our own house, have lost the Master of the House," says a Persain proverb. It is because of this forgetfulness of the verities of life that everything has turned topsy turvey and we, like babes lost in the forest, are ever-groping for a way out. Maulana Rumi therefore exhorts us :

> This world is a prison,
> And we all are prisoners therein;
> Break through the roof of thy cell,
> And thus release thy self.

God made man and man made religions as the means of uniting himself with God. Each religion has an essential truth at its core for otherwise no religion can endure for long. But the basic religious truths have now become encrusted with the dust of ages and lie buried under the dead-weight of verbiage encased in the archaic language of the time and of the people who lived in different times and different climes in ages past, with ethnic traditions all their own, quite different from those pervailing today. Yet with all these diversities in linguistic trappings, the mass symbolisms we see around us, the essentials they reveal are alike, if we but know how to decipher them correctly. It is with this object that the World Fellowship of Religions has come into being so that the representatives of different religions may have some common forum to sit together, shoulder to shoulder, in an honest attempt to understand the unities of human life in the ever-revolving panorama of apparently diverse forms and modes of life and thought that are surreptitiously eating into the very

vitals of the social order in which we are.

Man then is the first and last in God's creation. He is the greatest handiwork of God. Constitutionally, all men are constituted alike both in inner and outer formations; subject alike to disease, decay and death so far as the outer man of flesh and bones is concerned. Again, all of us, besides being human in appearance are also human in feelings and emotions because we are ensouled entities or embodied souls and as such are one on this level as well. Last but not the least, we are one on the spiritual level as well for spirit in all of us is one and of the same essence as that of God. This being the case we are all worshippers of the same God who is One without a second. "There is no God but god" is what all the prophets have declared with one voice and a path to Him can be gained through a life of rectitude and abstinence from indulgence; as prescribed by Shariat or the code of social and moral conduct which too is essentially the same as given by all the law-givers of the world from prehistoric times to this day. Ethical life, then, is a stepping stone to spirituality and it comprises in its fold divine attributes of purity, love, non-injury, truthfulness, continence, selfless service and sacrifice. This constitutes the first step and also includes within its fold all types of rituals like fasts and vigils, pilgrimages, charities and the like. But mark this it is good as far as it goes, but surely not enough.

Next, we come to the core of the teachings as given by all the world teachers : Zoroaster, Vedic Rishis, Moses, Buddha, Mahavira, Shankara, Christ, Mohammed, Kabir and Nanak. All agree as to the nature of the God-head. Absolute God is an abstraction, something imageless which no one has seen and no one can ever see. Then there is the God-in-expression power and it has variously been described by the sages and seers as the Father of Lights, *Nooran-ala Noor, Swayam Jyoti,* speaking in the midst of "thunder and lightening," coming from above, as *Akashvani* or *Bang-i-Asmani, Saut* or *Kalam-i-Qadeem, Sruti* or *Sraosha, Naam* or *Naad,* Music of the Spheres and so on. These are not mere figurative words, as many may be prone to take them for, but essentially true in character. The founders of all the religions gave a direct contact of the Light and Sound of God to their inner-most circle of disciples and enjoined them to develop the same, so as to become true momins in the real sense of the word. This is the great bed-rock where all religions meet and stand upon. This is the terra-firma which we have to realise by practical study of the different scriptures for they all teach essentially the basic truth of the Oneness of God and the saving life-lines provided by Him in every individual as the way-back for His children to His eternal home. Man has but to rediscover himself for he lives, moves and has his very being in Truth, the Unchangeable Permanence, with three-fold attributes of Love, Light and Life which eternally shine like a lighthouse in the turbulent waters of the world. All this is not only a possibility but actually within the reach of all and he who can dive deep from the surface of his being to the centre of his being, embraces the totality of his being and gets at the priceless crest jewel of his soul, finding which nothing else remains to be found, for he who grasps the human in himself understands all mankind.

This is the one grand truth to which all our efforts are directed and for which the World Fellowship of Religions stands.

* * *

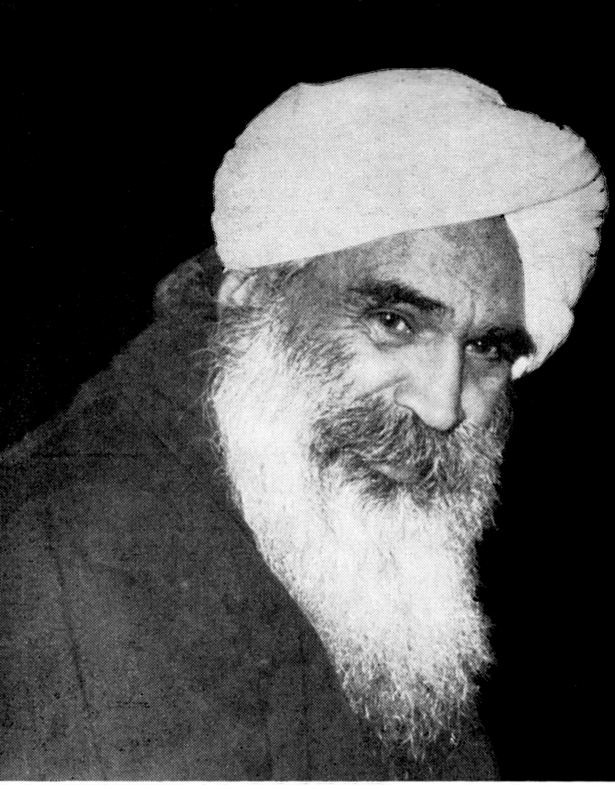
All the religions agree that Life, Light and Love are the three phases of the Supreme Source of all that exists. These essential attributes of the divinity that

is ONE, though designated differently by the prophets and peoples of the world, are also wrought in the very pattern of every sentient being. It is in this vast ocean of Love, Light and Life that we live, have our very being and move about and yet, strange as it may seem, like the proverbial fish in water, we do not know this truth and much less practise it in our daily life and hence the endless fear, helplessness and misery that we see around us in the world, in spite of all our laudable efforts and sincere strivings to get rid of them. Love is the only touch-stone wherewith we can measure of under-standing of the twin principles of Life and Light in us and how far we have travelled on the path of self-knowledge and God knowledge. God is love, the soul in Man is a spark of that love, and again is the link between God and man on the one hand and man and God's creation on the other. It is, therefore, said : "He that loveth not, knoweth not God; for God is love." Similarly Guru Gobind Singh says : "Verily I say unto thee; that whose heart is bubbling over with love, he alone shall find God." Love, in a nutshell, is the fulfilment of the law of Life and Light. All the prophets, all the religions and all the scriptures hang on two commandments : "Thou shalt love the Lord thy God with ail thy heart, and with all thy soul, and thy mind." This is the first and great commandment. And the second is like unto it—"Thou shalt love they neighbour as thyself." Questioned as to our attitude towards our enemies, Christ said : "Love thine enemies, bless them that curse thee, do good to them that hate thee, pray for them that despitefully use thee and persecute thee that ye may be the child-ren of your Father in heaven. Be ye perfect even as your Father in heaven is perfect."

With the yard-stick of love with us the very essence of God's character, let us probe our hearts. Is our life an efflorescence of God's love? Are we ready to serve one another with love? Do we keep our hearts open to the healthy influences coming from outside? Are we patient and tolerant towards those who differ from us? Are our minds co-extensive with the creation of God and ready to embrace the totality of his being? Do we bleed inwardly at the sight of the down-trodden and the depressed? Do the distresses of others distress us? Do we pray for the sick and suffering humanity? If we do not do any of these things, we are yet far removed from God and from religion, no matter how loud we may be in our talk and pious in our platitudes and pompous in our proclamations. With all our inner craving for peace, we have failed and failed hopelessly to serve the cause of God's peace on earth. Ends and means are inter-locked things and cannot be separated from each other. We cannot have peace so long we try to achieve it with war-like means and with the weapons of destruction and extinction. With the germs of hatred in our hearts, racial and colour bars rank-ling within us, thoughts of political domination and economic exploitation surging in our blood-stream, we are working for wrecking the social structure which we have so strenuously built and not for peace unless it be peace of the grave; but certainly not for a living peace born of mutual love and respect; trust and concord that may go to ameliorate mankind and transform this earth into a paradise for which we so fervently pray for and preach from pulpits and platforms and yet, as we proceed, it recedes away into the distant horizon.

Where then lies the remedy? Is the disease past all cure? No, it is not so. 'Life and Light of God' are still there

(*Continued on page 28*)



THE MASTER SPEAKS

The science of soul

THE Master-souls have, time and again, graced this earth for the humanity's spiritual enlightenment. They have left behind, for our guidance, the precious records of what they experienced within. Ever since the first flicker of life on earth, man has been mightily engaged in search of happiness. He has made a tremendous progress in all walks of life. Take, for example, physical research. Many wonderful sciences have come to light : Unani system of medicine, Ayurvedic system of cure, Allopathy, Homoeopathy, Naturopathy and the like. All of them aim at the smooth working of the physical body. Surgery has progressed to an extent unknown before—the finest organ of the human body can now be replaced or transplanted from one to another. Similarly, man has taken long strides in the field of intellect. Man has not only conquered the forces of nature but has pressed them into his service. You can hear and see a person from thousands of miles afar with the aid of a wireless set and a television. Man is now trying to probe into the mysteries of space and establish interplanetary relations. All these are the miracles of the scientific mind.

With due deference to the scientific progress, man has ignored the most vital part of his life —the active life-principle in him, the soul, the very essence of life, or spark from the All Consciousness, an

unseen and invisible power at the back of all creation. The Masters of the mystic science have been deeply engaged with the development of this mysterious power called life and the results of their experiments are recorded in the form of various scriptures of the world. This sacred literature, in spite of the apparent diversities, reveals a marvellous uniformity at the core—a basic unity testifying oneness of the source—the immutable radiance of the divinity. It is due to the lack of practical persons, well-versed in *pravidya* or the science of the Beyond, that we are offered shadowy rites and rituals, symbolic of the great Truth, bubbling with life. So many faiths and isms fail to offer us a perfect solution of the problem of life. The maximum that priest-craft can offer is a certain belief in the goodness to come in the distant future. Thus most of the people devoted to the so-called spiritual enlightenment remain in their water-tight compartments make-belief of religious affiliations, following a code of set principles, with the hope that all this will ultimately lead to liberation.

All the established religious orders have their origin in some Master in the past, who in his own good time guided the people to a higher purpose of life—the spiritual perfection. Every flow is followed by an ebb in the affairs of man. To err is human and people generally relax into ignorance with the passage of time. The Merciful Providence, however, in the fullness of time, provides the world with the means of regeneration. Another prophet, a new messiah comes on the scene to fan into flames the dying embers and tries to knit all his children into silken bonds of world fellowship. The Masters, as the true worshippers of life, adore only what is the highest life-principle, at the back of all creation—visible and invisible. The Masters do not demand of us to leave our religions, which after all are the various schools of thought and serve as a training ground for striving after higher and true aspect of religion, but establish re-union of the soul with the Oversoul. Verily where the world philosophies end, there the religion in its vital aspect starts. We may not get startled at this statement. The various religious orders are like the badges which students wear, as distinctive hall-marks indicative of the various institutions or the university to which they belong. Take for instance the case of India with a plentitude of perennial river-system. Here it is considered necessary that one must engage in meditation after a complete bath. Again, take Arabia, a desert-land with an acute dearth of water. There the people worship with just a *wazu* — a simple washing of hands, feet and face—and in places, where no water is available, the people are content with *taummum*—cleaning the hands with desert sand. If you were to think deeply, the basic reason for all these forms of purification is that one should do meditation with an alert mind with no signs of laziness or sloth.

Similarly, take the case of congregational prayers in religious places. In temples, mosques and gurdwaras, it is considered virtuous for devotees to enter the precincts with their heads covered and feet bare, while Christians generally go to their churches with heads bare and shoes on. This is all due to the climatic differences in the East and the West, the object in each case being to observe proper decorum and maintain reverence and sanctity of the house of God. The Masters, therefore, find no fault with the religious orders as such with their traditional social background. But they offer us a higher way up— a way into the Beyond—which is purely a practical subject, wholly uncovered by the so-called religious and social make-up designed solely with the purpose of preliminary training as may help in self-realisation and God-realisation.

There are two types of knowledge—one is exoteric (*apravidya*) and the other is esoteric (*pravidya*). While the former consists in the study of scriptures, going on pilgrimages, observing fasts and vigils and performing austerities and the like, all of which, of course, are done on the plane of senses, the latter is a practical way-up into spiritual regions. The Masters, on the other hand, always lay stress on rising above body consciousness, undertaking the spiritual journey into the regions beyond the senses. One may continue to observe and perform religious practices throughout one's lifetime. These would enable one to get into religiosity, but not into religion in its true aspect which comes by awakening the inner impulse for divine grace bubbling over with life.

A close study of man reveals that he is just a bundle of habits and leads a life of routine make-belief. He has no time to ponder seriously over the problem of problems of his existence and of the soul-entity in him. All his life, he runs after shadowy things of no consequence and seeks to find happiness in material things. Just as a musk-deer, not knowing that the perfume is emanating from within him, he runs wild in the ever shadowy mirage until he is completely exhausted. Whatever pleasures, man derives are purely sense pleasures and not happiness that comes from serenity within. Even the so-called pleasures are the result of our own concentrated rays of attention falling upon the sense-objects which *per se* are just like a lean bone with no meat on it.

We are living in a world of constantly changing panorama. Whatever we see, we get attached to it and lend it a momentary charm. We feel the pinch of detachment and disappointment the moment either the scene changes or we are forced to quit the pleasures which we must, sooner or later. The Masters, therefore, lay stress on something of unique and permanent interest in the midst of change. They do not ask of us to leave the world and degenerate into a helpless recluse, but offer us a simple, yet practical, way to attain, the real and eternal happiness right here and now. Mind, as we know, like parasitic creatures, has no roots of its own. It derives its sustenance from the soul and yet keeps its tentacles firmly fixed on our attention, the outward expression of the soul currents within. It is only in the serene moments of complete relaxation that one experiences the harmony of the higher order and unrivalled character when the mind turns back upon itself instead of straying out.

So I was discussing the spiritual aspect of human life—the most important and mostly ignored. We assemble here from time to time for discussing the science of soul. Usually some composition of a Master-saint is taken as the basis for understanding the higher truths of life, which they have left behind for our guidance. Today we take up a hymn from Guru Nanak, the first Sikh Guru.

> "The rich waters of life, to partake which you have come into the world, is Amrit and this may be taken from the living Master."

Guru Nanak has extended a loving invitation to all. The Master tells us that we have a purpose in life. Have we ever cared to think why we have been granted this physical existence? Human birth is really a great blessing. Man is the roof and crown of all the creation. Man is a rational being and this is what differentiates man from the rest of the creation. He has been gifted practically with the faculty of discrimination to distinguish between right and wrong. It is for him to make the best use of his intellect and develop in him conscious-

ness of the soul, which is lying dormant at present. Guru Nanak, therefore, reminds us that to attain *Amrit*, the divine nectar or the Water of Life, we should go to a living Master, who has access to the spiritual fountain-head and is competent to lead us to it. The living Master enjoys a supreme status. He is the very life and light of humanity. "Son knows the Father and those whom the Son reveals", says Christ. The Master-souls are the children of Light and come to diffuse the holy Light among those who come to them. The Vedas pose a pertinent question: What is that thing having attained which one is fully satisfied and desires nothing else? And then go on to explain that the crown of life is the realisation of God attaining which one enjoys perpetual bliss and harmony. Soul is a conscious entity. It is a drop of the ocean of all consciousness. It is gifted with all the attributes of the Lord. Kabir tells us that it is of the same essence as that of God. Muslim divines regard it *Amar-i-Rabbi*, or the essence of God. It is due to the misdirected attitude of mind that it is overtaken by wild passions. So when the soul is analysed from the body and liberated from the meshes of the mind and matter, it can, once again, wing its way to the elixir of life within. It is the holy Name—the holy Shabd or the audible life stream, which the Master reveals to those who come to him. It is the central theme of his teachings.

You may better understand it through a parable. Criminals are sent to the prison to serve their allotted sentence. A dignitary goes there and finds that the prisoners do not have adequate living quarters. He sanctions a large amount for the construction of good ventilated rooms for them. Another one goes there and discovers that the food for the prisoners is no good. He allots more funds for this purpose and the inmates are served with good food. Both of them have done a good deed, each in his own way. Another man—the Master of the prison—goes there with the prison keys in his hand. Out of compassion he opens the prison gate and allows the prisoners to escape if they like. You will agree that the last man has done magnificent service by providing the prisoners an opportunity to be free again. The world is a large prison-house where each one of us is serving his term, the allotted span of life. We are mightily engaged in the various pursuits of life with no knowledge of the free life beyond the prison walls. The Master has the key into the realms beyond and when he comes, he throws open the door of the prison-house and invites us to take our chance of breathing the free air outside. Those who take the chance, are blessed indeed. In the succeeding verses, we will know of various factors which qualify a person to gain liberation for the soul.

> "Leave off artificiality, all outer forms and thy wit for in duality and uncertainty you cannot get any spiritual benefit."

The Master tries to pull us out of our deep slumber. In compassion, he shows us the way to freedom. He asks us to simplify our life. It is a blessing to be born in a temple but, a sin to die in it. Just as discussed earlier, it is necessary to remain in the religion to which one belongs, but while remaining there, one must learn to rise above all religious and social barriers, expand the self so that it embraces the entire humanity, nay all the creation and realise the principle of the fatherhood of God and the brotherhood of man. Once a person rises above body and bodily limitations, blinkers fall from his eyes and he sees his self in all and all in his self. All the narrowing prejudices of nationality, race and tribe sink far below, for now he belongs to the one great family of man. We take up certain religious beliefs with the purpose of

spiritual enlightenment, but after sometime, we find to our regret that we are bypassing the very purpose of life and are caught up in a vicious circle of forms and formalities. One must be cautious to see which way the wind blows and how he is faring. Again I want to emphasise that the basic concept of all religions—spiritual enlightenment—should never be lost sight of. We must keep the bull's eye constantly before us if we are out to be a good marksman. A lover of the Lord must, therefore, love God with all his soul, with all his mind, and with all his might. Too much of formalisms and formalities will necessarily bring in doubt, suspicion and duality. There is a world of difference between an intellectual and a spiritualist. The two are poles apart. A philosopher deals with theories while a mystic deals with the Reality alone. Hence the need for disenfranchising the self from all limiting adjuncts that keep the soul smothened under the dead weight of rites and rituals.

> "O mind ! be thou still and not run into the wilderness."

It is in the stillness of the mind that one can see the face of divinity. A close study of the subject will show that the mind is generally in the grip of the senses and the latter are helplessly rushing out into the fields of sense-pleasures. In the Hindu mythology, soul is described as riding a chariot of the body with intellect as its driver, the mind as reigns and the senses as powerful steeds which are whirling it restlessly into sensual enjoyments. So the first step for a spiritual aspirant is to control his senses and save himself from falling on unwittingly a prey to the temptations. It is said that we receive 83 per cent of our impressions through the eyes, 14 per cent through the ears and rest of the three per cent through other organs. Just see how heedlessly we are rushing head long into the wild drama of life. The Master not only guides us how to free ourselves from this captivity, but actually offers a better substitute to the mind, in the form of inner Light and Sound-current or the Music of the Spheres. We have just seen that as a counter-weight to both the faculties of mind, that of sight and audition, the Providence has provided us with a treasure of divinity within which can be unearthed to our advantage with the aid of a competent Master. So mind can be controlled only with the grace of the Master, who attunes it with something substantial within—the Light and Voice of God. We should always try to sit at ease at the eye focus, the resting place of the soul during waking hours and try to get the mystic experience which the Master vouchsafes to all who come to him.

> "The search without causes a lot of pain and sorrow. The well of life-giving nectar is within and one need dip therein."

With all our gratifications at the sensual level, we get no where. "Desire is the root cause of all misery", exclaimed Buddha. It is the intense craving for the enjoyment of the senses, which leads to untold misery and agony. It is a perverted viewpoint that we try to satisfy our thirst for enjoyment by our indulgence. Even in the field of spiritual discipline, many souls continue looking for the Lord outside in the scriptures, places of pilgrimage, ascetic living, or in other good acts all of which means searching the self outside, ignoring the fact that the fountain of bliss and immortality, known as Amritsar (the pool of nectar) is within, and can be properly tapped with the grace of a Master-saint. The bliss-giving holy Naam, or the Word, is within the body and we waste our precious time and energy in its pursuit in the wrong direction. The divine source of immortality is within us all, and those who introvert and recede within, do sip the elixir of life, and by

drinking that all their cravings come to an end. The holy initiation into this mystic science by the living Master gives a foretaste of the wine from the divine cup-bearer, who doles out and administers it under the divine commandment. No worldly enjoyments can equal the ineffable grandeur, which lies far beyond the ken of human comprehension and apprehension.

After we have known that the very fountainhead of perpetual bliss and harmony is within us, and fortunately having been blessed with holy initiation by the gracious Master, the next question is how to derive the maximum benefit. The succeeding verses provide an answer to this question.

> "Leaving all vices, become an abode of all virtues. Whenever you fall into the vices, it behoves you sincerely to repent".

Herein lies the secret of spiritual discipline. To err is one thing but to go on repeating past mistakes is unpardonable. Most people have no idea whatsoever of their doings. In the whirlwind of passions, we seldom care to look within and pause to consider about our lapses or shortcomings. Many of us even do not know the maladies with which we are affected. This is why daily self-introspection is recommended for unless we know of our faults, we cannot take the next step of weeding them out. Ethical life precedes spirituality. It is only during the silent moments of deep thought and meditation that one comes to find these hidden thieves constantly keeping us in perpetual bondage. Every action has a reaction. It is a universal law. It works everywhere. The spiritual aspirant is necessarily required to keep a stern watch over his thoughts, words and deeds. The evil has its roots deep down in the unfathomable past grows strong with the present actions. You should know it for certain that past cannot be undone, but one can take a stand somewhere. It is only possible when we have something more fascinating and more abiding than the sense objects that keep us in fascination. Mind loves to enjoy and all enjoyments derived at the sensual level are but a reflection of the attention of the self within. The gross vices which at present hold a charm, should be weeded out by self-analysis and self-introspection. These should be replaced with their opposites, the ennobling virtues by leading a well-regulated life. Regular meditations and continued self-examination help a lot in this direction. The changeover cannot, of course, be accomplished overnight but patient and persistent efforts do go a long way in achieving the desired results. We may fall and fail here and there but with each failure, we get more strength to fight and overcome the evil. A sincere repentance and prayer for divine help and guidance make us invincible in the long run. Thus by continued vigilance and check, we can get good dividends. The mind is a treacherous gamester. With every loss it craves for more gain. Unless we stop eating any more poison, we cannot possibly wash off the poison in our bones and blood.

> "Man does not differentiate between good and evil with the result that he again and again goes deep into the quagmire of delusion."

This is our true state of affairs. We can hardly foresee the results of our doings and foolishly cling to the pleasurable sensations, caring little for the consequences. Having been fully engrossed in the lures and temptations of the physical life, we are unwillingly going down in the scales of moral values. Our flight is like that of an ignorant man held fast in the quicksands of time who at every step

forward goes deeper into the treacherous sands. A mighty hand of some friend may come to our rescue and pull us out of this condition of helplessness. Our mighty little soul is woefully entangled in the physical limitations and only the gracious Master, in the form of the holy Naam, may come to our rescue. Otherwise there is no hope for our safety. Like muck-worms, we are rushing in the mud in spite of us. O Lord, have pity and take us out.

> "Within thee is the dross of false attachments. How can the washing of the body help."

The water can wash off dirt from the body, but not from the mind, polluted with vices. There are many vices lying hidden in the mind including those of falsehood and greed. These are the dormant latencies of the mind and require a strenuous effort for eradication. Falsehood does not simply mean telling lies, but it means and includes the great gulf between what is in one's head and heart and what he says and does. Many persons come up and take the spiritual course as a fancy, but inwardly with some ulterior worldly motive. They fail to attain their goal. We should be true to ourselves, and delve deep into our hearts to find out as to what is the underlying factor for which we are taking up the holy Path. The Master is competent to grant us anything we cherish of this or of the other world. But he advises us always to keep our target high, that is spiritual perfection. Greed is equally a strong fetter. It should be overcome by renunciation. Greed breeds hatred and feeds fat the latent ego. It blinds the inner eye and thickens the dark veil. A spiritual aspirant should always feel grateful for the manifold blessings, which are granted to him by the grace of the Master. If we awake to the sacred Truth and comprehend the grandeur of the holy Naam granted by the Master, we will be dumbfounded with its divine ecstasy.

> "Let the pearless Naam be ever with the Gurmukh. This will make manifest all the inner secrets."

This holy Naam is immaculately pure and its constant practice confers the greatest blessings. One must, however, try to be a Gurmukh, the mouthpiece of the Guru, in his daily life. It means that we should follow the behests of the Master implicitly. The term Gurmukh has a special significance in the sacred terminology of the saints. It literally means the mouthpiece of the Master or a prototype of the Master. We should always yearn for spiritual perfection, which the Master has set before us by precept and action. One with all his attainments, should never consider oneself as perfect, because there are innumerable spiritual realms, one over the other, as so many mansions in the palace of the Father. Always look up for the charming radiant form of the Master within, and follow him lovingly. The holy meditation on Naam will open up many a new region and divine grace will fill in abundance.

> "Give up covetousness, censure of others, love of mortal things and take to the search of Truth through the Word of the Master."

The Master repeats his admonition in yet stronger terms. We should give up the habit of useless talk for and against others. Censure means criticism, but Masters have gone a step further. They include in it both praise and dispraise. Whatever we talk has a bearing on our character. If we talk about the evils of a person, naturally these will gradually begin to reflect on ourselves. Similarly, if we give undue importance to somebody, it will lead to misrepresentation for we cannot possibly know the intrinsic worth

of a person. It is, therefore, enjoined that we should always be calm, cool and collected within. Nothing is perfect save the gracious Master on whose chosen human-pole that divine power works. If there is any one who commands our reverence and adoration, he is the Master. And it is our own mind with all its blemishes that deserves scrutiny and censure. If we throw a brick-bat into a pool of dirty water, we are sure to soil our own clothes. So we must always be cautious in this respect and always dwell on our own-selves by keeping our faculties well under control by self-examination and spiritual discipline. The holy words of the Master when cultivated carefully will bring much reward.

"Redeem us O Lord in any way it pleaseth Thee.
Thy servant Nanak adores the holy Shabd."

Humility is the highest watermark in spirituality. Guru Nanak concludes the hymn by invoking the Lord to take any course it pleaseth Him and prays for redemption from the whirlwind of lusts and passions. I always adore and appreciate the greatness of the holy Shabd—the God-into-expression Power—which has blessed me with this rare union. So the Naam, or the audible life stream is the central theme of the teachings of the Masters, through whose grace one finds everlasting peace and harmony. In fact, the living Master his Word personified as it is through him that the divine Word is made manifest to us and helps us in attaining perfection in due course.

(*English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi*).

Supreme sacrifice

I have taken this human birth simply to see Thy radiant glory in flesh and blood.
That is why I have again come simply to see you in this form.
If it were not for this then where was the need for me to come into this woebegone world ?

I have taken over this wretched bodily raiment to serve Thee.
Or else, I had no other interest to come here like this.
Blessed indeed is the life spent in Thy sweet remembrance.
Otherwise, what do I gain by living under the sky-blue canopy?

The moment I forget Thy living presence I am as good as dead.
Life not in communion with Thee is but trash.
Let me sacrifice may life and heart for the dust of Thy holy feet,
And for all those who helped me in my search to find Thee out.

—Bhai Nandlal

The law of karma-II

Kirpal Singh

KARMAS have been classified by saints into three distinct categories :

(i) *Sanchit* or the gathered and stored karmas, going far back into incarnations running into the unknown past.

(ii) *Pralabdha* : Luck, fate or destiny, or that portion out of the *Sanchit* (store-house) which constitutes a person's living present, which none can escape however one may wish and try.

(iii) *Kriyaman* : The karmas which one is free to perform as a free agent in his present earthly span or existence, and thereby make or mar his future.

(i) *Sanchit* (the stored deeds): Good or bad deeds that stand to man's credit as earned in all the previous existences in the order of creation, counting from the day of the first appearance of life on earth. Man knows nothing about them, or of their extent and their great potential power. King Dhritrashtra, the blind progenitor of the *Kshatriya* princes, the *Kauravas* of the epic age, when endowed by Lord Krishna with his yogic power, was able to trace the cause of his blindness to an act done in the unknown past, extending back to over 100 incarnations or embodiments. In Chapter 20:5 of the Book of Exodus, Moses, while giving the Ten Commandments of God speaks of God as having commanded : "I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation ..." Even the medical science today affirms the significant part that heredity plays and traces the origin of certain diseases coming down from progenitors and appearing in succeeding generations. So does modern psychology connect problematic behaviours in certain individuals with mental peculiarities in their parents and ancestors.

(ii) *Pralabdha* : These are just that part of the *Sanchit* karmas which constitute a person's fate, destiny or luck; which determines one's present existence on earth. A person has no control over them. The effect of these, good or ill, has to be tolerated, as best one may—with smiles or with tears. The present life is just an unfoldment or revelation of the predestined karmas with which one comes fully loaded into the world. It is, however, possible that one may so mould and develop his inner self, through the guidance of some Master soul that he may not feel their bitter and poignant sting, just as the kernel in a ripe almond or walnut does not feel the prick of a needle by getting detached from the shell without, which as a consequence gets shrivelled and hardened, and serves henceforth as a protecting armour.

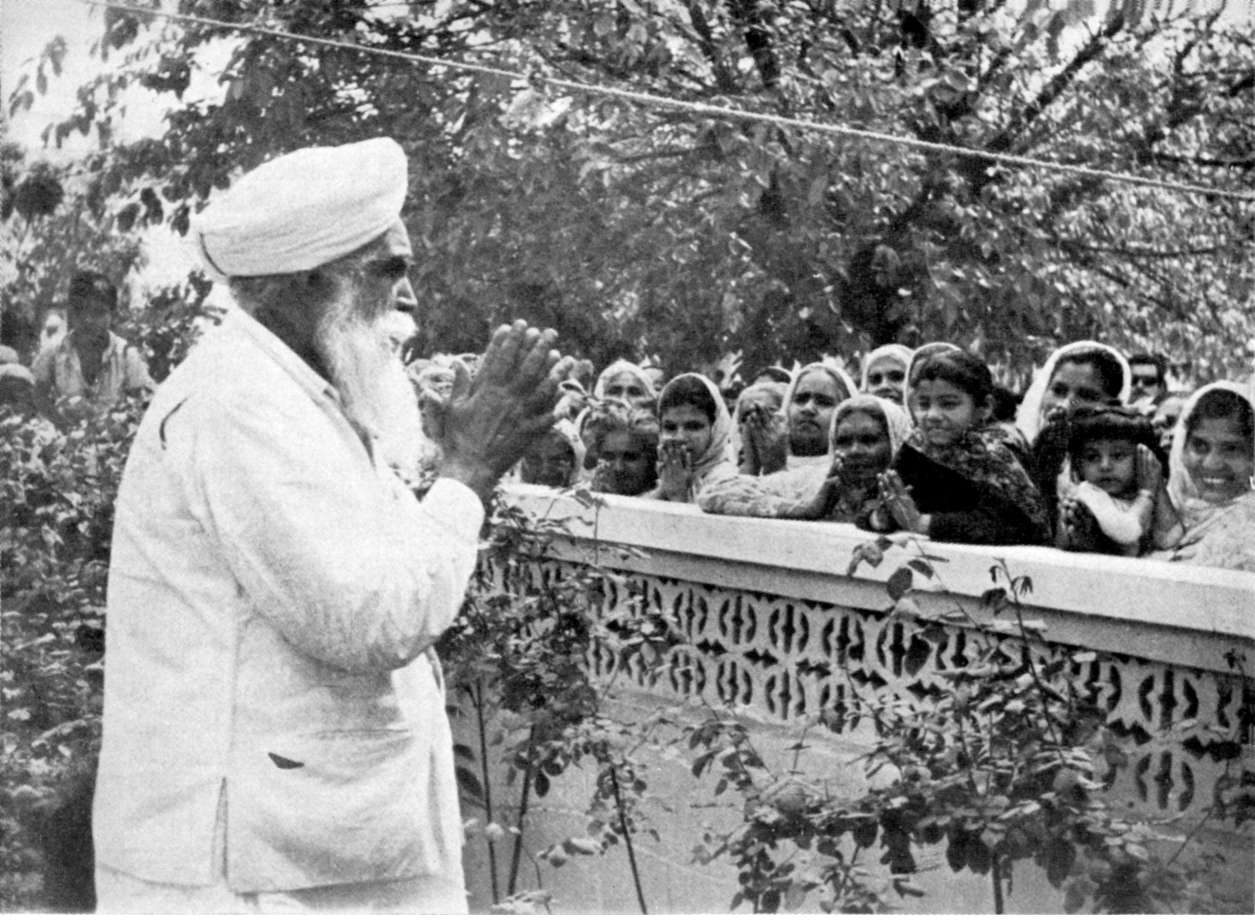
In this way, each one of us, willingly or unwillingly, wittingly or unwittingly is forging chains for himself no matter whether the same be of gold or of iron. Still chains are chains and they are equally efficacious in their application; to wit, to keep a person in perpetual bondage. Like a poor silk-worm imprisoned in its own cocoon or like a spider caught in its own web, or a bird in its nest, one remains bound in hoops of

steel of his own making, with no way of escape therefrom. Thus the cycle of birth, death, and rebirth is ceaselessly set in motion. It is only when one transcends the body-consciousness and becomes *neh-karma,* i.e. actionless in action like the still point at the centre of the ever-revolving wheel of life, that a stop is put to the motion of the giant wheel of karmas; for then one becomes a conscious co-worker of the Divine Plan. This is why Buddha, the prince among ascetics, emphatically said : "Be ye desireless" for desires are the root-cause of human sufferings as they motivate actions, right from subtle vibrations in the sub-conscious, to mental thinking in the conscious, leading to the vast and limitless harvest of variegated deeds of different hues and forms, springing from the imbalance of the mind. The spirit, sitting in the chariot of the body is thus driven blindly and head-long into the fields of sensual pleasures by the five powerful steeds of the senses, uncontrolled by the power-intoxicated charioteer of the mind (helplessly imbalanced as it is) with the reins of intellect dangling loosely about him. *Self-discipline* then is of prime importance and chastity in thought, word and deed, is the essential requisite that helps a person on the path of self-knowledge and God-knowledge, for ethical life is a stepping-stone to spirituality.

(iii) *Kriyaman:* It is the current account of one's wilful actions and deeds in the present existence. This type of karma is quite distinct from the other two. In spite of the limitations imposed by *Pralabdha* or unchangeable destiny, each one is gifted with a free will endowed with the gift of discriminative faculty peculiar to his constitution alone. He can judge for himself what is right and what is wrong and as such it would be vainly presumptuous on his part if he were to expect bed of roses when he sows thorns and thistles. It is up to him to make or mar his future, as he may. A Master-soul can give him a correct lead by putting before him the true values of life—life which is more than the bodily raiment and all that is connected therewith—the sense-dominated existence. Under his guidance, one develops an easy detachment from the world and worldly affairs and once the magic spell is broken, blinkers fall off and the stark reality stares him squarely in the face, providing him with an opportunity to escape unscathed. Ordinarily, however, some of the *Kriyaman* karmas bear fruit in this very life; while others—the unfructified ones—are transferred to the general account of the *Sanchit* karmas, which go on accumulating from age to age. Thus, it is given to each one to think ahead of time, and weigh well the consequences of the acts and deeds intended before taking an irretrievable step—a leap in the dark and a head-long plunge in a fit of impetuosity which is regretted for ever and cannot be undone by blaming the stars for their supposed malignant influence. A railway engineer, for instance, is to plan beforehand the railway track, for once the lines are laid the train is to run on blindly. A little error in laying the lines, a loose fish-plate, or a wrong angle may lead to calamitous results. Even when everything is done properly, one has to keep a constant and strict watch, day and night, lest anything gets out of joint or the track is otherwise tampered with by hostile elements.

According to Nature's law of life, a man (the embodied or incarnate soul) is like a precious jewel clothed in three caskets or bodies—the physical, the astral or mental, and the causal or the seed-body—all of which, more or less, partake of the terrestrial character, with varying degrees of density.

These are like outer robes of coat, vest under it, and then shirt. When a



The Master acknowledges greetings from devotees at Sawan Ashram, Delhi

man casts off the physical body his spirit still is wearing the astral or the mental body. He has also the causal or the ethereal seed body or thin veil under the astral raiment. Until one is able to cast off the physical body, he cannot reach the first heaven, the astral kingdom within :

> Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.
>
> For this corruptible must put on incorruption, and this mortal *must* put on immortality.
>
> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
>
> O death, where *is* thy sting? O grave, where *is* thy victory ?
>
> I. Cor, 15: 50, 53-55

This casting off or change may occur either through the final dissolution, the distintegrating process commonly known as death, or be brought about by the method of voluntary withdrawal of the sensory currents from the body technically known as "rising above body-consciousness" by a process of inversion and self-analysis. The Gospels refer to this withdrawal as "to be born anew" or "resurrection." The Hindu scriptures speak of it as "twice born" or *do-janma.* It is a birth of the spirit as distinct from that of the

water—the latter being from "seed corruptible" as distinguished from the former, "seed incorruptible," unchangeable and abiding (of the spirit). The Muslim *darveshes* (mystics) call this death-in-life as death before death. One can learn how to withdraw not only from one's physical body but from the other two bodies (the astral and the causal) as well, through the kindly assistance of a Master-saint, who has himself transcended into the Beyond and can help others to do likewise. One has, therefore, to "forsake the flesh for the spirit" if one is anxious to escape from the perpetual wheel of life on this sublunary planet (earth).

In the ordinary natural course of things, the *jiva* (the embodied soul or the incarnate spirit) has, after physical death, no option but in time to return to the physical plane in some physical form, the nature of which is determined by his life-long propensities and inclinations, the intensity of his longings and long-cherished unfulfilled desires enshrined in his mental make-up and predominantly uppermost at the time of death. This over-bearing influence irresistibly shapes a course for him.

But, if one, under the guidance of a perfect Master (*Sant-Satguru*) learns the practical process of self-analysis i.e. self withdrawal from the physical body at will, and develops it by a regular practice, he, while living, gets an experience of the Beyond (Death-in-life). Gradually the age-old scales of his make-believe begin to fall away from his eyes and the world and worldly things lose their hypnotic charm. While seeing things in their true colours, and understanding the intrinsic worth of each he grows desireless and free—a master of himself, a liberated soul (*jivan mukt*). Thereafter he continues to live on just to complete his allotted span of life without attachment. This is called a new birth (or the second advent of the soul)—life eternal.

Now as to the working of the karmic law, the following example may help us to understand the position more explicitly.

Take two kinds of grape seeds—yellow and brown. Suppose yellow seeds represent good deeds and brown seeds represent bad deeds. A room is full to the roof in which heaps of both kinds of seeds are lying. This forms man's store house of *Sanchit* karmas.

Now there is a person "A" (physical body plus mind plus soul) who has long cherished a desire during his lifetime to become a king. He falls ill and his unfulfilled desire to be a king all the time remains uppermost in his mind. He, in due course, is compelled by Nature to surrender his physical body, but according to the law of life after death he is still clothed in the astral (mental) and causal (ethereal) bodies. He now functions as a disembodied or disincarnate spirit in his other raiment, the mind-stuff both astral and causal. Since mind is the storehouse of all impressions, "A" still remembers his desire to be a king. "A" now a disembodied spirit (*jiva*), disrobed of the physical body, is faced with a difficulty. He cannot function as a king until, once again, he puts on a physical vesture as may enable him to be a king, at one stage or another in his earthly career. Propelled by the unerring motor-power behind all activity, his mind-stuff, he is led on to pick up some of the unfructified karmas, sufficient enough to bring about a new set of circumstances as may help him to have the long cherished and deeply engraved desire fulfilled.

The great motor-power referred to above has two aspects : positive as well

as negative; the former leading to the journey homeward and the latter controlling and guiding life on earth-plane. Nature, or the negative aspect of the Power that is One, is concerned solely with the administration of life as it exists on the physical plane; its chief function being to keep the world going, fully peopled, and people engaged in various pursuits of life according to the earned merit in each case, called in common parlance as *Pralabdha* which fashions the earthly life for each individual with an absolute precision and an unfailing art.

To the extent described above, one is in a sort of "closed trap" and cannot but unfold what comes with him in a folded state. It is a revelation of the unrevealed past in the seed or the essence lying dormant at the back of the essential mind-stuff and is projected on the canvas of life with its multifarious patterns and diverse colours, taking on different lines as life emerges out of the pristine unalloyed and eternal radiance of which we generally lose sight as we get absorbed in the "dome of many-coloured glass" that encloses us and presses us from all sides with the passage of time. Dame Nature now takes charge of her foster-child and lavishes in plenitude all her gifts, so much so that unknowingly one enjoys in fullness and to surfeit that for which he hankered in the past. Dazzled by the glamour of the gifts, one forgets the great Benefactor, the Bestower of the gifts, and is inextricably caught in the meshes of death.

This is but one part of the life that "A" leads, as a predestined game. Along with this, there is yet another, a very vital counterpart depending on the freedom of action and volitional independence that is given to each. It is in correctly understanding the higher values of life and making the most of the opportunities given to him that his salvation lies, right here and now. Paradoxically then, man is not only a creature of his destiny (past), but a creator of his destiny (future) as well. What we bring, must come to pass; and what we do now shall shape the things to come. Wisdom, therefore, lies in making the choice. The mind-power is a single entity and if harnessed correctly, can, like an obedient servant, render a good account of itself; but if allowed to overpower the life-giving spirit, it proves a treacherous parasite that saps the vitality and shrivels up the host plant on which it thrives and from which it derives its very life and sustenance. Thus, one must pay all his attention to proper sowing and cultivating, while playing his destined part in the human drama, on the stage of life, in the light of the eternal radiance that shines through thick and thin, whether we know it or not. The Supreme Will is already wrought in the pattern of our being, for without it there can be no existence: and in knowing that Will and by working in unison with that Will, one can escape from the wheel of life. Guru Nanak in *Jap Ji* speaks of it thus :

> How may one know the Truth and break through the cloud of falsehood?
>
> There is a Way, O Nanak, to make His Will our own, His Will which is already wrought in our existence.

We thus see that karmas and desires are responsible for the interminable cycle of births and re-births. How then can one end this ceaseless cycle? There are only two ways to exhaust or finish up the vast and limitless storehouse of karmas—the impenetrable granite wall between a person and the High One, with the blindingly thick veil of the ignorant mind ever covering the eyes. The two ways to solve this

ever-eluding and baffling problem are :

(a) To leave it to Nature to exhaust the store house in due course of time, should that be at all possible.

(b) To obtain from a Master-soul a practical knowledge and experience of the Science of Life, on the earthly as well as the spiritual planes, and to work right now for transcension from one to the other, while there is still a chance and an opportunity.

The first course is not only endlessly long but tortuous in the extreme, tricky at every step and full of dangers and pitfalls. It will take myriads of ages to reach the goal if one is fortunate enough to do so. Besides, Nature by herself hardly helps one to disentangle himself from the inexorable karmic order, for that spells self-extinction for her and her brood.

Human birth is a rare privilege indeed and this privilege one gets after passing through a long evolutionary process in creation extending through innumerable forms or embodiments that the life principle takes on the physical plane. Once the golden opportunity is lost, the *jiva* or the embodied spirit has to continue on the wheel of life, according to the usually predominant world traits during his life-time and particularly those which forcefully project themselves at the time of his passing away from the world, the law being : "Where the mind is there the spirit goes irresistibly". This being the case, it is well-nigh impossible for an average embodied spirit to get over the sensory plane and keep the mind stilled and self absorbed by his own unguided and unaided efforts, howsoever Herculean they may be. It is only some Godman or Master-power that may in compassion, help a *jiva* in regaining the lost kingdom—the realm spiritual—from which each one has been driven out by his disobedience to the behests of God. This course then is fraught with untold dangers, lurking at every step, even in the very nature of each individual; and hence no sane person will ever think of attempting to tread the lonesome and weary path, which more often than not leads into a *cul-de-sac* or blind alley.

By adopting the second course, one seeks a competent spiritual Master who wields influence over all the subordinate powers in this and higher planes of existence. He can wind up the karmic accounts of the bankrupt spirit. The moment he accepts an individual as his own, he takes in his own hand the process of liquidating the endless process of karma coming down from the unknown past. He calls a halt to the mad and reckless career in which one is engaged. "So far and no further" is his command, and then he puts an individual on the high-road Godward. He does not usually interfere with the *Pralabdha* or destiny, for it has of necessity, to be worked off as well as possible, so as to complete the allotted span of life and to reap the fruit; while the *Sanchit* or the vast storehouse, he, by being a conscious co-worker with the Divine Plan, singes by contacting the spirit with the spark of *Naam.* Contact with *Naam* or the Holy Word at once reduces to ashes the storehouse of *Sanchit* karmas as well as the unfructified *Kriyaman* karmas done hitherto, just as a spark of fire reduces to ashes the entire forest or the heap of fuel that may be lying on the ground. Guru Nanak beautifully tells us in *Pauri* XX of *Jap Ji,* the morning prayer of the Sikhs :

When the hands, feet and the body are besmeared (with dust), they are

washed clean with water;

When the clothes get dirty and polluted, they are cleansed by soap;

When one's mind gets defield by sin, it can be purified only by communion with the Word;

Men do not become saints and sinners merely by words,

But they carry deeds with them wherever they go.

As one sows, so does one reap;

O Nanak, men come and go by the wheel of birth and death as ordained by His Will.

It is now clear that mind is the main magnet that attracts karmas with all their concomitants. Mind maintains a mighty sway over man. It utilises our *surat* (attention, the outward expression of the soul within) as its means, which is the most precious of man's inherited faculties—priceless jewel of immense virtue.

The Master-saints come into the world with a Divine purpose and a mission. They are commissioned from Above to liberate man from the karmic bondage. When one is fortunate to find such a holy man and surrenders himself to his will, the latter takes charge of the spirit. His first and foremost task is to break the magic spell of the karmic tentacles that hold one in their deadly grasp. He advises each one to lead a well-regulated and highly disciplined ethical life, so as to escape from contracting any more evil influences or karmic impressions. He tells us that all the bounties of Nature, including sense-objects, are for a legitimate and fair use only and not for indulgence and enjoyment. All our troubles arise from the fact that we ravenously indulge in sense pleasures to surfeit with the result that instead of our enjoying the worldly pleasures, the pleasures enjoy us to the full and leave us a total wreck, physically and mentally. We forget that true happiness is an attitude of the mind and springs from within, when we consciously awaken the Life-Current (the Holy Word) lying dormant and feed our "self" on the "Life Principle" immanent in all things, visible and invisible, the sole motor-force creating and sustaining the entire universe. The past, present and the future, the Godman holds in His mighty grasp; and like a compassionate father, guides his children in the path of righteousness and rectitude, leading gradually to self-knowledge and God-knowledge and attaining in the end the prize of God-head. Just as a child does not know what his father provides for him, from time to time, so does a neophyte not know what his Heavenly Father does for him. It is by following in His ways that one may gradually learn the mysteries as these unfold themselves to him at each step.

Poor soul in this, the flesh, what dost thou know?

Thou art too narrow, wretch, to comprehend even thy self.

J. Donne

(Extract from "The Wheel of Life")

—To be continued.

O man, nothing shall go with thee from this world,
Except thy devotion to God !
The delights of this world are as dust.
Nanak, true wealth is repeating God's Name !

A prayer for mercy

I searched Thee in hills and dales,
In temples, mosques, churches, Lord!
Up and down the mounts and caves,
I went on pilgrimages, God !

Observed fasts, penances, Lord !
Visited all holy tracts of lands.
Passed through holy cities of fame,
Worshipped and brought the holy sands.

Holy books of all the sects,
I read and kept with throbbing heart.
Midnight oil for years I burnt,
Went through thousands to become expert.

Still I knew in heart of hearts,
Trailing features of restless state.
Days and nights I repented and wept,
Prayed for mercy and began to wait.

At last Thou felt my feverish pulse,
Quenched my thirst with immortal drink.
O divine ecstasy ! invigorating peace !
My Lord ! Thou proved divine link.

At last when wisdom dawned on me,
Spell of evil days was gone.
With Thy grace I realised Thee,
Now I am, lo ! twice born.

What is innermost? Nothing but God,
What is outermost? Nothing but God,
Thou art watching round the clock,
Lord ! Thy Naam is magic rod.

Now I pray, O God of gods !
Leave me not in future alone.
Shower Thy mercy, O Anahat Nad !
Hitherto Lord ! as Thou hath shown.

Grant me Thy radiant form,
Bless me, my Sat Guru Dev !
Highest Thou art, lowest I am,
Lift me, Lord ! I pray, O save !

—T. R. Sharma

Diet and the law of karma

Dr. Dona G. Kelley

THERE is law and order in all the universe, including man's diet. Man occupies the highest place in the entire creation. The lower forms of life—beasts, birds, insects and the vegetable kingdom have not the capacity to cast off their coverings of mind and matter. There is life in vegetables, but vegetables are not sentient life forms (as some of our meat-eating brethren would have us believe). The life in a head of cabbage could not by any stretch of imagination be compared to the life in a cow. The cabbage does not feel as does the cow, when severed from its stalk. The reason is that vegetables have only one *tattva,* or active life-force, while in the higher animals four *tattvas* are active. The vegetable 'life' is classified as of the simplest order and contains the least of karmic elements, which can easily be overcome through spiritual life and the Sound-current.

Every form of life has from one to five of these active *tattvas,* or elements of life. Man alone has all the five elements active. These are known as earth, water, fire, air, and ether. After man, come the quadrupeds, with four active elements, the ether being dormant. Next, follow the birds, with three active elements—water, fire and air, with earth and ether dormant. Next in order are insects, with two *tattvas*—earth and fire. The last class—the vegetable kingdom—has only one active *tattva,* that is water. It has been proved that some vegetables contain as much as 95% water. Therefore, eating of vegetables produces the least amount of karma; also no pain is felt by the vegetable. And even the small amount of karma thus produced, may be dissolved through listening to the Sound-current and carrying out one's spiritual exercises.

There is another thought to be considered regarding vegetarian diet—a thought which relates to human behaviour (on the physical side), and the manner in which the vegetarian escapes those negative qualities of character which may be evoked through a carnivorous diet. An animal, when killed, or being led to be slaughtered, is filled with fear, which poisons the whole blood stream. Scientists have proved that fear affects the cells of the body and releases deadly poisons. Also, animal flesh is 'dead' food—it may cause putrefaction in the intestinal tract, producing various toxins. Such toxins cause various diseases. Also, a carnivorous diet may produce other negative conditions, such as anger and lust. This lack of knowledge of the truth of diet accounts for much of the untold suffering and miseries of humanity. If the blood stream is clean through the balanced use of natural foods, the blood corpuscles are sure to be in a healthy condition.

There is a most interesting and wonderful storehouse of wisdom to be found in Nature. One sees this wisdom reflected in herbs, roots and flowers. Sadly enough, most people lack this ancient wisdom. The science of Egypt at the

height of her glory, the science of ancient Babylon, the wisdom of Solomon, whilst he lived in obedience to God—all this, plus the many scientific marvels taught in today cannot equal the profound knowledge to be found in Nature. If we, from a standpoint of real health, would make use of the simple, natural vegetarian diet, we would be spared much suffering—and we would know the true meaning of "a sane mind in a sound body."

The Creator made man from the dust of the earth. All the properties found in the earth are found also in man. The fruit, nuts, grains and vegetables also contain these properties and when used in their natural state, a condition of radiant health, outward beauty and the inner glow of happiness will be the result. If you have studied my first article on diet (Food for spiritual life : August issue), you will find that there is also a balance throughout nature—so man must learn to balance his foods in order to maintain health.

So be it

Thank you great Father, great Master,
For the blessings of your bounty.
Thank you for the glorious privilege Satsang,
Where kindred souls of like mind and heart
Can assemble to share your blessed love.

In our human relations with each other,
As we progress on the pathway of life,
Bestow upon us the wisdom and understanding
That we so urgently need
To live up to the highest principles we are capable of.

We dedicate ourselves to thee, great Father, great Master,
To carry out thine own goodwill,
For we know we live in thee,
Thy lofty purpose to fulfil.
Thank you again, and—so be it.

—Louis Warter

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Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q.—*Are the God and Godman* (*Master*) *considered one and the same* ?

A.—Yes, it is so, but there are very few who can develop this much receptivity and understand this rare phenomenon. The physical plane is a realm of duality where illusion prevails most and only spiritually illumined may testify to such a statement for their own personal conviction as given by some of them; i.e. 'I and my Father are One' and 'Father and Son have taken the same colours' etc.

Q.—*Do Masters welcome sinners* ?

A.—Yes, soul is of the same essence as that of God and Master looks on all as embodied souls. So all are dear to Him. He wishes them to reach to the True Home of their Father. A repentant sinner coming with a sincere heart is acceptable to Him. We are all sinners and we come to Him to be cleansed.

Q.—*How do we obtain true knowledge of God* ?

A.—The knowledge of God is a definite and a complete Science in itself—unchanged since life began on earth. It is only rarely that one may come across this Science. It is God-made and not man-made. It has always remained an 'unrecorded Science' unwritten and unspoken. There is one God, and there is only one way to Him. The elementary steps in this direction may be different. This knowledge has both a theoretical and a practical aspects. The theory is quite simple. The Power of Almighty God works on a selected human pole who becomes His mouthpiece or His Messiah, to impart His knowledge to those who long for Him and want to be with Him. God is Love, our souls are also endowed with Love and the way to God is through loving devotion. One has to withdraw his soul-current from the physical body and enter His Kingdom through the guidance and help of a practical Master or Saint, who is Love Personified, and can transcend the body and traverse the Higher Planes. There is a practical side of the Science of the soul. The Master Saint is able to give *firsthand experience at the very first sitting* to almost all seekers, however small that experience may be (according to one's receptivity) to have an inner vision and contact with the inner Sound or the Voice of God, that is Word, the Sound Principle. This ever-existent Inner Voice, the Primal Manifestation of the God-head then becomes the

guide of man in the interior of his self. It is the Master in his Radiant Form that accompanies the pilgrim soul and guides him or her at each step on the way. The Master meets and talks and guides the disciple on the way up. Contacting a practical Master is, therefore, a *must* for those wishing to be on the way to God.

Telepathy is transference of thought, and thoughts emanate from the mind, and mind has therefore to be stilled; eyes have to be closed from all external views and the ears likewise from all outer sounds. The soul currents of the body have to be withdrawn and collected at one centre, the seat of the soul in the body, and this is done according to the instructions given at the time of initiation.

This in brief is what is called spirituality, the proper type of meditation, the Science of *Para Vidya,* which has come down from ancient times and is known today as *Sant Mat.*

Q.—*If I need guidance from the Master and am not able to go up within and contact Him and get a definite answer but yet I pray to Him, how will I know whether what I have decided to do is true guidance or merely my own mind acting* ?

A.—The initiate who contacts the Master within of which the genuineness is tested by the repetition of the charged Names given to him, can have direct reply which will stand true. Until then an initiate in all his affairs —mundane or spiritual—should attend to them carefully and do the best he can; with serene detachment and self-abnegation, attaching no importance to the rewards whatsoever and leave the rest to the Master-Power working overhead.

Q.—*Can the disciple see God* ?

A.—God is Absolute, whom so far nobody has seen. When He came into Being, God became Light and Sound Principle. You can see His Light when your eyes become single.

> *The light of the body is the eye; therefore when thine eye is single. thy whole body also is full of light.* —Luke 2 : 34

And you can hear His Voice when your inner ear is opened. The A.B.C. of the Masters' teachings start when you rise above the body-consciousness. No one can rise above the body-consciousness by himself, he needs the grace of a competent Master.

Q.—*Can all actions undertaken at the level of mind and senses help spiritual progress?*

A.—All actions performed at the level of mind and senses however good and virtuous in themselves, cannot *per se* bring about spiritual salvation. They are as binding as evil actions. One is the chain of gold and the other of iron. To do good action are better than to do bad ones, or inaction altogether, but beyond preparing a ground for spiritual progress, do not by themselves be of any avail to the spirit which lies far beyond and above the sense-plane. But once a person is put on the spiritual path, then all his actions automatically flow from him as from any agent working for the principal and as such cease to have any binding effect on him as he has lost all sense of doership, ultimately making him *neh-karma* (actionless). To be *neh-karma* then should be our

ideal in life and this means salvation.

Q.—*Can you tell us what is Truth* ?

A.—Truth in its truest form is *the Eternal Permanence.* Spirituality and Truth are therefore the essence of the Absolute. When one finds the Source of Truth, he finds the Treasure of all Treasures. The teachings of the Masters tell us that inner Truth is not designed for outward show but divinely meant to reveal our real self to us and open up to us the glories which God originally placed within us.

The Kingdom of God cometh not with observations; the Kingdom of God is within you.

A True Master can harmoniously disclose to us a direct Path to our True Home. On this Path we may begin our ascent within as far as we permit ourselves to go. Eventually, according to the nature and degree of our own progress, we may move up to the Source of Truth. From this Prime Focus we hear the spiritual Sound and see the perfect Light. This Light and Sound sustain the Infinite Universe and all the finite worlds.

To extend our capacities for receiving progressively upraising illumination may not always be easy; but the Master is patient in His Wisdom, and from out of His vast spirituality His assistance remains for ever at hand until we join Him in *Sach Khand,* the final ever blissful Home of our true Spiritual Being.

Q.—*Why have women been regarded and treated throughout as inferior to men and even warned against by some spiritual teachers as the cause of temptation and downfall to men* ?

A.—The women are regarded as inferior to men being weaker sex and they are prone to temptation and at times are likely to fall a prey to the environments more than men. The spiritual teachers who banned spiritual development of fair sex might have attributed it to their aforesaid weakness. Both the sexes are equally a cause of temptation and the Masters do not blame either in particular.

Q.—*What is intuition* ?

A.—Intuition means immediate cognition without the aid of intellect and reasoning. Such feelings, very often, arise all of a sudden, in moments of quietness. There is nothing supramental in it.

Q.—*What is the difference between inner experience and intuition* ?

A.—The inner experience of the soul as is granted by the Living Master at the time of initiation is direct conscious contact with holy *Naam*—the Divine Sound current and Light as coming from the right side. Intuition, on the other hand, is just a comprehension without resort to reasoning or analysis.

Q.—*In 'Man Know Thyself' did you mean we must know ourselves in just this life, or all our past lives* ?

A.—*'Know thyself*' is the most ancient aphorism. We having its equivalents in the Greek and Latin phrases *gnothi seauton* and *nosce teipsum,* and all that these words connote is the actually realised experience within of the Life-Impulse apart from mere theoretical knowledge,

whereby we live and all other creatures live and the whole universe is being sustained; for it is by knowing this that all else becomes known and nothing else remains to be known. Self-realisation is a stepping stone to God-realisation. He who has found himself, can never again lose anything in this world.

Q.—*If the key-words are had from some body else and one starts meditation on his own, will it not be possible to have inner progress* ?

A.—You mean to say that if one comes by the keywords from somebody other than an Adept or picks them up from somewhere and then starts meditating on his own, will it bring forth any fruit? Certainly not, for he will then be repeating parrot-like, a mere bunch of words without knowing their significance and without any potency in them. It is the thought transference or personal Life Impulse from a Perfect Master that charges the words and makes them Key-Words wherewith to open the mansions of the Lord.

Q.—*According to Page 4 of 'My Submission'*: *'Spirituality is nothing but serving the people.' Yet we are told our first duty is to ourselves. Sometimes it would mean neglecting ourselves to serve others. Please explain.*

A.—'Service before self' is a very good thing. But very often one does not even know the true significance of service and with all his well-meaning intentions actually does disservice instead of the much wanted service of which we so glibly talk. Until we discover the true 'self' within us, we cannot visualise, much less actually realise in others the same self Life-Impulse vibrating in the universe. This is why emphasis is laid in the first instance on Self-knowledge, for it paves the why to God-knowledge and when it dawns, one sees nothing but the Spirit-of-God working in all harmony, in each creature. 'Service to others' now assumes quite a different aspect, becoming a dedication to the Spirit of the universe pervading in and around you, because when one grasps the human in himself he understands all mankind.

Q.—*What is the significance of an initiate having terrifying and vivid dreams?*

A.—Dreams are the outcome of past recollections based on hearings, seeings, readings or dreadful thinking. The terrifying dreams generally are attributed to some digestive disorder; a bad stomach which can be cured by simple medication. The vivid dreams denote clarity of inner vision when some people can recollect their dreams very clearly whereas others cannot recall them.

Q.—*To have good effects from meditation, should one ask forgiveness from the Master daily* ?

A.—The loving disciple is always repentent for his or her trespasses and lapses committed consciously or unconsciously during the day and turns many times within in prayer. Prayer is not an outwards show, but it is an anguished cry of the soul, which stirs the Divine Grace, and when it is directed and channeled smoothly, it works wonders and the dear initiate is filled with wondrous gratitude with His Grace.

World Fellowship of Religions

(*Continued from page 5*)

to help and guide us in the heart of our hearts and do not see things in their proper perspective. This vast outer world is nothing but a reflex of our own little world within us. The seeds of discord and disharmony in the soil of our mind bear fruit in and around us, and do so in abundance. We are what we think and we see the world with the smoke-coloured glasses that we choose to put on. It is a proof positive of one thing only that we have so far not known the 'Life and Light of God' and much less realised 'God in man'. We are off centre in the game of life. We are playing at the circumference only and never had a dip in the deepest waters of life at the centre. This is why we constantly find ourselves caught in the vortex of the swirling waters on the surface. The life at the circumference of our being is, in fact, not different from the life at the centre of our being. The two are in fact not unidentical, yet when one is divorced from the other, they look dissimilar. Hence the strange paradox the physical life though a manifestation of God is full of toil and turmoil, storm and stress, dissipation and disruption. In our enthusiasm and zest for outer life on the plane of the senses, we have strayed too far away from our centre, nay we have altogether lost sight of it and worse still have cut the very moorings of our barque and no wonder then we find ourselves tossing helplessly on the sea of life. Rudderless and without a compass to guide our course, we are unwittingly a prey to chance winds and waters and cannot see the shoals, the sand-banks and the submerged rocks with which our way is strewn. In this frightful plight, we are drifting along the onrushing current of life—wither? we know not.

This world, after all, is not and cannot be so bad as we take it to be, It is a manifestation of the Life-principal of the Creator and is being sustained by His Light. His Love is at the bottom of all this. All that we have to do is correctly to learn and understand the basic live-truths as are embodied in our scriptures, practise them carefully under the guidance of some theo-centric saint. These scriptures came into being by God-inspired prophets and as such some God-intoxicated person of a God-man can give us a proper interpretation of them, initiate us in to their right import by reconciling the seeming discrepancies in thought and finally help us inwardly on the God-path. Without such a practical guidance both without and within we are entrapped in the magic-spell of forms and minds, cannot possibly reach at the esoteric truths lying under a mass of verbiage of the bygone ages and now solidified into fossils with the lapse of time into institutionalised forms, formulae and formularies of the ruling class.

Every religion, has, of necessity, a three-fold aspect : first, the traditional, comprising myths and legends for the lay brethren; secondly, the philosophical treatises based on reason to satisfy the hunger of the intelligentsia, concerned more with the why and wherefore of things than anything else, with great stress on theory of the subject and emphasis on ethical development which is so very necessary for spiritual growth; and thirdly, the esoteric part, the central core in

every religion, meant for the chosen few, the genuine seekers after truth. The last part deals with the mystic personal experiences of the founders of all religions and other advanced souls. It is this part, called mysticism, the core of all religions, that has to be sifted, enshrined in the heart for practice and experience. These inner experiences of all the sages and seers from time immemorial are the same irrespective of the religio-social orders to which they belonged and deal in the main with the Light and Life of God—no matter at what level and the methods and means for achieving direct results are also similar. "Religious experience", says Plotinus, "lies in the finding of true home by the exile", meaning the the pilgrim soul, to whom the Kingdom of God is at present just a lost province. Similarly, Bergson, another great philosopher, tells us : The surest way to Truth is by perception, by intuition, by reasoning to a certain point and then taking a mortal leap.

Thus we have seen that 'Life and Light of God' constitute the only common ground at which all religions do meet and if we could take hold of these saving life-lines, we can become live-centres of spirituality, no matter to what religion we owe our allegiance for the fulfilment of our social needs and the development of our moral well-being.

Like the practice of lighting of candles symbolical of the inner light, there is another practice of ringing the bell or bells in churches and temples and giving of *Azaan* by *Mouzan* which has a much deeper inner significance than is realised and surprisingly enough is taken to be just a call to the faithful for prayer, Herein lies the great hiatus between learning and wisdom which are at poles asunder; for this too is symbolic of the music of the soul, the audible life-stream, music of the spheres, the actual life principal pulsating in all the creation.

I would like to emphasise one thing that all religions are profoundly good, truly worthy of our love and respect. Our object is not to found any new religion as we have already enough of them nor to evaluate the extant religions that we have with us. The most pressing need of the time, therefore, is to study our religious scriptures thoughtfully and to reclaim our lost heritage. "Every one has in him," says a saint, "a pearl of priceless value, but as he does not know how to unearth it, he is going about with a beggar's bowl." It is a practical subject and even to call it a religion of soul is a misnomer for soul has no religion whatsoever. We may, if you like, call it the science of soul, for it is truly a science, more scientific than all the known sciences of the world, capable of yielding valuable and verifiable results, quite precise and definite. By contacting the Light and Life principles the primordial manifestations of God within the laboratory of the man-body which all the scriptures declare to be 'a veritable temple of God,' we can virtually draw upon the 'Bread and Water of life,' rise into cosmic awareness and gain immortality. This is the be-all and end-all of all religions, and embedded as we all are in the ONE Divinity, we ought to represent the noble truth of the fatherhood of God and the brotherhood of man. It is the living Word of the living God and has a great potential in it. It has rightly been said : Man does not live by bread alone but by the Word of God. And this Word of God is an unwritten law and an unspoken language. He who, by the Word, finds himself, can never again lose anything in the world. He who once grasps the human in himself, understands all mankind. It is that knowledge by knowing which everything else becomes known. This is an immutable law of the Unchangeable Permanence and is not designed by any human head. It is the *Sruti* of the Vedas, the *Naad* or *Udgit* of the Upnishadas, the *Sarosha*

of the Zind Avastha, the holy Ghost of the Gospels, the lost Word of the Masons, the *Kalma* of the Prophet Mohammad, the *Saut* of the Sufis, the *Shabd* or *Naam* of the Sikh scriptures, Music of the Spheres and of all harmonies of Plato and Pythagorus and the Voice of Silence of the Theosophists. It can be contacted, grasped, and communed with by every sincere seeker after truth for the good not only of himself but of the entire humanity for it acts as a sure safety valve against all dangers with which mankind is threatened in this atomic age.

The only pre-requisite for acquiring this spiritual treasure in one's own soul is self-knowledge. This is why sages and seers in all times and in all climes have, in unmistakable terms, laid emphasis on self-analysis. Their clarion call to humanity has always been—Man know thyself. The Aryan thinkers in the hoary past called it *Atam Gian* or knowledge of the atman or soul. The ancient Greeks and Romans in their turn, respectively, gave to it the name of 'gnothi seauton' and 'nosce te ipsum.' The Muslim divines called it Khud-Shanasi, and Guru Nanak, Kabir and others stressed the need for 'Apo cheena' or self-analysis and declared that so long a man did not separate his soul from body and mind he lived only a superficial life of delusion on the physical plane of existence. True knowledge is undoubtedly an action of the soul and is perfect without the senses. This then is the acme of all investigations carried out by man since the first flicker of self-awakening dawned in him.

This is the one truth I learnt in my life, both in theory and practice, from my Master, Baba Sawan Singh Ji Maharaj, and have placed it before the peoples in the West and the East during my extensive tours and have found it of ready acceptance everywhere as a current coin, for it is the sole panacea for all ills of the world as well as ills of the flesh to which man is a natural heir through the working of the inexorable law of action and reaction—ye shall reap, as ye shall sow.

All our religions are after all an expression of the inner urge felt by man from time to time find a way out of the discord without into the halcyon calm of the soul within. The light shineth in the darkness and the darkness comprehendeth it not. But we are so constituted by nature that we feel restless until we find a rest in the causeless cause. If we live up to our scriptures and realise the Light and Life of God within us, then surely, as day follows night, 'love' would reign supreme in the universe and we will see nothing but the unseen hand of God working everywhere.

We must then sit together as members of the one great family of man so that we may understand each other. We are, above everything else, one from the level of God as our Father, from the level of man as His children and from the level of Worshippers of the same truth or Power of God called by so many names. In this august assembly of the spiritually awakened, we can learn the 'great truth of oneness of life vibrating in the universe. If we do this, then surely this world with so many forms and colours, will appear a veritable handiwork of God and we shall verily perceive the same life-impulse enlivening all of us. As His own dear children embedded in Him, like so many roses in His rose bed, let us join together in sweet remembrance of God and pray to him for the well-being of the world in this hour of imminent danger of annihilation that stares us in the face. May God, in His infinite mercy, save us all, whether we deserve it or not.

All correspondence about Sat Sandesh (English) should hereafter be addressed to : The Editor, C/o Nalanda Press, D-39, N. D. S. E., Part I, New Delhi-3.

Brief history and aims of WFR

ESTABL1SHED in 1957 by Muni Sushil Kumar, a Jain religious leader, under the presidentship of Dr. S. Radhakrishnan, the then Vice-President of India, the first Congress in November 1957 was inaugurated by Dr. Rajendra Prasad, the then President of India, with the late Prime Minister, Mr. Jawaharlal Nehru, guiding the session at which 25 countries were represented by 260 delegates.

At the conference, Sant Kirpal Singh Ji was elected working President.

The second conference of all religions was held in Calcutta in February 1960, at which Sant Kirpal Singh presided and gave the inaugural address. The third world congress was held in Delhi in February 1965 with delegates from many countries. At this conference Sant Kirpal Singh was unanimously re-elected for a five-year period as working President and Baron W. Frary von Blomberg of Hampton, New Hampshire, as co-President.

The World Fellowship of Religions has its headquarters at 12 Lady Hardinge Road, New Delhi. The working President of this organisation, Sant Kirpal Singh, is the director and founder of Ruhani Satsang whose international headquarter is at Sawan Ashram, Shakti Nagar, Delhi-7, India. Ruhani Satsang is also known in the West as Divine Science of the Soul.

Regional conferences were held in Paris in 1966, and in Persia in June 1967.

AIMS :

Its noble purpose is to take up the bringing of all children of God together whether they belong to one religion or another, to create a mutual understanding and cordial relations, thus paving the way for world peace, to establish a platform where all can meet without trying to convert each other, while seeking together the goal to which every religion points: the Fatherhood of God and the Brotherhood of Man.

O Formless One

Innumerable are the fools, stark blind in ignorance; and
Innumerable the thieves and crooks that thrive on ill-gains;
Innumerable those that exercise tyranny and oppression; and
Innumerable the cut-throats by heinous crimes;
Innumerable those that revel in shameless sins; and
Innumerable the liars that practice fraud and falsehood;
Innumerable the impious that live on unwholesome foods; and
Innumerable the slanderers who add to their burden by calumniating others;
Innumerable the many for lowly Nanak to describe.
What power have I to conceive of Thy wonderful nature?
Too poor, am I, to make an offering of my life to Thee.
Whatever pleaseth Thee is good;
Thou art forevermore;
O Formless One!

— *Nanak*

From the editor's desk

RECEPTIVITY is instinctive in all creative beings, may be man, animal, beast or plant. It is a quality which inheres in one form or another and in a varying degree in different species. The lower forms of creation, more or less, act merely by instinct. All the same they are not devoid of feeling the impulses of nature and readily respond to natural forces like, heat and cold, light and darkness, rain and drought. But, for most part, they nourish a blind life and for their proper nourishment, growth and development they depend on their more fortunate brethren in the higher scales of creation.

A child from a very early age shows signs of receptivity. His mind is impressionable. He takes in his lessons from everything around him and tries to adjust himself to his environments at home, in the class-room or at the playground. As he grows older his field of receptivity widens, and he assimilates more and more of knowledge and wisdom. Endowed with motor powers and cognitive faculties, he roams about wherever he likes and reaps a rich harvest of information and tries to take advantage of his learning and activities in the world in which he lives. As all his gains are through the avenues of senses, he remains all the time sense-bound and hardly knows if there is anything beyond the sense-world of his own making.

In spite of imperfections, man is a rare phenomenon in nature because of the noumenon in him. He therefore, occupies a place at the highest rung in the ladder of life. God has made man after his own image and His very breath flows in him. He lives so long as the God-power dwells in him and keeps his body and soul together. It is that power that is keeping in a harmonious unison the two highly disparate things together, a living spirit and a clayey-mould, which have nothing in common in their constitutions. But what a wonder that the two (God-power and man-power) dwelling together all the time, the one, a denizen of the earthplane, has not had an opportunity to work with the other in a team spirit. The reason for this is not far to seek. Living in the light and life of the Supreme Being acting on and through the brain, we are conscious only of the physical body in which we are and of the material world in which all the time we are fully engrossed from childhood to dotage, without for a moment realising that this body is verily a temple of God, dwelling place wherein His Spirit and Power reside in fullness and that we live because He has so willed.

This human body then is a wonderful house, very wonderful and sacred indeed and we, as the trusted guardian of this fleshy tabernacle, are supposed to keep its sanctity intact and consciously worship the Great God dwelling in it.

Are we then past redemption? Is there no hope for us to retrieve the ground lost? Is it too late to retrace our steps and re-gain the Kingdom of God which lies within us? The Kingdom of God is not to descend from clouds nor it comes by observation. We are already living in it but we know it not nor are we conscious of it. We have to open ourselves to the higher, healthier and holier influences of the Word and the same shall, in spite of us, descend on us as a dove out of heaven and abide with us for ever and ever. This is inward receptivity which is innate in us.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

September :

1 Brethren ! Work out your salvation with diligence.
2 Where love is, there God is also.
3 Your body is the temple of the Holy Ghost.
4 We want healers of souls rather than of bodies.
5 Sit down before fact as a little child.
6 To live in love is to be united with God.
7 God is our refuge and strength, a very present help in trouble.
8 Advice is seldom welcome; and those who want it the most always want it the least.
9 Judge not, that ye be not judged.
10 When you have nothing to say, say nothing.
11 Whatever you do, be true to yourselves and to the world. Hide not your thoughts.
12 If riches increase, set not your heart upon them.
13 God's gifts put man's best gifts to shame.
14 Truth is like a vast tree, which yields more and more fruit, the more you nurture it.
15 The Kingdom of God is within you.
16 It is better to wear out than to rust out.
17 The fear of the Lord is the beginning of the wisdom.
18 The love of money is the root of all evils.
19 Silence is a great help to a seeker after truth.
20 The music of the Gospel leads us home.
21 His mercy endureth for ever.
22 Fate chooses your relations, you choose your friends.
23 Religions are different roads emerging upon the same point.
24 God is a circle whose centre is everywhere and whose circumference is nowhere.
25 Even a child is known by his doings.
26 All things are artificial, for nature is the art of God.
27 Absolute renunciation, absolute *brahmacharya* is the ideal state.
28 A soft answer turneth away wrath; but grevious words stir up anger.
29 Thou shalt love thy neighbour as thyself.
30 Prayer is the key of the morning and the bolt of the evening.

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Ruhani Satsang publications

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Brief Life Sketch of Hazur Sawan Singh ji Maharaj†		(in English)	$ 0.75
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†also available in Hindi, Urdu and Punjabi

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The books in English are also available from:

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Alexandria, Virginia, U.S.A.

Mr. Walter R. Cowan
P.O. Box 278
Tustin, Calif., U.S.A.

Sat Sandesh

the message of the Masters

October 1968

The true abode

O cup-bearer serve thou the wine of the other world,
That may give a vision of the Invisible.
A draught whereof may give divine intoxication,
And close the critical eyes of the flesh,
And open the mystic eye within.

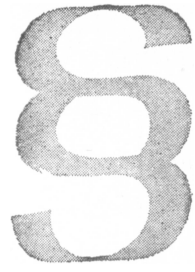
O Master ! ostrich lives on the Kaaf Mountain,
Thou are the true abode of the bird of my soul.
As candle is the altar for the moth,
My life is a thousand time sacrifice on thee.

Throw down the sluice-gates of the Waters of Life,
And make manifest the fabled spring of *Kausar*.
Grant me the intoxication of love,
And keep my wandering wits at anchor.

My only prayer is that thou enter and occupy your seat in the mosque of my body :
And sanctify my poor abode with thy holy presence.

Shams-e-Tabrez

Sat sandesh



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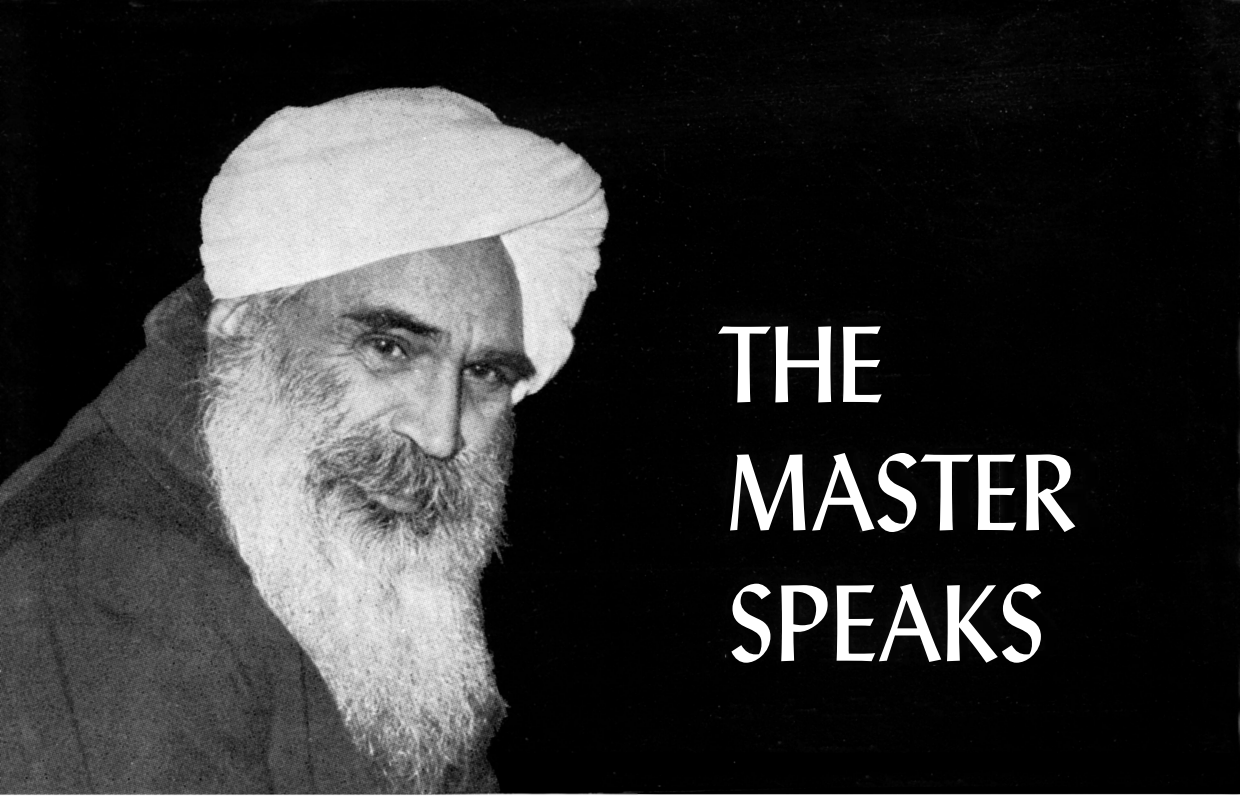
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THE MASTER SPEAKS

Mind : how to control it

ETHICAL life is a stepping-stone to spirituality. Without a proper foundation, a building cannot be erected. As such, the observance of continence is the first postulate to achieve success on the spiritual path. Christ said: "Blessed are the pure in heart for they shall see God." One cannot realise God unless one's heart is clean. God does not dwell only in mountains, forests or skies. He is our controlling Power. He is within all of us. All great souls and saints have declared that the Lord dwells in every human heart. Why then we cannot see Him ? The reason is that our hearts are polluted. We cannot reach our goal without purity of heart for which we will have to make efforts. Have you ever thought of purifying your heart where the Lord is dwelling ? Until the mind is stilled we cannot realise Him. Those with pure hearts say: "Open your inner eye and have a glimpse of Him."

How to purify and control the mind ? This is our subject today. Great souls who have traversed on the spiritual path have recorded their experiences about purifying their hearts and controlling their minds. Let us see how Guru Amar Das[1] did it. It is a historical fact that he remained in search of God until he was about 70 years. Every year he used to go bare-footed on a pilgrimage to Haridwar[2].

What a great devotion ! What for he took this trouble? He did not go there on a pleasure trip. He was in search of something, by attaining which all else is attained. Ultimately he came at the feet of Guru Angad[3]. After having experienced the Reality he dealt with the subject exhaustively for the guidance of the worldly people.

Everyone of us is afflicted with the malady of mind. The *Upanishads* state : "Human body is just like a chariot wherein the soul is a rider, the mind the driver, the intellect the reins and the senses are the powerful steeds running amuck in the mire of sensuous gratification." Under the influence of mind, our soul is attached to the external objects at the sensual plane. Now mind is trapped by the senses. Presently, soul and mind are identified with each other. So long as one is outflowing, one cannot realise the Reality within. So Guru Amar Das says : "One whose mind is continuously flowing out through the ten channels, how can he sing the praise of the Lord. If the mind is stilled, then only the question of adoration (of the Lord) arises." Guru Nanak[4] also says : "One whose heart is not intact, how can he realise God ?"

Take a worldly example. When a man is totally confused he would say that his mind is not equipoised or something is fundamentally wrong with him. It is said : "If you are firmly resolved to proceed to the Beloved Lord, you put one foot on the mind and the other will enable you to reach the alley of the Beloved." Control your mind and the next step you take will be in the mansion of the Beloved. Guru Nanak also said the same thing : "By conquering the mind, you can win over the entire world."

So the subjugation of mind is the first step not only on the path of spirituality, but also to achieve success in every walk of life. Now the question arises as to what is afflicting the mind ? Guru Amar Das says that mind is running out through the ten outlets of the body. First, attention is under the control of mind. Then how can one adore the Lord ? You may be reading something by the tongue, while the mind may be engaged somewhere else. Outwardly, we bow our heads, offer prayers and worship the Lord, while the mind is running out elsewhere. Such people whose minds are engrossed in worldly objects like children, wife, friends, gold, properties etc. would be seen offering prayers or worshipping the Lord. Externally, it would amount to the remembrance of God. But what is the significance of such a meditation ? Equipoising the mind, its proper concentration by withdrawing from outside and absorption in the object in front of it, is the first postulate.

Kabir[5] also said the same thing : "Mind is an untamable ocean in which endless tides spring up." This mind is like an ocean in which unending waves of animal passions, anger, greed, attachment and egotism are constantly emanating. Unless it is stilled, the goal cannot be reached: "Without a competent Master who can ferry us across the mighty sea of mind ?" Only the association of an adept who has controlled the mind and transcended its limitations can help an aspirant to do likewise; otherwise there is no way out. Our ancient history reveals that even great sages and seers were badly deceived by mind. The waves originating in mind come from the plane of the senses which should be subdued.

The *Upanishads* state that self-knowledge dawns only when the senses are at rest, the mind is stilled and the intellect too is equipoised. So, stillness of mind is of paramount importance.

"Mind is one; engage it anywhere—in meditation or in fulfilment of animal passions." Mind is a connecting link between the body and soul. It is so subtle that it identifies with the soul and so physical that it is easily attached to the body. If mind works at the sensual level, it will flow outside. The Reality which lies within would thus remain obscure.

> "The soul which is getting lost in the nine portals of the body can never realise the eternal bliss."
>
> —*Kabir*

The soul that is flowing out through the nine channels of the body is consequently deprived of the unique happiness within. Everyone is a victim of this malady. The only alternative is that one should learn to do one's work at a time. Meditate at the time of meditation. Remember God when you sit for that purpose. Whatever you do, be wholly and solely devoted to it. Only by working like this you can be successful in any walk of life. Great souls never advise you to renounce your hearths and homes and leave for jungles. They only exhort us to discipline the mind wherever we are. We can reach our goal when this is done.

If one is unable to control the mind, what would be the result? Some people take active interest in acquiring knowledge so that they may be able to subjugate the mind. Learning, knowledge, to be over-smart, to make a mountain out of a mole hill, to impress others by clever speeches etc.—all these things are easy to acquire. Then what is difficult ? "Transcending into cosmic awareness or disciplining the mind is hard to do." Controlling the mind, withdrawing the soul and rising into cosmic consciousness is a Herculean task. Unless mind is subjugated, soul cannot rise above body consciousness.

What do we experience when we sit for meditation? Only those things which we see or enjoy at the sensual level. The malady afflicting the mind is described by Guru Amar Das : "It (mind) is trapped by senses and always troubled by lust and anger." Five organs of actions and five powers of perception are keeping the mind under their influence. The faculties of perception work through the organs of actions. Mind is attracted by beautiful sceneries or melodious songs. It relishes delicious meals and enjoys sweet smells. Sometimes it is attracted by lust. *Gyan Indriyas* (powers of perception) keep one's attention gleaned to the outer world through *Karma Indriyas* (faculties of action). Sometimes the mind is degraded by lust; sometimes it expands through anger.

Chastity is life, while sexuality is death. History is full of events to explain this point. When Mohammed Gauri attacked India for the first time, he was defeated by Prithvi Raj[6] in two consecutive battles. But in the third battle, he lost to Mohammed Gauri. Historians write that Prithvi Raj was found with a maid servant the night before he was defeated. Similarly, Napolean Bonapart is said to have lost the battle of Waterloo because on the previous night he had indulged in sex. History reveals this. You can comfirm it from your daily experience.

"A dog and the unchaste would always remain perturbed." Once a feeling of lust is generated in a dog, its effect lasts for 30 days. What would be the fate of those men who are constantly haunted by thoughts of animal passions ? It is through the eyes that our faculties are affected by lust. If you want to avoid it, do not look into the eyes of the opposite sex. You will be safe to a considerable extent. Mathematicians have calculated that through eyes we get no

less than 83 per cent of our impressions. Through ears we get 14 per cent of our impressions. So 97 per cent of the external impressions are gathered through these two sources and the remaining 3 per cent through other sense organs. A Muslim sage has said : "Close thy eyes, ears and tongue. If by doing so you do not experience the Reality, laugh at me." Guru Nanak has said: "O foolish mind ! learn thou to remain at home."

This body is the home. If mind is checked from flowing out and gets concentrated in the body, it would start experiencing the sublime Truth. Only after transcending the pale of senses, one realises that the direction of Naam (the Word) is upwards, while that of lust downwards. How can a man, who is always haunted by animal passions, commune with the Word ? Some aspirants say that Naam does not fructify. O Brothers ! make your lives chaste. The keeping of a self-introspection diary, which I have prescribed, has some significance. It must be understood that greater the purity of life, the greater will be one's access to the higher spiritual regions. So chastity of life is essential.

All the five passions—desire, anger, greed, attachment and egotism—are perverted form of one and the same thing —desire. Suppose a stream with a fast water current is flowing gently. Place a big stone in it. The water will strike against it causing two things—foam and sound. Similarly when we apprehend a visible or invisible obstruction in the fulfilment of any of our desires it is converted into anger. Directly or indirectly if you come to know that someone said or did something against your wishes or put some obstacles you may get angry. The anger generally assumes two forms—loud voice and foam. An angry man cannot talk slowly. While shouting, one starts emitting foam. Then one indulges in recrimination and factionalism and starts slandering others. This is followed by waves of lust and anger. In the wake of obstruction, do you know what happens ? By vanity, one insists on having a thing. This is known as greed. Having achieved the objective, one is stuck fast in the fear of losing it. This is called attachment. Then one revels in one's possession and asserts of having obtained it. This is known as ego or I-ness.

So desire is the root cause of all the five passions. Therefore, Buddha said: "Be desireless." This is full of meaning. We only give it a superficial reading and never think seriously as to what is at the root of it. Guru Amar Das says that mind is wandering in the ten portals of our body. How can it adore the Lord ? What is the disease afflicting the mind ? It is trapped by the senses which are keeping it engaged in sensual pursuits. The only way of weaning it away from sensual appetites is to subdue the senses and discipline the mind.

Now we know about the ailment engulfing us—lust and anger—by which all the world is being carried away. Gurbani[7] goes to the extent of saying : "One who is free from lust and anger is God's incarnation." He in whom waves of animal passions and anger do not emanate is an embodiment of the Lord. All the passions are burnt away by a mere glimpse of such a person who will influence others by his radiation. It is quite natural because his mind is controlled.

"By seeing whom mind is stilled, is called a Satguru.
Mind can never be subdued except by the grace of a Master."

This is the verdict of a Muslim sage.

So how the mind can be stilled ? It can be done by an association with a spiritual adept. This is the first step. He will first explain the theory and then give a practical demonstration of the esoteric science. Further, he would give necessary guidance to the probationer. Tulsi Sahib[8] also says the same thing: "Attention is stilled in the company of a Sadh—a disciplined soul."

The association of a living Master is known as Satsang which acts as a break-water (in the sea of mind). It is a long wall of stones erected in the sea so that the waves may retreat after striking it. On the other side, one can easily take bath and see one's reflection in water. The company of a great soul serves the same purpose. For a moment the mind-stuff is restricted from flowing out and self-knowledge dawns.

Guru Amar Das now explains how the mind can be disciplined :

> "What a wonderful thing ! Mind gets docile by contacting the all-pervading eternal Bliss."

He says that remedy lies in establishing a link with the all-pervading spirit or the Word dwelling in every human heart. Then mind would easily get stilled and all passions would cease to have their hold on it. After explaining this, he elucidates Naam:

> "Ram Naam (all-pervading Word) is very very scarce, you can partake of the elixir of life through the Master's instructions."

Guru Amar Das says that the Power of God permeating everywhere—Ram Naam—is known as the Word. That is extremely hard to find in this world. A contact with it makes the mind docile. It is only through the grace of a Master that we can taste the nectar of Naam or its eternal bliss. First, one should come across a Master adept in the spiritual science and then one should keep his association and follow his instructions. He may then grant us the inner contact with the all-pervading Naam. This is the panacea for all ills of the mind.

The ethereal music is going on in each individual which has been mentioned in the Vedas. The *Upanishads* refer to it as *Udgit* (Music of the Beyond). In Rig Veda it is stated as *Vak Sidhi.* Among Muslims it is known as *Kalma.* The Hindus call it *Naad* and ascribe to it the manifestation of 14 Bhavans (regions). Both speak of the same thing. Various planes and sub-planes were formed by Naam. Earth and sky were created by Shabd reverberating in each heart. Christians have termed it as the Word. Saint John has stated in his Gospel : "In the beginning was the Word, the Word was with God and the Word was God." The Word was there before the creation. All great souls have stressed this point. A divine link is present in each one of us by contacting which mind gets stilled. There is an instance in the life of Lord Krishna of the Gita. While playing upon the flute he jumped into the Yamuna river (human body) and tamed the hydraheaded cobra by the melody of his magic flute (audible life-steam). This has been stated allegorically. Which is that hydraheaded cobra ? It is nothing but the individual mind. It has numerous ways of trapping a man—learned people by their learning, devotees by their contemplation etc.—and generates egotism in everybody. But by listening to the intrinsic music reverberating in each one of us, the mind is subdued for ever.

> "Mind becomes docile by drinking the nectar of Hari Naam (all-embracing Impulse)."

"Mind gets steady by communion with Naam or the Word."

Just as a mouse becomes heavy by taking mercury, making him unfit for moving fast, mind, if it partakes the elixir of Hari Naam, would shed all its ramifications. That is the only way of disciplining the mind.

Naam and the Master (Word-personified) constitute the only two remedies for the mind. When fire subsides under ash, it appears as if there was no fire, but it becomes active as soon as strong wind blows. If water is sprinkled, it would never ignite even if thousands of storms blow. Mind requires pleasure. Worldly pleasures are divided into two main categories: beautiful things to look at and melodious music to hear. Mind is irresistibly drawn by exquisite beauty and sweet music.

Suppose a child is playing with a toy. If you want to take the child away, you have to offer him something more attractive. If the child is shut in a dark room, he will surely raise a hue and cry. Similarly, mind normally receives intoxication from external objects like charming scenes and melodious tunes. It would be dociled by obtaining inner bliss, far more joyous. So Naam or the Word has both the things. First, there is Light, divine beautitude and bliss of the various subtle and cosmic regions by receiving which external pleasures lose their charm. Secondly, there is Celestial Music.

"After enjoying the external bliss within, the sense-pleasures lose all their charm."

When the Sound-current becomes audible, its happiness renders all sense-gratifications insipid and valueless. Now the question is how can we contact it. It is only through the instructions of a Master that we can partake the elixir of Hari Naam (all-pervading Word). Kabir says that we should go to a Master and ask him : "Where is the seat of mind in the body and what are the channels through which it flows out?"

If one is lucky enough to meet a competent Master, he would explain the place of mind in the body and how it externalises. Kabir says that if you realise that a Master is not an adept in the esoteric science, you should leave him and search for a perfect one. He who has not controlled his mind cannot help you in this regard. When we go to a perfect Master, first we are blessed with his association and the restless mind gets stilled. Maulana Rumi[9] also has stated :

"O mind ! seek thou the nearness of someone who is fully conversant with the condition of our mind."

He may know how do we float down helplessly under the impact of mind. Adopt the company of one whose mind is controlled and by sitting near whom one may have some soothing effect. Maulana Rumi adds :

"Do not waste thy time like idlers wandering the world's bazars.
Sit thou in the shop of one who deals in honey."

He goes on to say that "lot of pots are boiling filled to capacity." This means there is a lot of propaganda all round. The world is full of fake Masters. If a Master can guide us about the seat of mind within and tell us how it runs out, it is all right. Otherwise, bid him good-bye and search for a true preceptor. Do not waste your time.

"None condemns his own stuff. On

the other hand, everybody pleads that his place is the best." Maulana Rumi says that the boiling pot might contain acid instead of milk. Go and attend a spiritual discourse and try to find out the reality. After all you are endowed with intellect. You can judge and test a Master. At least, you would realise that there is some stillness of mind, inner peace and clarification of the subject. If it is so, one would have some conviction. Seek the practical guidance of an adept. Commune with the all-pervading Naam within. By listening to its divine melody, mind would be stilled for ever. This is the true definition of the path of the Masters which falls into two categories : objective and subjective. Every social religion has its own external teachings.

The subjective aspect of all is one for all mankind. Gurbani has defined Gurmat—teachings of the Masters—thus :

"The essence of Gurmat is that one communes with the Word. He who truly follows the instructions of the Master, would taste the elixir of life by partaking which mind gets docile." The only way of stilling the mind is to seek the practical guidance of a Master. He will give you a contact with Naam and grant a practical demonstration of transcending the senses. If you undertake regular spiritual practices, your life would be transformed. All sensual gratifications would cease to have their hold on your mind. Guru Amar Das received this eternal bliss when he came at the feet of Guru Angad after a search for 70 long years. He is giving us a detailed account of his personal experience:

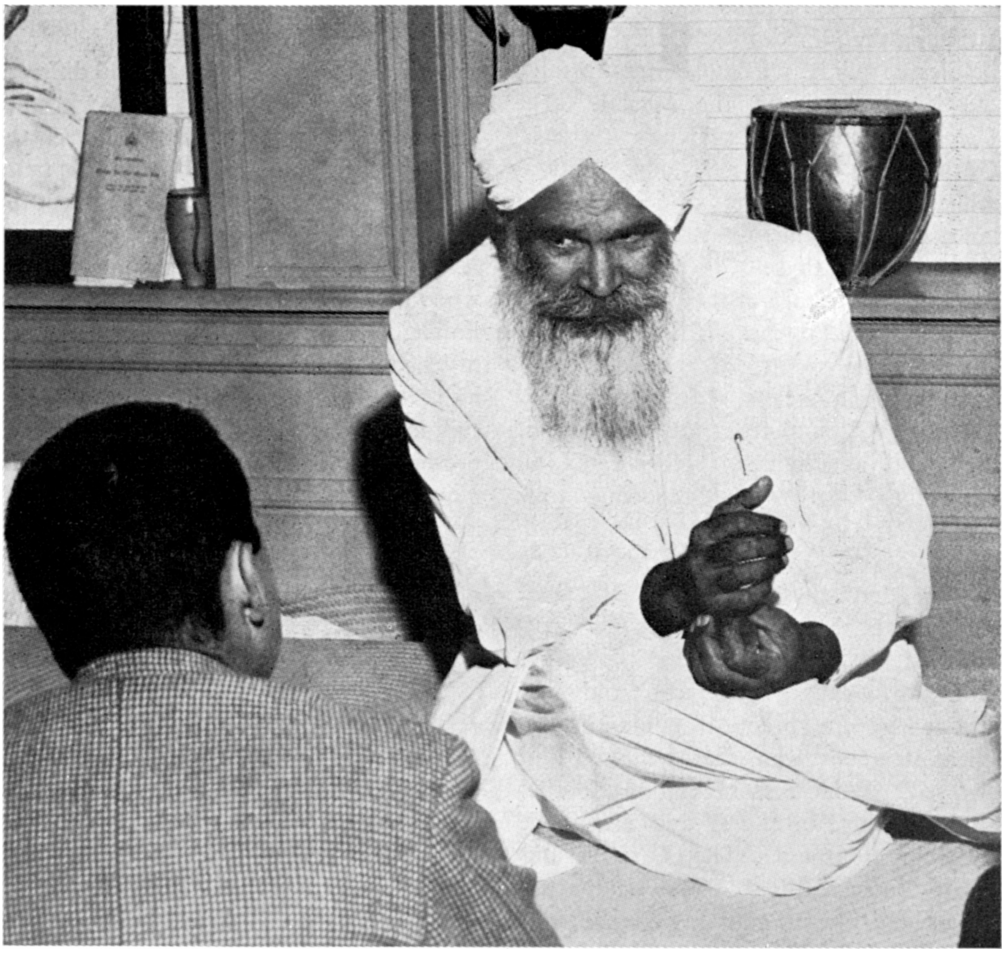
> "Mind gets refreshed by communion with Shabd and then adores the Lord."

First, he has used the term Ram Naam and now he is using Shabd or the Word. Both have been defined identically. "The creation and the ultimate dissolution of the universe is caused through the Word. Again, through the Word it takes its existence anew." By communion with Naam, attention would rise above the plane of senses, purifying the mind. It would no longer be defiled by the external impressions gathered through the outgoing faculties. By listening to the Sound-current ingrained and accumulated impressions of previous births are burnt away. What is the criterion of a pure mind ? There are no more mental oscillations ; instead there is steadiness. By constant remembrance of the Lord, all the worldly impressions are nullified. In such a state of equipoise, Naam can be developed. Consequently, mind would be cleansed and be able to adore the Lord in the true sense. It is only a question stilling it. Bhai Nand Lal[10] says: "A perfect Master is a sovereign remedy for the mind." The earlier discussion was concerned with the malady affecting the mind. How a perfect Master can consolidate a scattered mind is explained now :

> "An adept in spiritual science brings about concentration of mind through his charged attention.
> A glance of his grace is sufficient to emancipate us."

So the company of a spiritual adept is indispensable. The Master now says that divine music is reverberating within you, commune thou with it. Mind would, consequently, be purified and be able to sing the praise of the Lord. Once you think of something that will be ever before you only then mind is cleared off its defilements.

So the first step is the association of an awakened person and the second is to commune with the Word within, a real



The Master answering queries from a visitor.

Satsang. Both the steps will help in the stillness of mind and its purification. One would understand the significance of adoring the Lord and reap the fruit thereof. "In the association of a saint if the mind is engaged elsewhere", says Kabir, "the condition of such a man is like a raw coconut which cannot be dyed by any colour."

Swamiji[11] also says : "Go and sit in the company of a great soul with a receptive mind. Listen to him with rapt attention." For a moment cut off from all sides and wash away all worldly thoughts ; only then you will derive benefit from the charged atmosphere. Such a Satsang is worth one thousand Satsangs heard with scattered attention. So attend a Satsang with undivided attention. Then only you can take full advantage of it. Guru Amar Das now gives out his personal experience of how he controlled his mind:

> ''Self-knowledge dawns through the guidance of a Godman;
> Only then the soul can enter the true home".
>
> "O Soul ! sky is thy dwelling place,
> But alas ! thou are trapped by the bondage of matter."

All great souls have said that before attaining the Kingdom of God you would be blessed with self-knowledge through the instructions of the Master. The *Upanishads* also state : "Know thyself." Guru Nanak has said : "Nanak, without self-analysis, the miasma of delusion does not disappear." Christ has said the same thing : "Know thyself." Unless we realise the self, the mirage of the outside world does not disappear. All saints have stressed this point. Its secret is self-analysis which means self-realisation by liberating the soul from the clutches of the mind and senses. How can you know the Lord without knowing your self?

The first question which all great souls have placed before us is self-knowledge. Self-knowledge precedes God-knowledge. This can only be attained by the practical guidance of a spiritual adept who has analysed his own self. What does he enjoin upon us? Shake off the mortal coil and rise above body-consciousness. There are various sheaths covering the soul—physical, astral causal and great causal. As the soul transcends the limitations of the three bodies—physical, astral and causal—one gains self awareness, cosmic awareness and super-cosmic awareness respectively. By rising above the causal body, self-knowledge dawns and one is nearer to the Reality and knower of it. How the mystery of "knowing thyself" can be solved ? Through the grace of a Godman you can have experience of self-realisation and thus enter the mansion of the Lord which is the true home of the soul. You may call it Sachkhand or Sat Lok which is immune from the haunt of dissolution and grand dissolution. Having experienced this, Guru Amar Das explains :

> "O mind, get intoxicated with the elixir of Naam and glorify the Lord."

You (mind) have had a taste of sensual and worldly pleasures. Now you experience the bliss of Naam and differentiate between the two. You will find that there is no comparison between the two. Naam, the elixir of life, is far more blissful than the insipid pleasures of the world. All great souls have commended it. Guru Nanak said the same thing when he went to the Mughal Emperor Babar. He was taking Indian hemp, an intoxicant, and offered it to Guru Nanak also. Guru Nanak said : "O Babar, the intoxicant you are taking would produce but a passing inebriation and momentary forgetfulness. I have that intoxication (of Naam) with me whose effect is felt all the time. The intoxication of Naam, O Nanak, works round the clock."

Shams-e-Tabrez[12] has also mentioned of this state of intoxication. "I am the fountainhead of eternal bliss. If, after my death, manure is made of my body, and if that manure is scattered in a field where wheat is grown, the cook and bearer of chapatis (bread) made of that wheat will dance in ecstasy." Great souls have made an attempt to describe that bliss by comparing it with worldly pleasures. But there is absolutely no comparison between the two. The bliss of the pure wine of Naam (Water of Life) is far more exhilarating than the mundane sensual pleasures. There are no parallel examples to describe that state. Guru Amar Das now says :

> "O mind, you are conversant with sensual enjoyments; now you experience the intoxication of Naam and see the difference between the two."

> "Lord is the bestower of all comforts, by uniting with Whom all the desires emanating in the mind would be fulfilled."

He says that the Lord is the ocean of all comforts and giver of happiness. What would be the effect of establishing a communion with Him ? At present, various desires crop up in the mind, but none of them appears to be fulfilled. But with God-realisation one becomes a conscious co-worker of the divine plan and nature automatically works to one's advantage. This leads to the purification of one's mind. Nature will be at the beck and call of such a person. Patanjali[13] goes on to the extent of saying that a yogin, if he so desires, can create a world of his own. What is after all this world? It is a mere projection of the divine Will. By communing with it one would become His conscious co-worker. A thought has a tremendous force. As you think, so you become. On the one hand there is divine bliss, while on the other are sensual pleasures. We have to choose between the two. We are ignorant of the laws of nature. There is an elixir of life in it.

"I was a lowly person and it is through the grace of my Master that I have attained this status."

Guru Amar Das says that, at one time, he too was working at the plane of senses, but now he had attained the zenith of spirituality with the grace of his Master. He admits of a great change in him—a change which even a ruffian would admit if he followed the path. That is why Guru Amar Das pays a high tribute to his Master. God-power is extremely subtle and always chooses a human pole to work in the world. You may call him polarised God or the Word-made-flesh.

"The greatness of the Master lies in rescuing us from the mighty maze of mind and matter."

The Master's hand is God's hand, though seemingly he may appear to be a human being because God-power is working in him in fullness. Before one finds a Master, one is steeped in worldly pleasures. It is the Master who, by infusing his own life-impulse, makes one rise above body-consciousness. Wherein lies the greatness of a great soul ? He is a liberated being and can liberate us. He is not affected by the world's glamour. By practising the Word made manifest by him, one can rise to any heights. The great sage, Balmik, the author of the epic Ramayana, was once a highway man. What a man has done, another can do, of course, with proper help and guidance. Every saint has his past and every sinner a future. One does not become a saint overnight. Having merged with the Absolute, saints are granted divine commission and sent into the world to help the world-weary souls. Some are awakened by birth, while others attain perfection over here. There is no difference between the two as the same God-power works in both. They manifest themselves in various forms according to the needs of the time and clime.

"Freed from the prison of the mind,
I have now grown wise."

Guru Amar Das says that at one time he was completely lost in the world of senses, but with the grace of his Master, he was now enjoying life eternal. By practising the Word, he was no longer swayed by feelings and emotions. Ganka, a prostitute, was transformed in a moment by a single glance of grace of a Godman who came to take shelter just to escape a heavy downpour of rain that overtook him on the way. A spiritually charged person is far above the world of senses. He radiates rays of spirituality and whosoever comes within his aura, automatically imbibes his spirit currents. A very sight of such a person

purifies the mind and one begins to see things in their right perspective. A change like this was brought in the life of Guru Amar Das when he came into contact with his Master and he, therefore, testifies to this and glorifies his Master for his greatness. Whosoever came by spiritual riches, he did so only when he came into contact with a great soul, whether we may know of it or not as a matter of fact. But it is certain that a change like this could not come without the magnetic influence of such a personality for that is the law of nature.

"God Himself ordained that no one can even conceive of Him except through a Satguru."

None can realise Him save through a perfect Master. This is a fundamental principle. How can one grovelling in dust on his own trans-humanise the human in him.

Further Guru Amar Das explains: "From hemlock I have grown into a sandal wood." He says that he was an abode of all kinds of wild desires which had now left him altogether; instead he was now full of fragrance. Every thought has its own colour and smell. A lustful man, for instance, emits a foul smell, like the one from a herd of unclean sheep. Similarly, one who is swayed by anger smells like smouldering fire of dirty rags. A godly man radiates a gentle aroma like a jasmine flower without the use of any scent. All beauty and glory lies within. A mere touch with the hem of a Godman is enough to transform a person. Many persons were cured of their physical ailments by touching the garment of Jesus. The scriptures all the world over have glorified real Masters and not the so-called teachers. One may succeed in deceiving one's ownself for all his life and others for sometime, but the all-seeing God cannot be deceived. "The Power within," my Master used to say, "is infallible."

Guru-power is all-knowing and does not grant inner access unless one is found fit. One cannot by wisdom and cunningness deceive that Power. One may talk as much as one may like and make a show of practising rites and rituals, but one cannot without purity of heart enter within.

"Human birth is a rare privilege and one must make the most of it."

This is what every saint has emphasised from personal experience. The greatest advantage that we can have is to realise the "self" within. This is the be-all and end-all of human existence. Is not flesh more than raiment and life more than flesh ? We must know how to save life which is dearer than *pranas* (vital airs) which are sustaining the body. Self-realisation and God-realisation comes before everything else. On the contrary, we are engaged in useless pursuits of the world. "What does it profit a man if he gains possession of the whole world and loses one's own soul." Weeping we came into the world and weeping we go. Death does not spare anybody and death knows no calender. Why not make hay while the sun shines. To fall from the top rung of the ladder is a sad fall indeed and often proves fatal.

There is a great gulf between a man and an animal. A man is gifted with the power of discrimination. He can judge right from wrong and is free to choose between the two. The Vedic Rishis always prayed :

"Lead us from darkness to light, from unreal to the real and from death to immortality."

One can achieve this and much more in human life:

"By a great good fortune thou has got a human birth;
This is the only opportunity for thee to contact the Lord;
All else in the world will avail the naught;
Seek ye the company of the saints and learn to commune within."

Human birth is a rare privilege to which one comes by an immense fortune. He is the roof and crown of creation and has great possibilities in him, which he can develop to any extent he likes. He can become really great in the human life if he realises himself and the God-power in him. The human spirit is of the same essence as that of God. It is a pity that one with a blue blood in his veins has chosen the company of mind and matter and is dancing in tune with the senses. Hence the Master emphasises on this point. Now the question arises as to how one could get to the crest-jewel of his life.

"The eternal life which thou seekest so much;
You can have it (the holy Word) from some saint."

—Guru Arjan[14]

What is Ram Naam ? It is the all-pervading and all-pervasive Power of God. To get to this Power we must leave all else and seek the association of some saint; for all else in the world is naught. Christ says : "Leave everything and follow me." Lord Krishna advised his warrior disciple Arjuna[15] thus "Leave all the philosophies aside, take refuge unto Me and do what I bid you to do."

So we have to understand all values of life—social, ethical and spiritual. All-round perfection is the goal of life and it is the highest education that one must take to. No one wants us to leave our hearths and homes and go into the wilderness. All that is required is to give some time to spirituality which should take priority over everything else. The riddle of life has got to be solved one day and sooner it is done the better it would be for us herein and hereafter. Therefore, the great teacher says : "It is in the fullness of time that one meets a perfect Master." What does he do ? "He links us with the Power of God."

Thus we see that one comes across a *Purnapurush,* or teacher of the highest grade, only when one is destined as such. And when we meet such a teacher, he puts us in tune with the holy Word and we begin to practise the same. As Guru Arjan says this all-pervading Power can only be had from a Word-personified saint for Satguru is the manifested pole of Sat or Truth and revels in Truth and can make us do likewise:

"The whole world is in deep slumber and we, too, are asleep ;
How can one who himself is asleep wake us up?"

A liberated soul alone can liberate us. One has to go to a liberated being, take counsel from him and by working out his behests gain liberation for himself.

"Those who have communed with the Word, their toils shall end;
Their faces shall flame with glory;
Not only shall they receive salvation;
But many more shall find freedom with them."

—Nanak

(English version of one of the Master's —Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi.)

See explanatory notes on page 27.

My discovery of God's divine plan

Jenny Sakis

WHEN I came to the present dwelling place I thought my earthly problems were over. On the contrary, such problems arose like never before. I took them courageously with the holy Master's grace and help divine, although sometimes it hurt very deeply. One morning when I sat down for meditation, my mind brought in all thoughts about the previous day's contact with the people and terrible crying and depression took hold of me. I could not do justice to my communion with my holy father-God, His Holiness Satguru Kirpal Singh Ji Maharaj. The crying lasted until 3.30 p.m. except for intervals for partaking of food and reading some letters which came in. I laid down to read the Path of the Master's (abridged). I opened it at random to find the photograph of holy grandfather (Baba Sawan Singh Ji Maharaj). I started reading it. To my amazement, I found an answer to my problem. It was not by accident, but by divine guidance. For my holy father knew what was troubling me and I could hardly consult any humanbeing.

So he gave me the holy revelation : ''True Masters never complain of their treatment at the hands of others. Even if you abuse—God forbid—a true Master, he will neither reply angrily, nor will he speak of it afterwards. They never speak of their difficulties, or of the ingratitude of their beneficiaries. Masters never find fault or blame others, either to their faces or behind their backs, no matter what provocation. They speak no ill, and they never lecture others concerning their shortcomings. They exalt the positive virtues, keeping silent about evil, except to answer questions or give necessary warnings. The great Masters never punish anybody, even the worst enemies or those who may have ill-treated them. They leave the punishment of evil doers to the Negative Power, whose function it is to administer justice to the people of this world. The Masters' lives are governed entirely by the law of love?"

This soothed my heart and gave me inspiration to write this piece with his grace. Flow grateful I have to be and am extremely grateful to my holy father in manifold ways. First of all to find me and bringing me to his fold; for taking me to the Beyond, for taking care of me here in this life on earth; for helping to bear my karma (Cross) which sometimes seems humanly impossible to bear; for his wonderful exceptional revelations; for soothing me; for his greatest love and compassion; for his constant rare gracious manifold protection; for his gracious innumerable blessings beyond words and comprehension, for the revelation of His divine plan and for unfolding things divinely. All in all, there is no end of his greatness, omnipresence, omniscience, etc. Now he gives me peace and tranquility to go on without feeling sorry for myself and being in the dumps; instead I am having a grateful heart. I know, this too shall pass in time. I am getting nearer and nearer to my eternal home, where there is all glory to be with my father-God. What more could I want? Nothing ! My deep heartfelt gratitude goes out to my heavenly father, His Holiness Satguru Kirpal Singh Ji Maharaj, and to my holy grandfather, Hazur Maharaj Baba Sawan Singh Ji.

Lord, we thank Thee

Lord, we thank Thee !
For every temporal blessing as the days go by,
Abundantly bestowed by Thine enriching Hand ;
And for the faithful guidance of Thy watchful eye
That orders every step aright in this strange land.
As Thou hast done, doth do, and evermore shall do :
We thank Thee, Lord !

Lord, we praise Thee !
For all Thou art ay heart, Thou Holy One of God !
Abundantly expressed since Thy immaculate birth,
And from Thy blameless life of love in deed and word
That sanctifies each day in this our walk on earth.
As Thou hast been, and art, and evermore shall be :
We praise Thee, Lord !

Lord, we worship Thee !
For all Thy matchless worth, O God Most High !
Abundantly revealed in ages past to man,
We place ourselves, O Changeless One, as we draw nigh
Beneath Thy Sovereignty Divine as the "I am."
We worship Thee, Lord !

—Countess de Andros von Blomberg

Dear Reader,

By the time this copy (October issue) of Sat Sandesh reaches you, our January 1969 issue should be ready for dispatch. With it Sat Sandesh (English) will be entering into the second year of its publication. We are happy that despite our shortcomings in the first year of publication, the magazine has been able to carry month after month the Master's soul-stirring message to you. However, this could not have been possible except for the Master's grace as also your kind cooperation.

We are sure you will continue to extend your patronage and would like to get your copies of Sat Sandesh regularly in 1969. With this issue you will find a subscription renewal new subscription slip. Kindly fill in the renewal form and post it to us immediately to enable us to plan accordingly. If you are not yet a regular subscriber and if you would like to have a copy of Sat Sandesh each month, please fill in the new subscription form and let us have your annual subscription at an early date. Thanks.

—Editor

Music of the Spheres

Betty Shifflett

"EAST is east and West is west and never the twain shall meet," in former times could be applied to science versus religion as well as to the eastern and western hemispheres, but this is past history. The great spiritual teachers through the ages have known the "inner secrets" and have told us in their various ways the fundamental principles of life. However, as we did not have the "key", we were not cognisant of their meaning and material science because of its use of "mind stuff" could not go beyond what it could prove in the scientific laboratories.

Material science now knows that the basic creative and cohesive principle in all life is music, harmony, rhythm, grander and more beautiful than the humanbeing ordinarily can hear or ever dream of; that the human body is composed of Octillion atoms each one of them a solar system in itself, its nucleus being a brilliant, minute sun with luminous bodies (electrons) revolving continually about this center and in comparison there is immense space in between the electrons; that moving in this space between and with the electrons are ripples and waves and that if one listens with special instruments one hears a humming which when intensified by the proper "hearing aid" becomes the overwhelming music of a vast symphony. It appears that material science does not as yet understand the inherent nature of these waves except that they seem to be the "power and intelligence" that causes the electrons to combine in various ways and produce the myriad forms in creation from the lowest of the mineral kingdom to the highest, man.* Truly things are not what they seem to the finite mind.

In the summer of 1955, a great saint and Christ-like man, Satguru Kirpal Singh Ji Maharaj toured Europe and the United States of America, bringing to the West the message "Man, know thyself" given forth as by all the great teachers through the ages. He says that man, if he understands himself and the world in which he lives, must enter into the laboratory of the human body; that the microcosm or the human body is planned on the model of the macrocosm; that there is an inner music, Shabd, or the Word and, it can be heard with the finer ear of man without any instrument; that this music is unutterably sweet increasing in its beauty as man tunes into ascending levels of consciousness as he draws nearer the great, creative principle or Creator of all life, God, and that man is also Light.**

The noble teacher, Jesus of Nazareth, said : "If thine eye be single, thy whole body shall be full of light." This statement, like many others has not been understood. Many ancient and sacred writings such as the *Upanishads*, the *Bhagavad Gita* as well as great teachers like Kabir, Guru Nanak and others, agree that there is a point in the human body—behind and between the two eye brows—termed the "single eye", and if man will concentrate his attention there and still the mind under the guidance of a "competent Master" who has already traversed the Inner

Way, he will see the Light and hear the Sound. He will thus be enabled to "step within" upon the straight and narrow way that leads to All Knowledge.

Did not St. John say : "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the Light of man. And the light shineth in darkness; and the darkness comprehended it not ?" Here is revealed that when God the Absolute became God-into-expression, creation was brought forth by Sound and Light, and this is the wondrous, luminous, symphonic ocean in which we live, move and have our being.

As one compares the various religions with this understanding as the "key" one can see the same unifying truth threading through all. Satguru Kirpal Singh speaks of religion as the science of the soul, a practical science which can be proved by anyone willing to give the time and follow the right rules, and states that this science is as accurate as any material science.

There are many who hear this explanation of the science of the soul and accept it as true for it rings true to them individually, but many, like Thomas in the Christian Bible, must have things backed up, as it were, by material science. And now, as far as the latter science has gone, there is perfect agreement with the science of the soul as to the creative Principle or God-into-expression Power sustaining all life. Music has long been looked upon as the language of the soul. It is said that "music has charm to tame the savage beast," and how thrilling to know that not only is man music, but all creation is one grand symphony.

For those who are anxious to delve quickly and deeply into the secrets of creation without the slow trial and error method of material science, with its limitations, there is now revealed to the world those close-held and little understood teachings of the Masters. This science of the soul under the guidance of a Godman enables individuals to transcend the bodily vesture and see and hear for themselves the wondrous substance of which they are made and all "that was made," so that for them no longer will the "light shine in darkness and the darkness comprehend it not."

Truly man must modernise his thinking, accepting the fact that within himself is music which will enable him to rise above body-consciousness as he becomes attuned therewith and understands this sublime symphony as the living Water of Life imbibing which he will never thirst.

Science and religion now have a bridge that enables the smoking of the Pipe of Peace and the merging of all differences in the rhythmic and audible life stream. Looking and listening in the scientific laboratory and in the laboratory of the human body will open for humanity in this atomic age such superb vistas that stagger the imagination and beckon the "prodigal son" to hasten homeward reclaiming the birthright of dominion so ignorantly sold for the "mess of pottage" of mind and *maya.* Thus, at last understanding himself and all creation man will seek in awe and humility to blend with the fountainhead from which stems this primordial Melody of Creation, the Music of the Spheres.

* "Harmonic Dimensions of Nature" by Donald H. Andrews.

** "Man, Know Thyself" and "Naam or Word" by Sant Kirpal Singh Ji Maharaj.

The law of karma-III

Kirpal Singh

THE way in which the Master tackles the intricate and baffling problem of karmas, may briefly be stated as under :

Sanchit or the seed karmas : These are latencies lying in the store-house to one's account from endless ages, ever since the world began. No one escapes from them unless the same are worked off (without making any more addition thereto, which of course in the nature of things, is an impossibility), in innumerable lives that lie ahead. It is, therefore, not possible to exhaust this tremendous credit balance in one's account. Is there then no way to cross over the great chasm that lies between the conscious and the sub-conscious and again the gulf that separates the sub-conscious from the unconscious ? Every wrong has a remedy; it may be a spiritual or a secular wrong. If one fries seed-grains in a pan so that they get puffed up, they lose their fecundity or power of fructification, that is to say the power to germinate and to bear fruit. Exactly in the same way, the *Sanchit* karmas can be seared and scorched with the fire of *Naam* or the Word and rendered harmless for the future, for then one becomes a conscious co-worker with the Divine Plan losing all contact with the unknown past.

Pralabdha karmas : These constitute one's present fate, his stock-in-trade or destiny as it is called. The fruit of these has got to be borne, no matter how bitter or sweet, for one cannot avoid reaping the harvest already sown. The Master, therefore, leaves them untouched for man to endure with loving sweetness and to finish up during his present lifetime. If these karmas were to be wiped out or tampered with in any way, the body itself would dissolve. In grappling with these, a disciple is however not left alone. As soon as the Master initiates, the Master-power takes charge of the disciple. He is helped a good deal at every step. By gradual spiritual discipline, he learns the process of self-analysis and withdrawal and grows strong in spirit with the result that the otherwise painful effect of these karmas just blows over as a gentle breeze, leaving him unscathed. Even in serious and incurable cases, the Master-power brings into operation his Laws of sympathy and mercy. All the troubles of the devoted disciples are greatly mitigated and softened. Sometimes the intensity of bodily and mental troubles is increased a little to shorten the duration of the suffering involved, while at others the intensity is greatly reduced and the duration is prolonged as may be considered appropriate. But this is not all. The sufferings, troubles and diseases of the physical body accrue from sense-pleasures. Bodily troubles are, of course, to be borne by the physical body. The Master, as Word-personified or polarised God, knows all about disciples, wherever they may be, either at a distance or near at hand.

He may even take over by the Law of sympathy the burden of the karmas of his devoted disciples on his own shoulders to bear himself, for the Law of nature has got to be compensated in one form or another. This happens in very rare cases as the Master may think fit. Besides, no disciple would like to adopt a course, in which the Master should suffer for his wrongs. On the contrary, a disciple must learn to pray to his Master sincerely and if he does so, all feasible help is sure to come to relieve him or to soften the situation and to minimise the resultant suffering; the soul itself becoming strong by feeding on the Bread of life and by drawing sustenance from the Water of Life.

There are, however, things over which a man has no appreciable control : (i) the sweets and bitters of life with comforts and discomforts, physical as well as mental; (ii) riches, opulence and power or destitution, penury and abjectness; (iii) name and fame or notoriety and downright oblivion. All these are the usual adjuncts of life on earth and come and go as predestined. All human endeavours are directed to gaining one or more of the sweets of life and in avoiding what is bitter, without realising that life itself is as evanescent as a cloud, a shadow without a substance, a mere mirage and will-o'-the-wisp; ever flitting and eluding the unwary pilgrim on the scorching desert-sand of time. The Master-saints by precept and practice bring home to the *jiva* the illusory nature of the world and all that is worldly, and manifest in him the perennial fountain of life; finding which one gets saturated to the very marrow of his bones and the fibres of his being and becomes fully satisfied, able to sing away life itself.

Kriyaman karmas : These are the karmas that we daily do during our present sojourn on the earth-plane. In this respect, every disciple is enjoined to lead a strictly chaste and pure life hereafter in thoughts, words and deeds and to abstain from all that is evil, for any violation or disregard in this behalf is bound to bring trouble in its wake and the price of sin is nothing short of death, death at the very roots of life.

The question here arises as to how Master-saints take over some of the burden of karmas of the *jivas* under special or rare circumstances and manage to rid them of the unpalatable effect. The karmas connected with the physical body, as said above, are to be borne on the physical body.

God cloth'd Himself in vile man's flesh, that so
He might be weak enough to suffer woe.

J. Donne

We have in history an incident that occurred in the life-story of Babar, the first Mughal king in India. His son Humayun fell seriously ill and every-one despaired of his life. The king in silent sympathy prayed to God that he might be permitted to take over his son's illness and strange as it may seem, from that very moment the tables were turned; the prince began gradually to recover while the king languished and died. This is just a single instance of vicarious suffering on the human plane.

The Master is of the Lord of compassion. In his kingdom which is boundless, there is no count of the deeds. Embedded in the Divine, he grants contact to each individual with the saving life lines within, which serve as a sheet-

anchor in times of distress. The ship may toss on the stormy waters of life, but being moored to the floating buoy it keeps steady on its keel, in spite of the stormy winds and waters around.

Man is irresistibly forced to come on to the stage of the world blind-folded just to reap the fruit of his *Pralabdha* karma of which he has no knowledge whatsoever. He is not even aware of the working of the physical plane, not to speak of higher regions. With all his professions and protestations, he renders a lip-service to God having no access to the inner Divine links, the saving life-lines: the Light and the Voice of God. He does not even know the nature of his own real self and spends all his time in sense-pleasures. He takes himself to be but a creature of chance and lives by chance, a mere puppet on the stage of life.

A saint, on the other hand, comes with a commission and a purpose. He is God's elect, His messiah and His Prophet. He works in His Name and by the Power of His Word. He has no independent will of his own, apart from the Will of God; and being a conscious co-worker with Him on the Divine plan, he sees the hidden hand of God in all the affairs of life. Living in time, be really belongs to the Timeless. He is Master of life and death but is full of love and compassion for the suffering humanity. His mission is to link such human souls with God as may be yearning for re-union and may be in earnest quest. His sphere of action is quite distinct from and independent of *Avtaras* or incarnations, for the latter work only on the human plane. Their job is to keep the world in proper shape and order. Lord Krishna has declared in no ambiguous words that He comes into the world whenever there is an imbalance in the forces of good and evil; the object being to restore the lost equilibrium, to help the righteous and to penalise the un-righteous. Similarly we read of Lord Rama in the *Ram Charitra Manas.* He reincarnated himself when the evil in the world was in the ascendant. The *Avtaras* come to re-establish righteousness. They cannot, however, throw open the prison gates of the world and take the *jivas* out into the spiritual planes. This work falls purely within the domain of the Saints, who consciously act as co-workers with the Power of God on the Divine plan and teach the worship of the Divine alone; for that alone puts an end to the effects of karma. A Muslim divine says :

> At last it came to light, that in the Kingdom of *Darveshs,* karmas count for naught.

Again, it is said :

> A Master-saint chases away the karmas which fly as jackals do in the presence of a lion.

No one can escape from the fruit of his actions—not even the ghosts and spirits; nor the giants, demons, *kinnars, yakshas, gandharvas, devas* and the gods. Those with luminous, astral and ethereal bodies enjoy the fruit of their actions in the region of *Brahmand,* the third grand division, above the first two, *Pind* and *And.* They, too, aspire for and await a human birth to get out of the clutches of karmic reactions; for in human birth alone there is the chance of contacting some Godman who may reveal to them the secret of the Divine Path, the Sound-current or the Holy Word.

It would require many years of patient meditation for a man to be able to understand in some measure the arrangement of God's mighty administration, and very little can be said to the inquiring seeker at this stage. It is also equally

difficult to understand a genuine spiritual Master. But with all this, a *Sant* ordinarily plays the normal part of man while on this earth and he always speaks of Himself as a slave, a bondsman and a servant of God and His people.

In taking over the burden of the karmas of the devoted souls on his shoulders, a Master-saint does not overlook or eliminate the "Highest Law". His position may be likened to that of a king in a disguise, who for ameliorating the condition of his subjects freely mixes with them to understand their difficulties and at time even shares with them their joys and sorrows. So far as the human body is concerned, a Master-saint makes use of the special Divine concession. He may, in brief, reduce death by guillotine to a thorn-prick. At times, he allows his body to suffer in some slight measure which for an ordinary individual might have been a great travail. In this way, he shows man that all bodies do suffer, for this is Nature's law for all the embodied creatures. "Physical life is all misery," declared the *Sakya Muni,* Lord Buddha. Sant Kabir also declared that he had not seen a single human being who was happy for each one whom he happened to come upon was in misery. Guru Nanak graphically draws a pen-picture of the world as full of sorrow and suffering humanity except rare individuals who had taken refuge in *Naam.* It is because of this sad experience all around that we take the Godman for an ordinary being, like ourselves. In suffering bodily "pain" he plays the part of a man to all appearances, but internally he is always separate from the physical body. The constant contact with the divinity within him enables him to escape what may otherwise have been an unbearable sting for the disciple.

Every one who has been put on this Path and is engaged in the process of inversion, can withdraw his sensory currents from the body by concentrating them at the centre at the back of the eyes. There may be differences in the time required by different individuals to achieve this, but the results are sure to follow, and are actually verifiable in each case. The devoted disciples on the Path, even when on the operation-table, voluntarily dispense with the usual administration to patients of anaesthetics. They withdraw their consciousness from the body and do not feel the effect of the surgeon's knife or lancet. Of Bhai Mani Singh, who was sentenced to death by cutting off each joint, it is said that he not only smilingly submitted to the process but even remonstrated with the executioner to stick to the letter of the order when the latter tried to get rid of the nefarious job and wanted to make short work by cutting down the body part by part, instead of joint by joint, as ordered.

The *Satsangis* who study things with open eyes, very frequently come across several such cases. The souls that have an inner access remain absorbed in the great self within, and do not make a show of their capabilities. This rule holds good for simple reason that feats like these are calculated to pass for miracles and hence are to be avoided scrupulously. Saints do not display miracles nor do they allow any of their disciples to indulge in such vainglorious and empty baubles.

Saints, when seemingly ill, are generally seen taking medicinal doses as may be prescribed by the physicians, but actually they do not need such treatment. This they do just to keep up the worldly order of things. In this way, they set an example to man to continue his wordly routine wisely and resort to proper treatment whenever necessary. It is, of course, expected of

the disciples to resort to such medicines as do not contain products of or substances from animal sources; but some of the disciples who have an unshakeable faith in the benign power of the Master-healer within, usually avoid the so-called remedial measures, and allow nature to work on its own, for the healing power within is a part and parcel of the human system. The bodily disorders as they come should be accepted and borne cheerfully for they are generally the result of our own dietetic errors and can be set right by resort to proper hygienic measures and selective foods. Hippokrates, the father of the medical system, emphasised that food should be taken as medicine. Even serious illness, resulting from karmic reactions, has to be tolerated with patience without grumbling or bitterness, because all karmic debts are to be paid and their accounts squared here and now, and the speedier it is done, the better, instead of keeping any outstanding balances to be paid hereafter. In the time of Hazrat Mian Mir, a great Muslim devout and mystic, it is said that one of his disciples Abdullah, when down with an ailment, withdrew his sensory currents to the eye-focus and closed himself safely in the citadel of peace. His Master Mian Mir when visited him, pulled Abdullah down to the body consciousness and ordered him to pay what was due from him for he could not indefinitely evade the payment by such tactics.

Unlike most of us, the Master-saints do not devote much time to their bodily needs and cares. They consider the physical raiment as a mere rag to be cast off one day. They take to hard physical and mental labour as need be, seeking no rest and repose, not sleeping for nights on end. Such prodigious acts present a riddle to modern science, though it is common practice with saints for they are conversant with, and make use of, the higher laws of nature of which we are quite ignorant.

Deeds or karmas may be grouped under the heads of individual karmas and group karmas. The latter are karmas performed by a society or a nation as a whole and these are termed as *Dharma.* As an individual bears the fruits of his own karmas (actions), so does a society, for it has to bear the fruits of, the general policies it pursues with the result that innocent individuals have also to suffer for the wrongs arising from the wrongly conceived *dharma* of the society to which they belong. When Nadir Shah of Persia invaded India and ordered a general massacre of the people of Delhi, there was a general consternation among the populace and it was believed that the social wrongs of the nation had assumed the form of Nadir. A just retribution for the sins of commission or omission is the very essence of the law of nature and it visits in one form or another, call it what you may like, furies, eumenides or anything else.

(Extract from "The Wheel of Life.")

—To be continued.

The fourth congress of the World Fellowship of Religions which was to be held in Srinagar (India) from September 14 to 16 this year has been postponed indefinitely.

Greetings in the name of saints

HAZUR Baba Sawan Singh Ji Maharaj, whose birth anniversary we celebrated on July 27, left the earth plane twenty years ago; but to those who have opened the inner eye, he is ever present and during meditation frequently appears together with great Master Kirpal Singh Ji Maharaj.

Master Jesus said: "...Lo, I am with you always..." To the Christians through the years these have been comforting words, no doubt; but to the initiates of our great Master Kirpal Singh they have become a living reality. Purity of mind and heart enables us to contact these great beings, with the competent help of the living Master of our time.

All great Masters have taught us the importance of living a moral and ethical life, without which we cannot even start the spiritual inward journey back to the Father. Most of us, as sincere seekers, are doing this already—or think we are ! But there is much more to it than moral and ethical living. We must learn to love and cherish all—in thought, word, and deed. We should love the sinner but not the sin. We must become more tolerant of the shortcomings we see in others—which are perhaps but a reflection of our own. Needless to say, we all fall short of the law in one way or another. The greatest tribute we could pay to the memory of Hazur Sawan Singh Ji Maharaj would be to renew the spiritual bond of fellowship in sweet remembrance of the Lord of Lords. This would help much, as love heals all wounds, and where there is love, there is no law sayeth Hazur Maharaj. The living Master of our own time is the example for us all to follow. If we can but keep our attention on him, he will direct our path within and without.

A Prayer

Supreme Father, we know that before we open our mouths, You already know what is in our hearts. But we beg Thee, O Lord, to help us to achieve that which is impossible to man alone. We know that Thou hast sent thy Son, Satguru Kirpal Singh Ji, to help us out of the troubles we have put ourselves in, and the wrong thoughts that have accumulated through the years and lives we have lived. We ask the great Master to raise us to himself above and continue this inner mission until we become one with the Father as He is.

—Emil J. Christesen

Helpless are we and merciful are Thou,
What can we, the sinners, say unto Thee.
In spite of our broken words of no meaning
Accept us and grant us the gift of perfection.

—Ravidas

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q. *In 'Spiritual Gems'—p. 318 : Talking of Mahapurusha (Supreme Lord) brings ecstasy to the soul. His sayings and works are of the quality of heavenly nectar. What are these works ? What are His sayings ? Are they the Master's ?*

A. Yes, the living Master is a *Maha-purusha,* the great force or Power transcendental. Being one with All-consciousness, he constitutes the human pole from where the God-in-expression Power works in the world. Every act and every word of the *Mahapurusha* proceeds from a higher spiritual level, and is charged with the spiritual life overflowing, which acts as a balm to the lacerated hearts, gives ecstasy to the soul and attracts them to rise into the Beyond. He does nothing on his own except as he is moved by the Holy Spirit.

Commissioned, as he is, from Above, with the sacred duty of guiding the seekers after truth to the true home of his heavenly Father, he comes into the world to work for spiritual regeneration. This indeed is his greatest work and whatever else he does is ancillary to this divine mission on the earth-plane, and as such is holy and helps the embodied souls in diverse ways in the spiritual advancement.

Q. *We are told our husbands* (*or wives*) *are under the protective care of the Master. Does this protection last after the disciple dies ? Will the one left behind* (*a non-initiate*) *still be under the Master-Power ?*

A. The sacred loving bonds existing between the partners in life do invoke divine grace of the Master and accordingly the dear ones left behind do in some measure enjoy gracious protection of the Master-Power.

Q. *What happens after death? Do we enter another place to go through a period of birth and growth and groping until we find our Master again ?*

A. It is supposed that the question relates to the initiates of the living Master only and as such, it should be understood in the light of what follows. The dear ones who have been blessed with the sacred boon of holy initiation into the mysteries of the Beyond, are all granted full protection by the gracious Master-Power in the Beyond. Most of their *karmic* debts are paid off as they had lived their normal fate *karma.* Smaller *karmic* debts are paid off even before leaving of the body and

as such they are not reincarnated. If, however, there remain some overwhelming worldly desires, the initiated souls are granted human birth, but are placed in such congenial environments where they will have the chance of continuing their inner journey, by meeting the living Master working at the time. Spiritual growth and progress thus continues under his guidance.

Q. *During meditation hour I hear without thumbs in my ears. My mind tends to concentrate on the thumbs. But without thumbs in the ears I hear Sound waves.*

A. It depends upon your receptivity whether you feel better without thumbs and difficult with thumbs. You seem to remain conscious of the thumbs while listening to the Sound current, which shows that your attention is divided. Please know it for certain that the inner Sound current is not the outcome of our own perception but the divine grace of the Master which can be experienced by loving devotion and humility. You should try to do one practice fully and solely at a time. When you hear the Sound principle while sitting in meditation, you should not pay any attention to the Sound, as in that case the attention is divided. Similarly, while sitting for hearing the Sound if the Light comes up, you should not pay your attention to that. If, however, the Sound becomes audible during the day that will surely keep your attention occupied and save it from being frittered away to other things but you should hear the Sound coming from the right side by closing your ears as in that case the Sound will draw closer, grow stronger and ultimately come from above to pull your soul up into the Beyond.

Q. *Is variance in intensity because of one's degree of devotion and attention ?*

A. The variance in intensity of the Sound current is not due to either of these two factors but it depends on your inner receptivity. The holy *Shabd* is reverberating in the entire universe but it cannot be listened to without Master's guidance and grace. Although the single-minded devotion and inner attention are helpful for this, none can ascribe this divine bliss to one's own efforts, howsoever best these may look outwardly. The Sound should be heard at the seat of the soul at the back of the eyes, which will draw closer, become stronger and ultimately come from above. If you follow the Sound to the place from whence it comes, it will become faint and ultimately fade and die out.

Q. *Is it not necessary for the initiates of the Master to receive further initiation from the next living Master from whom they have to seek Satsang benefits ?*

A. No, it is not at all necessary to have re-initiation after the passing away of the Master who originally initiated an individual. It is his sole responsibility to lead the soul once initiated by Him back to the Home of His Father. For any further guidance or for *Satsang* purposes he will enjoy the company of the Master following him on the earth plane.

Q. *Jesus said : "Take heed that ye do not give your alms before men, to be seen of them ...let thy left hand not know what thy right hand doeth." Why then must the disciples put*

their names on their contributions to the Satsang ?

A. The accounting of the funds is meant for the maintenance of financial statements involved. The quotations mean strictly that the donors should not attach any importance to their self for the contributions made by them, lest it feeds their ego.

Q. *Is every initiate able to work on the higher planes during sleep, even if they are not aware of it when they wake up ?*

A. No, it is not possible for every initiate to work on higher planes during sleep. It should be understood carefully that during waking hours the soul is at its seat at the back and behind the eye brows, whereas during sleep it slips down the throat ganglion when one enjoys dreams and during sound sleep the soul goes down to the solar plexus at the naval. It is only possible for the advanced souls whose bodies sleep but their souls remain conscious during sleep to enjoy their inner spiritual phenomena with the grace of the Master. It does happen with the disciplined initiates that their souls are withdrawn into the Beyond during sleep, and they can enjoy inner flights in a conscious state. To them sleep and wakefulness make no difference.

Q. *If a Satsangi aids another person in difficulty, as to money or saving another's life, does the Satsangi take on karmic burden of the one he aids?*

A. The *Satsangi's* rendering monetary help or physical assistance in saving life does not involve *karmic* burden. Such like noble actions should be undertaken in a sense of selflessness, which rids the dear one of the subtle ego which creeps in surreptitiously, and sows the seeds of future reaction. Since it is an embarrassing and baffling problem to find out whether such and such *Satsangi* is in dire need of help, physical or financial, the initiates should endeavour to donate to the Master, who knows best about its eventual dispensation and disposal. Saint Kabir cautions the sincere devotee that donations must be made selflessly and only through the *Satguru* who knows best as to how these are to be disposed of.

Q. *Referring to the story of Moses and the 'Promised Land' in Old Testament, is it possible that the true meaning of this story is that because of Moses's leniency towards the Israelites the Lord did discipline him by not allowing him to look into the Inner planes but prevented him from entering?*

A. It is a matter of common experience with godly men that when they forget, however momentarily, that they are agents of God and have a delegated authority to work for and on behalf of Him and arrogate to themselves the honour and glory which rightly belongs to Him, the inner vision is curtailed, what to speak of entering into 'the Promised Land flowing with milk and honey.'

While encamped at Kadesh, Moses and his brother, Aaron, grievously sinned. When commanded by God '*to speak unto the rock for water,*' he and his brother said unto the people (their followers when being led through the desert of Zin, with no water to quench their thirst), '*Hear now ye rebels; must we fetch you water out of this rock ?*'—(Num. Ch. 20).

It was for this sin that they were denied the privilege of conducting the people into the Promised Land. Even the earnest prayer of Moses : *O Lord God thou hast begun to show Thy Strong Hand... Let me go over, I pray Thee, and see the good land that is beyond Jordan, proved ineffective.*—Deu. (3:24-27). Such indeed is the result of transgressing the Commandments of God even by an iota and it may mean intolerably long suffering.

Q.—*May we pray to the Supreme One to bless Kal, since Kal is really doing His Will ?*

A.—It is not necessary for us to pray for *Kal* or any other diety as it is absolutely immaterial for these powers who are being governed and guided by the Divine Will of the Lord.

Q.—*Does loss of life fluid in sleep retard progress ?*

A.—It does affect spiritual progress. You should avoid looking into the eyes of the other sex and resort to the *Simran* of charged names all along your vacant moments or loving remembrance of the Master, or listening to the holy Sound current if it has become audible. Such a schedule will be helpful for the eradication of carnal desires. Besides, you should take your food much earlier before retiring for sleep, so that it is well digested. As also the hands, feet and face as also lower portion of the rectum, should be washed with cold water before going to sleep.

The Master speaks : explanatory notes

1. *Guru Amar Das* : (1479-1594) : The third Sikh Guru.
2. *Haridwar* : A sacred place of Hindu pilgrimage, situated on the banks of the river Ganga.
3. *Guru Angad* : (1504-1552): Guru Angad Dev, the second Sikh Guru. He was the founder of Gurmukhi script in which Gurbani is written.
4. *Guru Nanak* : (1469-1539) : The founder of the Sikh religion.
5. *Kabir* : (1440-1518) : A well-known Indian saint who practised and preached Surat Shabd Yoga.
6. *Prithvi Raj* : Prithvi Raj Chauhan, a twelfth century Rajput ruler of northern India.
7. *Gurbani* : The sacred writings of the Sikh Masters.
8. *Tulsi Sahib* : (1763-1843) : The saint of Hathras. Original name : Sham Rao Hulkar, crown prince of Gwalior. He spurned the throne to practise meditation.
9. *Maulana Rumi* : A great Persian saint, author of the famous Masnavi.
10. *Bhai Nand Lal* : A devotee of Guru Gobind Singh and a great Persian scholar and poet.
11. *Swamiji* : (1818-1878) : Swami Shiv Dayal Singh, the great saint of Agra. He revived the teachings of the Masters like Kabir and Nanak.
12. *Shams-e-Tabrez* : A great saint of Persia. He was the Master of the celebrated Maulana Rumi.
13. *Patanjali* : The father of the Yoga System. His *Ashtang Yoga,* the eight fold path, is the first major attempt to co-relate the many available avenues into a single coherent system for the spiritual reintegration of man.
14. *Guru Arjan :* Guru Arjan Dev, the fifth Sikh Guru who compiled the *Adi Granth.*
15. *Arjuna* : One of the five Pandava princes to whom Lord Krishna gave out the divine discourse known as the Bhagvad Gita—the Song Celestial.

From the editor's desk

CONCENTRATION is the key-note in the divine harmony. We are a constant prey to all sorts of disturbances, distractions and divertissements of the world. We are, willy nilly, rushing headlong into the swirling waters of life and are being recklessly carried away by the endless stream of time. We are, no doubt, gathering a rich mass of matter around us in the form of earthly possessions, riches and powers ; all of which, however good, do not allow us a moment's respite to pause, to ponder over and to penetrate within so as to evaluate things in their proper perspective.

The path of Truth is arduous, tortuous and steep. It is hard as granite and sharp as razor's edge. But if we have the will and the patience to trudge along this weary path and open ourselves to the nobler impulses of enlightened souls, we can, with all the inconveniences and hardships which terrify us so much, safely move out to fields fresh and pastures new, gaining new and thrilling experiences unknown and unheard of before. "We can know the unknowable lying unknown in the deepest depths of our soul", says Plotinus. "He is more inward than our inmost being," Augustine affirms. "He is nearer to us than our jugular vein," says Mohammed. He is the secret essence of the soul, the soul being mysteriously and intimately related to the great essence, the Supreme Being. With all our scientific knowledge and technological skill, we are feeling lost like babes in the wilderness. The more we advance in controlling the forces of nature and press them to our use, the more we seem to be enwrapped in the meshes of our show making. And why so ? Because we have not known to control the 'self' in us.

Concentration is the easiest way to know oneself. It is the highest form of action in non-action. To receive the divinity already in us is receptivity. To achieve this we have to enter into the sanctuary and that is possible only when 'one dies to his animal impulses and desires,' says Hartman. We have, therefore, to rid ourselves of nervousness, pre-occupations, conflicting interests, interruptions and a host of fears and scares.

Concentration comes by withdrawal of the sensory currents from the body and more this withdrawal, the more we grow in conscious receptivity. The mind and attention are to be put on to the job at the spot between and behind the eyes at the eye-focus. Intense concentration makes us rise above body-consciousness and that opens the way for receptivity.

Attention is defined by Arnold Bennet as the "power to dictate to the brain its task and to ensure brain's obedience to the task." The power to so direct one's self (attention) comes by constant practice which requires patience and persistent effort to bring back the wandering wits again and again to the spot and point of interest lying within us.

All this requires a labour of loving service and sacrifice, but the results are beyond all expectations. Unless we open the bud of our being, we cannot have the heavenly dew. The process to develop this power of receptivity is hastened by the active guidance and help of a Godman in whom the God-power is working in fullness provided one has loving devotion and burning faith in him and his instructions.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

October :

1 The seeker after Truth should be humbler than the dust.
2 In the beginning was the Word, and the Word was with God, and the Word was God.
3 He that diggeth a pit shall fall into it.
4 Men will wrangle for religion; write for it; fight for it; anything but —live for it.
5 As food is necessary for the body, prayer is necessary for the soul.
6 What's man's first duty? The answer's brief: to be himself.
7 He that loveth not knoweth not God, for God is love.
8 Life would be tolerably agreeable if it were not for amusements.
9 And if the blind leads the blind, both shall fall into the ditch.
10 He that has knowledge spareth his word.
11 What God does; He does well.
12 My God, my God, why hast thou forsaken me?
13 For words are the Word and the Word is God.
14 Prayer is a call to humility. It is a call to self purification, to inward search.
15 *Time :* That which man is always trying to kill, but which ends in killing him.
16 Envy and wrath shorten life.
17 There is only one religion though there are a hundred versions of it.
18 Where there is no truth, there can be no true knowledge.
19 Serve thee with a quite mind.
20 A sharp tongue is the only edged tool that grows keener with constant use.
21 This life at best is but an inn,/And we the passengers.
22 Not until we have reduced ourselves to nothingness can we conquer the evil in us.
23 Lighten our darkness, we beseech Thee, O Lord.
24 Perfection is the exclusive attribute of God and it is undescribable, untranslatable.
25 Superstition is the religion of feeble minds.
26 The rich and poor meet together, the Lord is the maker of them all.
27 The distance doesn't matter; it is only the first step that is difficult.
28 In His will is our peace.
29 Drugs and drinks are the two arms of the devil with which he strikes his helpless victims into stupefaction and intoxication.
30 Who rises from prayer a better man, his prayer is answered.
31 There should be Truth in thought, Truth in speech, Truth in action.

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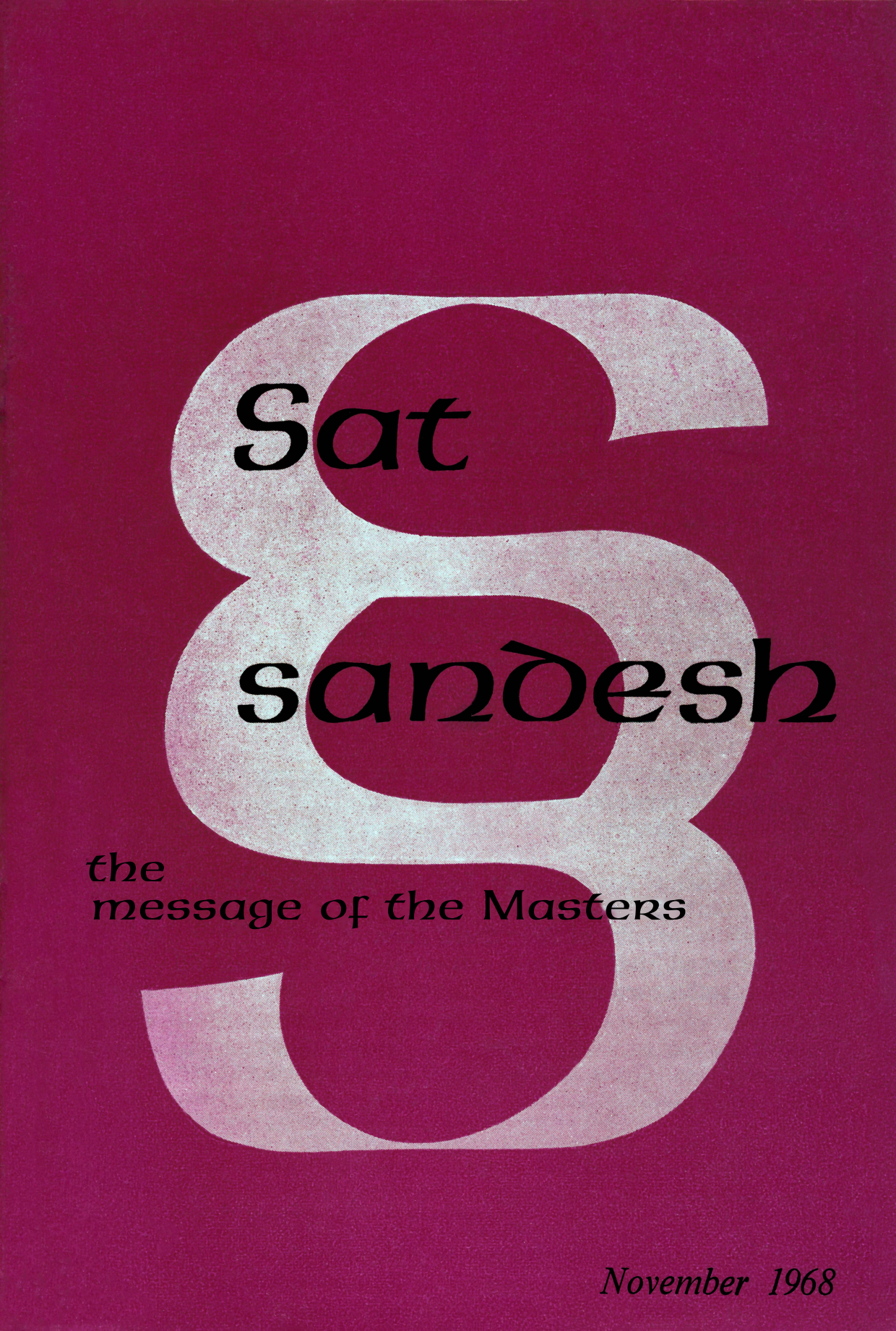
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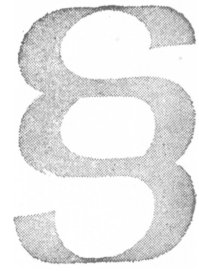
November 1968

Surat Shabd Yoga

Listening to the *Dhun*, the mind gets stilled,
None of the myriad of ways can work this miracle.
The *yogin* practises yogic exercises,
The *Jnani* is immersed in *Jnana*.
The hermit tires himself out in lone solitude,
The anchorite does endless austerities.
Those who meditate on the mental patterns,
They too suffer from a great delusion.
Learning and knowledge are of not much avail,
For the wise in the end have to rue their wisdom.
The Pandit engages in the recitation of the Vedas,
But all his sacred lore fails to take him any the nearer to God
No other means are of any consequence whatever,
The only beneficial way is that of Shabd.
When a Master of the Sound-current appears on the scene,
The disciple too begins to feel the yearning of the new birth.
With the practice of *Surat Shabd Yoga*,
The mind stuff gradually gets to sink within itself till nothing remains.

—*Swamiji*

Sat sandesh



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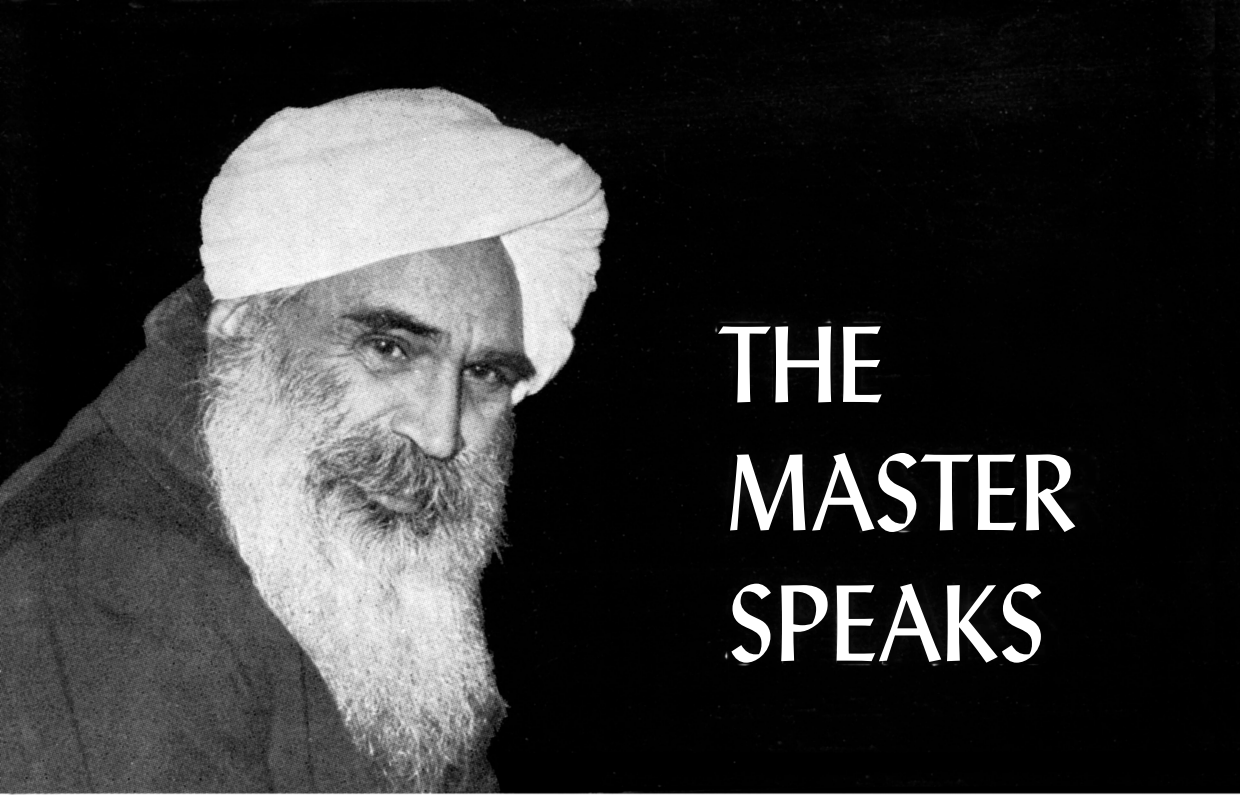
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Gurmukh and manmukh

THE Vedas and scriptures of all the religions have glorified the spiritually great who came into the world from time to time. Some have even gone to the extent of exalting the position of Guru above that of God. This is just a way of expression for who can be above God? The term 'Guru' is not something new. It is as old as the creation itself. Whenever practical teachers of *pravidya*, knowledge of the Beyond, come into the world, they give correct understanding and right lead to the people. After the departure of such teachers, deterioration sets in. Guru Nanak[1] was once questioned as to who his Guru was? He replied : "Shabd is the true Guru and Surat is the disciple," meaning that the Sound-current was his teacher and his attention was the disciple. What is this Sound-current ? God is wordless and nameless. He is absolute in Himself. When that Absolute God comes into expression, He becomes God-into-expression Power. This Power is described as Shabd or Naam. The Power of God in its fullness is called Shabd or Sound-current. Christ called it the Word.

Similar questions were put to Kabir[2] as well: "Where does your Guru dwell and where does the disciple? How are the two related together?" He simply said : "My God dwells in the *Gagan* (sky) within me and the disciple too resides therein. When Surat (attention) gets united with

the Shabd, there can be no separation thereafter." What does it mean? When we say that Guru resides in the *Gagan,* it means that he is the indweller of the body and not the body itself. This human frame then is a wonderful house in which we—the God-power and the spirit in man—live. He who has created such a wonderful house must be a Master-architect. Let us for a moment examine this house. It has a number of outlets—eyes, ears, nostrils, mouth and the two openings below. Despite all these outlets, we cannot run away from this house (body). Everything is going on with a certain rhythm and order. The exhaled breath cannot remain out for long. There is some Power which pushes it back and we are alive with the breath of life going in and out. The beauty of this house remains so long as that Power is in it. Man is man so long as the Father is in man. It is said :

> "The body lives so long as the God-power is in it,
> The moment the God-power departs, the body becomes a heap of dust."

We are in the body but not the body itself and yet we are not free to escape from it. There is something which is keeping us a prisoner in the body and is controlling this relationship. When that something departs, we have to leave the body. It is this Power which is controlling and sustaining the various planes and sub-planes in the creation. All these innumerable regions are moving rhythmically without colliding with each other. When this Power withdraws, there follows dissolution and grand-dissolution. As said before, this Power in the terminology of saints is called God-into-expression Power or God-into-action Power. It is this very Power which is called Naam or Shabd: 'O Nanak, the entire creation is the result of Naam; one can contact it only when He wills.' Again, 'They alone come to it who have the Father's name writ in their foreheads.'

> "The universe comes into being through the Word and dissolves by its withdrawal;
> And it is through the Word that it again comes into being."

We have now to find ways and means of contacting this Power within us. It can be contacted only at the place where the soul-currents withdraw at the time of death. We have to locate the seat of the soul in the body. You might have seen a dying person. The death process begins when the lower *Chakras* (ganglions) give way because of withdrawal of the soul-currents therefrom. Beginning from below this process continues on and on until the throat-centre gets involved. It is then that the eye-balls turn upwards. This happens when these currents get collected at the eye-focus. It is from here that the soul sitting in the body keeps the body in control. This then is the *Gagan* and here lives that God-power together with the soul and when the soul and the God-power become one, they live eternally. This is called the union of the disciple and the Master. Speaking of the Guru-power, Guru Gobind Singh[3] tells us: "From end to end the God-power remains with us; consider that God-power as our Guru." It is this God-power within us which is the connecting link between the material body and the immaterial soul, quite disparate in essence. This Power is all-pervading and immanent in each one of us:

> "My Lord is enthroned in all and there is not a place where He is naught;
>
> Blessed indeed is the human pole from where it shines in full effulgence."

We all live by this God-power, but we are unaware of it. The God-power is manifest in the Guru. We adore the human-pole from where this Power works. Who then can contact us with this God-power? God-power is complete in itself and has no relationship in the earthly sense of the word. Who then can do this job? None, but this manifested God in man. It is the lighted human-pole that can contact us with the Light of God. A Guru never claims any perfection for himself. He always says that the contact is given by the God-power and not by him. He lives in His Will, and has no will of his own. 'Let Thy will be done and not what I will.' Again, Kabir, speaking of himself, says :

"Kabir is just a dog of his Master
and is known Mutia.
He moves about wheresoever he is
led by the nose-string."

Those who consciously dwell in God become in course of time conscious co-worker of the divine plan and such personages are known as disciplined souls and saints. Thus we see that the Word is the God-power in the Guru—the Word made flesh—for man alone can be the teacher of man. He dwells amongst us to instruct and guide us. This is what the Gurbani[4] says : "God Himself in the Guru doles out the gift of Shabd." Guru then is the human-pole on which the God-power manifests and carries on the work of redemption. 'He lives among the people but his soul dwells in Him.' In the world, he acts as the mouth-piece of God. Nanak explaining to his friend Lalo said : "I only express that what comes within me from above." "While living on the earth His spirit dwelleth in heaven," said a Muslim saint. Outwardly we see him busy in the work of the world as any one of us is. For his livelihood he may be working in the field or carrying on some business or be engaged in service. He too, like us, may lead a family life. But he can rise above the body and bodily relations the moment he may so like. In the human frame he is nothing but a manifested God-in-man or a veritable man living in God.

On the other hand, we are a slave of the mind and senses and are entrapped in the maze of the world, so much so that we are identified with them and have forgotten our real nature—the soul behind the mind and sense, giving life and light to all that is. It is the flow of our attention outside that is sustaining the world around for us. Sometimes it so happens that by seeing we do not perceive and by hearing we do not understand. What is the reason for this absent-mindedness ? It is because our attention is somewhere else and we are not our own at that moment. It is just like removing the belt from the fly-wheel of a machine and the entire work comes to a standstill. The various departments in our body carry on their functions in the light and life of the spirit. It is the spirit that gives strength and power to the mind and the various sense-organs connected therewith. It is the spirit that has to be controlled and manipulated and made the director of the body and the bodily functions. We must strengthen our spiritual power and be able to use it at our will rather than allow it to flow along with the mind. With the spiritual power well developed, one can do what he likes, as a Master of the house in which one lives. One who can do this is a Sadhu, a saint or a Mahatma. Bhai Gurdas[5] says : "He who has disciplined his outgoing faculties is called a Sadh (a disciplined soul)." Again Kabir tells us : "One who is lost in the nine portals of the body cannot get to the Reality." A person who has acquired this gift, becomes the mouthpiece of God. Of him it is said : 'His words are the words of God, though seemingly coming out of a human being.' Speak-

ing of himself Nanak says :

"The humble Nanak opens his mouth when he is bidden to do so."

This is what is called right understanding and each one of us has capacity to understand things rightly provided one has his attention under control. The attention of the wordly-wise is flowing out into the world. If one could by self-analysis separate his attention from the mind, he can become the knower of himself and the knower of God. Hence the aphorism : 'Know thyself'. 'O Nanak, without self-analysis one cannot get out of the grand delusion.'

One who knows the Self or the human in him, knows everything. In his company others too can become the mouth-piece of God as he himself is. He does not inject anything from without. He makes us understand what is what : 'He alone is our friend by whose instructions, we are reformed and transformed.' A friend like him tells us in detail of the great wonders that lie in the wonderful house we live in. Human body is the temple of God and God verily dwells in it. All the scriptures sing highly of it. It is called *Brahmpuri* because *Brahman* can be made manifest in it. It is a place with nine portals and six ganglionic centres and is described as Ajudhya or the Kingdom of Lord Rama. All the gods and goddesses reside in it. Hence it is called *Nar-Naraini Deh,* or the abode of man and God. Even the celestial beings aspire for the human form because it in this deiform that they can hope to attain salvation. In brief, man is next to God. He may be said to be even a micro-god.

With the gift of the human body we can meet the Power-of-God within. What do the enlightened souls tell us in this context ? Of Guru Amar Das[6] it is said that for full seven decades and over he went from place to place in search of God and tried to find Him in all possible ways. It was after this long search that he came to the feet of Guru Angad[7] and found the Reality within himself. Now we are taking one of his hymns for discussion. Let us see what he has to say :

"Blessed indeed is the human body in which God manifests Himself."

It is said that when God made man He commanded the angels to do obeisance to him. In *Tritiya* (third) *Upanishad* we read that the Rishis and the Munis prayed for a human habitation for themselves. Fortunately we have got this advantage and we must make the best use of it, and try to make manifest within us the Power-of-God—the Self-luminous Power—which is already there. But where that Power is already manifest, we have a veritable temple of God. How can we know that ?

"It is only by the grace of some Master saint that one realises this"

By ourselves, we cannot understand the truth of what is said. It is only a God-realised soul who can make us understand the Truth. We may consider this body as something full of filth. We do not realise that in this human frame God Himself resides and as such it is a beautiful temple. We, in our own way try to beautify it with cosmetics on which we spend a lot of money. If we begin to live consciously in the God-power within us, there would hardly be any need for cosmetics. The outer application of toiletry cannot do the trick that we wish to play. It is our thoughts which give colour and scent to our body. If our thoughts are pure, we hardly need these outer aids. One who has developed his psychic eye, can at a glance see through

the inner working of any person who comes before him. The real nature of a person comes out in bold relief.

The physical body is a mere covering. The beauty beneath this covering lies in contentment, equipoise and inner quiet, all of which come when one is inwardly united with God. The soul feels restless until it rests in the Oversoul. He who is in tune with God will have a rhythmic blood circulation and will emit forth radiant rays. It is on spiritual health that the life of both body and mind depends. Everything needs its own food—body, mind and intellect. The spirit too needs its own food : the bread of and water of life. As you think, so you become and likewise create a personal aura of your own. A loving soul will have eyes full of love while one who is obsessed with lusts of the flesh will send forth rays of envy, jealousy and anger. Eyes are the windows of soul and they reflect outside the colour of the mind within.

Every thought has its peculiar smell and its own colour. Should you like to have experience of this, you should stand in the sunshine with your back to the sun so that you are able to see your shadow on the ground or on some wall in front of you. Now try to see the colour of this shadow. A lustful person will cast a shadow with a black tinge in it while one in whom anger predominates will cast a shadow tainted with redness. Similarly, there is a peculiar smell in the body of each. The former emits foul smell as coming from a flock of sheep and later as that of a half-burnt rope. One who is settled in God has peace of mind and thinks well of the whole world. He may not use any toilet and still you would have sweet fragrance as if coming from a lily; provided one has love in him for love beautifies everything.

I remember to have read long ago of a girl who was not comely in appearance and no one would therefore like to marry her. Like one disgusted with herself, she went out of the town and began to frequent a church where she would get lost in the love of God. After a year or so a person accosted her saying “I want to marry you. What do you think of my proposal ?” The girl could hardly believe her ears. “Who would like to marry one who is ugly?”, she said. The young man said : “You are not what you say. I see a kindly light in your eyes”. So, beauty emits from beautiful thoughts. Have you ever seen the eyes and forehead of high souled persons ? There is always a kind of radiance in their eyes. Their bodies have a personal aura which is quite different from those of ordinary persons.

Everyone emits a peculiar light from his body. But we do not perceive it, because we have not developed the single eye that is capable of seeing this radiation. Theosophy tells us that everyone has his own radiation, the length of which depends from person to person. In some cases, it extends to just a few inches and in other to a few feet. The enlightened persons radiate their light to a considerable distance and whosoever comes into the field of their radiation, he becomes magnetized.

Guru Amar Das solved the enigma of life when he came to the feet of Guru Angad. His contact with his Guru transformed him altogether. He got a kind of new light from his Master who was nothing but God personified. He now became, in his own right, the Master of his body and bodily senses. One who is a manifested God in man can give you contact with God. God is not something outside you. He is the soul of our very soul. Some say that there is hardly any need for a Guru, while others say that

there is such a need. Who is a Guru after all ? Not the human-pole that you see. He is God in man or if you like you may call Him man in God. One in whom the God-power is manifest in fullness, he alone can collect our wandering wits at one focus. He has a soul-force in him, and with its help he can lift you above body-consciousness and open your inner eye wherewith you will be able to see inwardly. This inner perception is in each one of us but we never had an opportunity to use it. This power cannot come overnight. Every saint has his past and every sinner a future. What a man has done, another can do, of course, with proper help and guidance. Under the Guru's loving care and attention we too can become a saint. He casts you in his own mould and gradually you will be able to channelise your thoughts in one direction—Godwards. The more you will practise concentration, the more you would develop your likeness on the pattern on your teacher. With inner peace and steady contemplation, there would come a change in you. The secret of success lies in his company. The breeze that blows from a mountain will be cold and fresh, while the desert winds are hot. Similarly, the words of a Master saint are charged with the divine power in him. So the human-pole that has the divine manifestation in him, will manifest the divinity in you. It is the thoughts that make the man. You have to change your thoughts for the better. With this change, you will have inner peace for yourself and whosoever will come in touch with you, will also have serenity.

"Blessed indeed is one in whom the God-power manifests through the grace of the Guru."

God alone is our eternal consort. We are so constituted that we cannot rest until we rest in Him. Atman and Paramatman (soul and Oversoul) must be linked together, and consciously learn to live together. All the souls are but sparks from the same fire. When once the soul is linked with the Oversoul, there comes about an eternal union.

The pleasures of the world are short-lived—may be for 10 years or 100 years. We meet but to part. This too is a necessary phase in one's life. We should live happily with those among whom we are born, and discharge our worldly duties and obligations. But above all the soul is to get united with the Oversoul. Such a union will give us eternal happiness. How can this union be effected ? It is possible only through Guru-Shabd, the Word made manifest within. There is no other way besides this. Without this inner manifestation the human life goes in vain. So long as we are in company with the Power-of-God in us, we are sentient beings. And when one comes in contact with that Power itself, one becomes a God-man. It is, therefore, said that without the life-principle in us, we have no value whatsoever. The enlightened persons generally address themselves rather than addressing others :

"O man what hast thou gained by coming into the world,
Alas ! thou hast not gained anything while thou art here."

The human birth is a great blessing. God verily resides in the human body. It is an opportunity for us to realise Him so that we could get out of the cycle of births and deaths. This is eternal union. Mira Bai[8] speaking of herself has said : "Mira is eternally happy with her eternal Lord." Gurbani also tells us : "One may go the world over but without a perfect Master one cannot achieve this." It comes as a gift from a theocentric saint, a person centred in God. One who is in tune with God, alone can make us attune

to Him. We have advanced a lot in the field of science and technology, but we have not done that which is so very necessary in life. We must make hay while the sun shines. Although much time has been lost, we still have some time left. We must, therefore, make most of the time that is still with us: 'Once we slip from the top rung of the ladder in life, the life goes in vain. Human body is the temple of God and its sanctity must be preserved at all costs. It is a vehicle of great importance and must be kept in good trim:

"Always remember the Lord within and his name must be on the lips;
O Nanak the body is to be preserved only for this purpose and nothing else."

The Power-of-God is within you. Perceive that Power with your own eyes and having perceived it sing His praises. Take care of the God-given body. Maintain it as best as you can. Protect it from heat and cold. Give it enough so that it lasts as long as possible. But for what purpose ? For self-realisation and God-realisation. This is the summum bonum of life. If it is not done then :

"Accursed are all the activities of life: eating, drinking, sleeping and clothing,
And accursed also is the body and bodily relations, if one does not get unto the Lord."

Married life is no bar to spirituality. It is just a first step in life. It provides one with a life-companion in weal and woe, but it is not something that is lasting. One of the two has to depart before the other. On the other hand, the companionship of the Lord is of a permanent nature. God is the Lord of all. And God resides in each one of us. We live because of Him. All that we need is a Godman who is the chosen vessel of God. To be in company with such a Godman is real Satsang. To be a disciplined soul is a great thing. In the Sukhmani, Guru Arjan[9] speaking of the greatness of a Sadh or Sadhu tells us of the advantages that one gets in his company:

"In the company of a Sadh one is washed of all impurities;
In the company of a Sadh, one becomes a true devotee;
In the company of a Sadh, one is transformed completely;
In the company of a Sadh, one gets to the indescribable."

A Sadhu gives us inner perception. To start with, he gives us some capital, to carry on the spiritual business. The soul by being constantly associated with the senses and the sense-organs becomes identified with them. It is because of this identification that we try to find God on the sense level. Little do we know that the Power-of-God dwells above the plane of the senses. How then can we find God in the field of the senses (world)? It is only the spirit in man that can approach and realise God, Who too is Spirit and can be worshipped in spirit. So long as this knot between the spirit and the senses is not snapped, there is no possibility for the spirit to turn upwards. We, therefore, before everything else, have to become spirit. To become spirit is called self-realisation. The moment one relizes the Self in him, he becomes capable of knowing the Overself. Self-realisation then precedes God-realisation. Light alone knows the light. And blessed is the body wherein the spirit having extricated itself has an experience of the Great Soul or God within. This is called eternal friendship, the union between the soul and the Oversoul. Be ye ever blessed in the love of the Lord and gain eternal communion. This

communion can be established only by the grace of some Godman.

Thrice blessed is man. He has in him untold possibilities of which he is not aware at the moment. What these possibilities are we shall see presently:

"One who revels in the love of the Lord loses his egotism"

Love unites two souls, the lover and the beloved, so much so that one loses his own existence and becomes one with the beloved. God is love and human soul is a spark of that love. The whole is in every part of its own and every part is in the whole. One immersed in the love of the Lord is truly an undivided individual and is wholly detached from the affairs of the world. While living in the world, he is not of the world. His soul is ever in a state of divine intoxication. Nanak speaking of himself says: "Nanak is eternally in a state of divine inebriation." When Guru Nanak met Emperor Babar, the latter offered him a cup of hemp. Nanak, with a twinkle in his eyes, politely said: "O King this cup gives you a momentary forgetfulness. You have to help yourself again and again to hemp for maintaining this continuity. I have within me a cup of divine elixir which keeps me in a state of continuous bliss." When one forgets himself in holy ecstasy, one automatically rises above body-consciousness, leaving all thoughts of duality far behind. A disciple ceases to be a disciple when he loses himself in the love of the Godman. A Muslim saint said : "My being is so filled with the love of the Lord that I have lost all thoughts of my 'self' and I have become dead to my 'self'." Saint Paul says: "It is I not now I, it is Christ that lives in me."

We have not seen God. How can we love what we have not seen. We have, therefore, to contact the manifested power of God in us. But who can manifest the God-power? Only the Godman in whom the God-power is working in fullness. To come near a Godman is essentially to come near God. To be away from Godman is to be away from God. It is the God-in-man or Godman who brings us to the Power-of-God within us. He is the human-pole that guides us to the power in us. There is no other way to the God-power except through a Godman. All the philosophies of the world have not been able to solve the riddle of God.

The greatness of God is beyond measure and human imagination fails to have any conception of Him. Still in the realm of relativity it is said: 'When God and the Guru both manifest themselves, one wonders to whom he should pay his obeisance. Blessed indeed is the Guru who led me to Satguru or God.' It is just a way of explaining things on an intellectual level. When one is lost to himself, he escapes from the bondage of I-ness and becomes for ever free. So long as one feels that he is the doer, he continues in the cycle of births and deaths.

The question is one of right understanding. All mankind is one. All men are embodied souls. Soul is of the same essence as that of Oversoul or God. And God is the mainstay of all creatures. When this knowledge dawns, we would think good of the entire creation and love all mankind This state comes only when one is dyed in the colour of God : 'Strait is path of the Guru ; none can pass through it without merging in the Guru.'

"Wondrous is the Word of the perfect Master; A perfect Master makes it manifest and it leads unto Truth."

What is truth ? Nanak says : "O Nanak know ye the Truth as true." This, of course, refers to Absolute Truth or Truth in abstraction. When the Formless Absolute manifests Himself, then it is said : "Truth was in the beginning (of time), Truth was in the beginning of of each age, Truth is and Truth shall remain for ever O Nanak." We have here two phrases that need to be distinguished ; Gurbani and Guru-ki-bani. By Gurbani we mean the scriptures coming to us from the Gurus. This hymn, for instance, is from the Gurbani as it is recorded in the scriptures. Guru-ki-bani is something different from Gurbani. It is defined as : The word of the Guru is in fullness in each one of us ; God Himself has placed it and Himself makes it manifest.

In the Gospels we have : "In the beginning was the Word, the Word was with God and Word was God." As to the antiquity of this *Bani* (the holy Word), it is said: "The holy Word has been resounding from age to age. It is true in itself and leads to Truth." Thus we see that Guru-ki-bani is nothing but a sound principle. It has music in it—Music of the other world (*Udgit*). Gurbani tells us that one should contact a Word-personified—saint a teacher in whom the Word is fully manifested—for he alone is capable of manifesting the Word in others, and that Word becomes instrumental in leading us Godwards. The holy Word has two phases—Light and Sound. "By communion with the Word one comes to testify the effulgence of millions of suns." And again: "The All-pervading Word is resounding everywhere." So we see that the holy Word is Sound-in-light or Light-in-sound and this is an axiomatic truth. The Gurbani serves as a pointer to Guru-ki-bani (the holy Word) which the Master manifests as a means of contacting the soul with the Oversoul.

"In the human body are all the grand divisions, planes and sub-planes (though on a smaller scale)."

Macrocosm is in the microcosm. This body is the wonderful house in which we live in.

"The human body is on the model of Brahmand (cosmos),
Whosoever searches in himself, gets a veritable of it."

In the cosmos there are three planes—physical, astral and causal. God has also provided man with three bodies— the physical (the tabernacle of flesh), and within it the subtle (or feelings, emotions and thoughts) and lastly, the causal or the seed body. And what for ? So that we may be able to work in any of these three worlds as we may like. The pity is that we have forgotten to transcend the human in us. At the time of death, the physical covering goes off. This is the very experiment of rising above body-consciousness which the Master gives to those who are initiated into the mysteries of the beyond. This experience is exactly akin to actual experience of death. With this difference that it is voluntary and leads to awakening in higher consciousness while living in the body. With the experience of death-in-life, one mocks at death and by daily practice one goes to and comes back everyday from the valley of death. But this is not the end. There lies the infinite before us. It is after crossing the astral and causal planes that we reach the threshold of the Kingdom of God. All this and much more is to be unravelled in the laboratory of mind in the body.

"In the body is the Life-principle of the entire universe;
And that Life-principle is sustaining everyone."

We are not separate from the life in

us. We in fact are the very life which is the life of the universe. In the holy Quran it is said : *'Kanzan Mahphian'* (I am in you like a secret treasure). This is just what all the saints (tell) us in their own way. We have to rise above the body to get to this hidden treasure (life eternal). "Learn to die so that you may begin to live," the Gospels ask us. Without traversing the body we cannot enter into the beyond, where each plane is vaster, richer and more beautiful than the one preceding. Beyond these three planes lies the real world of the spirit, where there is all beauty and all glory.

The God-in-man is competent to give this experience at the time of initiation. It is a practical process of inversion by gradual self-analysis. This he does by transferring his own life-impulse into the initiates. His greatness lies in giving a practical demonstration of what he teaches on the physical plane. His Light-form then guides the soul from plane to plane where there are worlds greater than the universe in which we live. Even of this universe, we know nothing. There are numberless stars and spheres, whirling round and round of which human imagination cannot have any conception. Now you can well understand what would be the expanse and magnitude of the astral and the mental worlds. The more one rises above body-consciousness, the more he knows of the secrets of the higher worlds within him. But how many of us are prepared to die while living. We want to live on and on even if it be a few hours beyond the allotted time. Why ? Firstly, we are afraid to leave the body. Secondly, we do not know what is beyond this body. But if we once know the grandeur that lies ahead of us, we would not like even to come back in the physical world :

"He who can, by the grace of the Master, learn to die while living can know the divine will,
O Nanak, one who begins to understand the divine will, loses all thought of himself."

A conscious co-worker of the divine plan always visibly sees the invisible hand of God working in and around him and he becomes eternally free. It is, therefore, said : "O Nanak ! a death like this is a gateway to life eternal". This is called re-birth or resurrection of the soul, *Dwijanma,* of which all the great souls have spoken in glorious terms.

"Blessed is the person who is in constant touch with the Word made manifest in him".

God is nameless. But God-in-action-power is called the Word or Naam. Most of us are always in communion with our mind and as such have become the mouth-piece of mind (manmukh), In contrast to this there is 'Gurmukh-Naam' to which one gets an access through the grace of the Guru. While the mind works in numberless diverse ways, the holy Word or the Gurmukh Naam is of one pattern : 'O mind be thou in communion with the holy Naam. A treasure of Naam comes only through a perfect Master.' There is no greater name than the holy Word. It is the power that is sustaining the whole creation. This Sound-principle is reverberating in the entire universe. It has to be explained in so many words. We have to understand the theory on the level of the intellect. Having once understood the basic truth, we have to go ahead to get to the Truth and hold it on. As this Sound-principle is very rhythmic in itself, it makes those who come in touch with it rhythmic ; it gives them equipoise and frees them from all ailments and lusts of the flesh.

"He Himself resides in the human

body but it is so subtle that one get to it."

In this temple of God (human body), God verily dwells. One cannot comprehend Him with the aid of the senses and sense-organs, though it is the vary life of them. Unless one rises to the level of God-power, one cannot apprehend the said Power. The finite cannot get to the infinite. What then is the remedy ? The scriptures tell us : 'A saint who lives in the Kingdom of God may in His grace put us on the path Godwards.'

"The unwise do not understand the secrets and go in search of Him without."

Guru Amar Das has defined Gurmukh as : "Gurmukh is one who has been duly initiated by the Guru and practices the spiritual Sadhana as is enjoined by the Guru." Again it is further explained : "When one meets the perfect Master and gets a practical demonstration of the inner science, he comes to know the secret of the divine science and begins to explore within."

Now about Manmukh : "All those who are ignorant of the Sound-principle fall into this category ; and those who have no idea of the love and fear of the Master." The inner Sound-principle is working in its fullness. We cannot apprehend it, on an intellectual level. Even after meeting a perfect Master, we still remain for the most part a Manmukh since we do not develop love and fear for the Master. As such we still wander in the wilderness.

"When the Reality lies elsewhere and we search in the wrong place, how can one get to it ?
Kabir saith, we can get to it only when one who knows the secret of it assists us."

We usually search for the Truth in the holy scriptures. The study of the scriptures has its own value, but the scriptures cannot by themselves deliver the goods. The books, at the most, can give us an idea of the subject. But for practical demonstration we will have to go to one who can demonstrate the Truth to us. He too helps us to understand the theory with the help of scriptures : 'The scriptures are handy aids with the Master and with their help he enables us to ferry across the sea of life (Samsar). Without the perfect Master we cannot possibly understand their true import for he is the veritable human-pole from where God-power works.' Spirituality is both a science and an art of life. Like the medical science, there is the need in spirituality to demonstrate what is given in the books. The manifested God-in-man who has unravelled this mystery can help us to unravel it for ourselves. It is he who can give us a practical experience : 'O Bhika[10], it is something mysterious and cannot be explained in so many words. He who knows cannot speak and he who speaks does not know.' Similarly a Chinese saint has also said : 'He who speaks sees not and he who sees speaks not.'

"He who follows the commandments of the perfect Master basks in his sunshine,
To him the perfect Master manifests the unmanifest in him."

Christ also laid emphasis on strict obedience by his followers. 'If ye love me, keep my commandments.' Again it is said : 'Blessed are they who have implicit faith in the perfect Master, for they become hearers of the Word made manifest in them'. Here the question arises how to judge a perfect Master ? Kabir tells us : "He who can bring down the celestial harmony from above is the real Master."

All the great souls, more or less, speak in much the same strain. The term 'Guru' stands for one who brings light in darkness or, in other words makes light visible in the enshrouding darkness within. 'Light shineth in darkness and darkness comprehendth it not.' What does the Guru do ? He by making the holy light visible within, makes one apprehend the same. He makes one the seer of the invisible Light which is the mother of all lights in the world without. This is the touchstone of a Sadhu, saint or Mahatma. Search for such a one. You would undoubtedly come across many who would talk to you of *Jnana* and *Vijanana* and give you lectures on the performance of rites and rituals, formulas and formularies and enjoin reading of scriptures and epics. This anybody and everybody can do with a little training. They cannot unravel the mysteries of the beyond and give a demonstration of the Truth in you.

Who on earth has the power to pull up the sensory currents to the seat of the soul ? Who can open the all-seeing inner eye ? It can be done only by a perfect Master. It is, therefore, said: 'By meeting the perfect Master, one is rid of the darkness within. By meeting the perfect Master, one sees the holy light with his own eyes.' Again, it is said; 'It is only a Sant Satguru who can make the invisible visible.' The scriptures are so very clear on this subject. If, in spite of this, we go astray and search for God outside, it is our ill-luck. 'If blind leads the blind, both shall fall into ditch', is a common saying. 'Those whose Master sees things darkly, cannot but do deeds of darkness.' Again, it is said: 'A blind cannot put you on the path when he himself does not know it. One who has his eyes would not lead people astray.' Further, in this context we have:

"One who has not enough for himself,
What can he spare for those who depend on him?"

This is the experience of Guru Amar Das who came by the spiritual riches after a long quest of no less than 70 years. But when he came to realise the Truth through the grace of his Master, Guru Angad, he then tried to expound and elucidate things in a proper perspective.

"In the human body there are countless riches of inestimable value,
It is by devotion alone that one gets to these riches."

Spirituality is the path of devotion-devotion to one who has solved the mystery of life for himself and can help us to solve it for ourselves. He gives us some inner experience to start with and guides us inwardly until the end. He does not rest so long he does not lead the disciple soul into the Kingdom of God. All the scriptures are full of praise for the Guru. It is a pity that Gurus nowadays are looked down with disfavour. The reason for this is very clear. A real teacher is difficult to find these days. But, at the same time, world is not without enlightened souls. God, Godway and Godman are interlinked with one another. Without a Godman to put us on the Godpath, we cannot move Godwards. There is not much in the repetition of the formula unless the formula is delivered to the initiate with the charged-impulse from the Master. It is this life-impulse that opens the inner eye of the initiate :

"The human body is on the pattern of the universe and abounds in spiritual riches,
In the human body is the power of God and untold treasures which one can get by communion with the Word."

We are all fortunate enough as we have got the means wherewith we can get into contact with the God-power in us. But alas! we have not known the value of the human body and are wasting our life in vain. It is long since that we are in the world as a human being. We, no doubt, have for quite a long time been in one or other social order. But we have never for a moment tried to understand as to where we are and what we are? All social orders have undoubtedly God as the highest common factor. The basic teachings are the same in all religions, irrespective of the different modes of expression :

"Within man there is Light and therefrom is coming the eternal Sound-principle,
By attuning to this Sound-principle one gets a contact with Truth."

The scriptures tell us of this Sound-principle. They constitute the record of the valuable experience of the enlightened souls and as such are very precious for us. But, we have to experience the inner Light and Sound of which the scriptures speak of. The *Upanishads* tell us that the sage Ingris unfolded this secret doctrine to Lord Krishna. Zoroaster, Pythagoras, Plato and Aristotle taught the same thing each in his own time. The Hindu scriptures also lay emphasis on 'Sruti', that which is heard. The Mulsim divines call it *Noor* and *Kalam-e-kadeem.*

"In the human body sits the Balance-holder, balancing every one aright,
The mind within is a mine of diamonds, rubies and jaspers of inestimable value."

The God-power within sees to the needs of all of us and knows them before we do. Accordingly, He looks to them, and gives whatever is just and necessary. The said Power has also provided us with a valuable instrument called *Mana* or the mind. As at present it is working into the world without. All that one has to do is to change its direction. It is a connecting link between the material body and the immaterial soul which are two disparate things : 'Thou art consciousness and thy body is a lump of clay—how are two linked together ?' Mind is a great force that stands between the two and takes on the colour of both. When connected with the sense-organs it works through the senses. But if it could be introverted, it follows the spirit. Like fire it is a good servant, but a bad master. When under control it moves inwards. It has, of course, to be put on the path Godwards. The Master-soul helps in linking it with the God-power within. When it gets a taste of the Light and Life of God, it loses all charms for the world. Such a Master-soul with a competency to manifest the saving life-line within is a great gift of God.

It is said : 'Mind follows the world while a disciplined soul follows the teacher. We are slaves of the mind. We follow the mind, wherever it drags us into the fields of senses. We follow the Master only to the extent which is acceptable to the mind. An enlightened soul has an all-seeing eye. He sees where we are and how we are helplessly drifting along the current of time. He knows that human spirit is of the essence of God, and that the Power of God also works in us. He pities us in our sad predicament. It is out of pure compassion that he tries to take us out of the wilderness of the world. He tells us to make friends with the mind. When the mind is yoked from day to day, it becomes a matter of habit to do a thing. We have simply, like a good pointsman, to turn the point inwards, and give it a new direction. Who would give this direction? It is we who have to do it. When can we give this

direction ? Only when we become conscious of the Reality within us. The enlightened soul gives us a living touch with the consciousness already in us. Besides this he imparts inner direction and help. We must, therefore, take the words of the Master as Gospel truth and follow them to the very letter : "Let my words abide in you and you abide in me," is the exhortation of Christ.

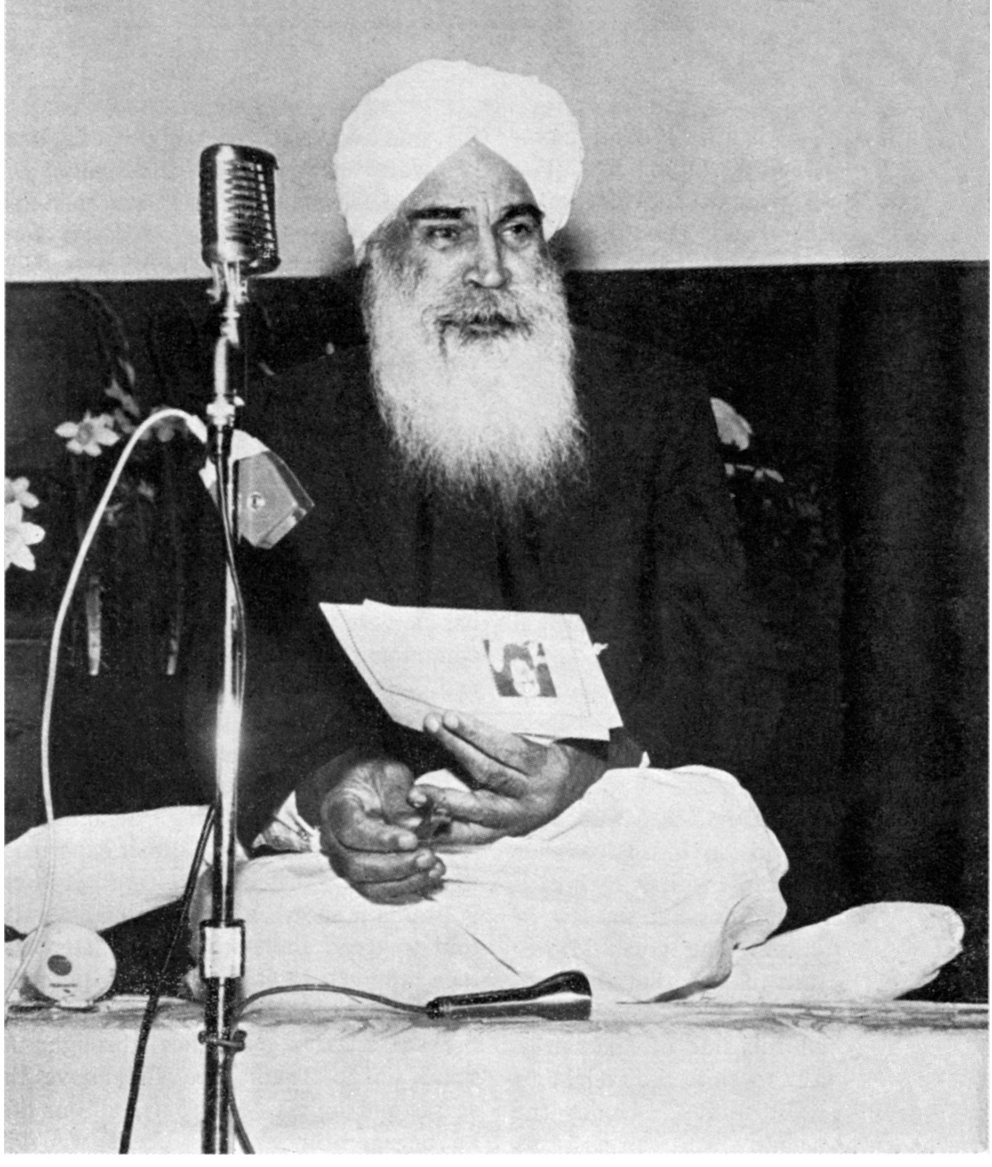
"Take a firm hold of the words of the Guru and keep them firmly tied in the closet of your heart."

—Gurbani

There is just one way to live in the heart of another person: 'Love begets love.' When you love a person, it is but natural that he will respond to your love. If the disciple remembers the Master, the latter in turn, attends to him : 'Master takes care of the disciple with every breath of his life.' It is nothing but the law of action and reaction. The great Master very lovingly tells us of the Balance-holder within. Now all our weight is in the pan that is on this side of the world. We have gradually to shift the weight to the other pan. But how ? Under the guidance of somebody who can assist us in shifting the balance. Mind, no doubt, is like a wild elephant but it can be controlled with the help of piked iron rod with the Master : 'Mind runs after the pleasure of the world, but the Word of the Master attracts him the other way.' The holy Word has a great attraction in it. It works like a magnet and pulls the mind round: 'The field of sense-pleasures lose all their charm when one once tastes the elixir divine.' Engrossed in the world, the mind is now not aware of the happiness that lies in the world. It is just a matter of contrast. We have to weigh the one against the other. The music of the world works this miracle: 'So long one does not taste the elixir of life, one does not get any peace.' How can we have this taste for the divine? The Gurbani tells us : "The power, pelf and intellect are of no avail. A Sadhu alone may help you to it." The term 'Sadhu' is difficult to define. The scriptures tells us: "Sadhu is just a human pole on which God-power works."

"How can we evaluate Naam or the holy Word,
When we cannot get to it without the help of the Guru."

Naam is something inestimable, and has a vast potency in it. 'Those who commune with the Word, all their labours end.' The societies and scriptures cannot help us to Naam. If the Guru wills then alone we can get to it. Guru gives us correct understanding and actual experience of it : 'Guru demonstrates the truth to us.' It is a direct experience that counts. It is *Aham Brahm,* or 'here is Brahm', so to say. Generally we are told to tread the path step by step and then we get to it. But what path do we really tread ? Sitting at the plane of the senses, our path lies through the senses. The Truth lies far above the senses and mind. We may, all our life, be engaged in virtuous deeds we will reap the fruits thereof. Good deeds too are enough to bind the *jivas* as the bad deeds are. We have, therefore, to rise above the field of karmas. This ascension becomes a possibility in the company of a saint, for he gives an experience of it. It is through the instructions of the Guru that we begin to commune with the Word. This experience forms the basis or stock-in-trade with which we have to proceed further. It is so to say our subscribed capital to carry on the business in the practice of the World. Without such initial capital no business can be started. It is not enough to know merely the formula without actually making a preliminary attempt to work



The Master addressing a Satsang Congregation.

it out. The words given for repetition are but words to help in the withdrawal of the sensory currents but beyond that they cannot help in opening the inner eye. This is done by the transmission of the life-impulse from the living Master. This is why it is said : 'Do not attempt to commune with the Word without the help of the Guru.' Similarly, we have it in the Gospels : 'Take not God's Name in vain.' It is the Son of God who can reveal God and His power in man. 'No one knows the Father but the son and they to whom the son may reveal.' So it is a question of revelation and not mere instruction. Nanak in Japji tells us :

"You have no power to speak or to be silent,

No power to ask or to give,

You have not power over life or death,

No power over wealth or state for which you are ever restless.

You have no power over spiritual awakening,

No power to know the Truth, or to achieve own salvation,
Let him who thinks he has the power, try."

Thus we see that salvation depends on His Will alone. One has to surrender himself to His Will and then wait and watch.

"Only those who are ordained, they alone can take to communion with the Word."

Similarly, in the Revelation it is said : 'Those see the Power-of-God who have Father's name written in their foreheads.' It is the inner Light that makes one Khalsa, or the pure one. When does a man become pure? The scriptures tell us in this context : "When one gets into contact with the inner light in its fullness, then alone one becomes pure otherwise not.' Guru Gobind Singh speaking of himself says :

"Khalsa is my own form and I reside in the Khalsa, and my Satguru too is Khalsa."

True devotion consists in the manifestation of the Light within and of the inner music. And whosoever succeeds in this process is true to himself no matter he is a Hindu, a Muslim, a Christian or a Sikh, or anything else. The secret lies in becoming a Gurmukh or a chosen vessel of the Guru in which his grace may descend. The right to approach the Father is the birth-right of each one us. It is not reserved for any particular community or sect as most of us think and believe. In preparing the Sikh scriptures, Guru Arjan tried to collect the spiritual experiences of all the past sages and seers that he could lay his hands upon. In them we have the sayings of Ravi Das[11], the cobbler saint, Kabir, the weaver saint, Dhanna Jat[12] and even Sadhana[13], the butcher by profession at one time. We have, therefore, to search for a person who has manifested in himself the Power-of-God. Such an enlightened soul would naturally give both oral instructions and inner experience. He tells us : 'Man is man first and man last—recognise this as a fact.' This is the fundamental principle. The religious labels come afterwards. The main purpose of these labels is to keep societies free from corruption. And next, he makes us Gurmukh. Now, who is a Gurmukh? Gurmukh is one who penetrates in himself (for the Light of God). This then is the mission of a perfect Master—to demonstrate Truth in us and to make us consciously aware of Truth.

"In the human body one must cultivate fear and love,
And then one sees the Reality through the Grace of the Guru."

We can certainly know, understand and contact the God-power with the help and guidance of a Godman. Where there is love, there is fear also. With faith in the perfect Master—one who is omnipotent, omniscient and omnipresent—who would dare do anything wrong? And then the love for him would give an added strength to one's faith. 'Listen ye to the instructions of a perfect Master. And you will see *Par Brahm* within your reach.' This love and faith also come with the grace of a perfect Master. It is he who can help us to get both love and faith.

"It is in the human body that all the gods and goddesses abide,
And all the creation is being sustained by them."

The whole world worships the three powers of god—the creative-principle (*Brahma*), the sustaining-principle (*Vishnu*) and the destroying-principle (*Mahesh*). All these three principles are

working in the body. *Brahma,* sitting in the regenerative organ, is carrying on the work of procreation. *Vishnu,* at the navel (ganglion), keeps the body in well trim by digesting food and converting it into life giving energy to the body. *Mahesh* or *Siva* at the heart centre winds up the life-processes by etherealising the lower elements into a vaporous form. When the sensory currents get to the eye focus at the seat of the soul, the three powers have already taken leave by winding their respective affairs. You will thus realise that the seat of the soul at the eye focus is much higher than the elemental centres below. Why is it so? Because soul is of the essence of God. Nanak, in this context, says :

"The Great Mother, conceiving, brought forth three regents;
The first creating, the second sustaining, and the last destroying.
What He desires, they perform,
They work under His Will
But great the wonder, though He watches over them, they behold Him not."

It, therefore, behoves us to worship the Supreme Being. We should have respect and regard for the various God-powers, but, God Himself is alone worthy of our adoration and worship. These God-powers can take their devotees after death to their own respective regions or spheres but they cannot free us from bondage.

"The True One has set up the stage of the world on which the actors come and go."

It is with the help of these three powers born of the Great Mother that God is carrying on His plan and purpose of creation, and we are playing the fact that we occupy a much higher position in the scale of creation than these powers themselves.

"The perfect Master himself manifests the Word;
And this Word becomes the means of liberation."

It is the perfect Master who shows us. while living, the planes and sub-planes in the *Brahmand* (universe). A real teacher does not ask us to accept things on faith or credit. He wants us to see with our own eyes and to hear with our own ears—of course, inner eyes and ears —while we are yet living in the world. How can one trust the uncertain future which may or may not give anything at all. Seeing is believing. A direct perception is greater than all theories or dogmas. Now we have to work out the initial experience as far as we can by following the instructions of the teacher. He gives us the inner eye without which we are all blind. Defining blindness it is said : "They are not blind who have no eyes on their faces. A blind is one, O Nanak, who does not see the Lord." When the inner eye is developed one begins to see the Light of God in him and understand the working of the divine Will. The audible life-stream is the stream of life and an experience of it gives us all wisdom.

"That human body is really human that worships the Satguru,
Such a human body is verily the handiwork of God Himself."

We build temples, mosques, churches and Gurudwaras with our human hand. But this temple of the human body is raised by God Himself and His Power works in fullness in it. When in this bodily temple we are able to manifest the Power of God in us through the help of a Master-soul, we become really blessed.

"Without the holy Word there is no place of refuge;

And we cannot escape the cycle of births and deaths."

We, all of us, are sitting in the giant wheel which is carrying us up and down in the mighty maze of the creation. And there is no peace for the soul. Among the Hindus, when the last moments of life draw nigh, it is customary to light an earthen lamp and place it near the head of the dying person and he is asked to look straight into the flame, meaning thereby that the flame may take his soul upward along with it. This is just an outward ritual of the real light which alone helps the soul on the onward journey, of this Light it is said : 'This lamp burneth eternally.' An enlightened soul gives us a touch with this Life to start with on the spiritual path. To ferry across the sea of life, one needs both the inner Light and the inner Sound-principle. These inner manifestations are possible in the company of one who himself has manifested them in himself. One who has not yet got this inner contact he still remains in the sphere of Time and is to render account of all his deeds :

"With the revelation of the Power of God inside, the book of deeds is wound up ;

O Nanak ! such a one is not to render any account to the just King."

Satguru settles all the accounts of his disciples. He pulls the soul up out of the world. 'It is only the Guru-power that can pull the sensory currents out of the body.'

"It is only a fortunate one who meets a perfect Master ;

And he links the soul with the Sound-current."

A real saint gives an actual inner experience. He says :

"Never take the words of a Master on their face value ;

Unless you see for yourself the truth of what he says."

A personal experience works for conviction. The study of the scriptures creates in us some interest and prepares us for an experimental test.

"O Nanak ! one understands the greatness of God ;

When God Himself so wills in His grace."

It is the grace of the God that one meets a Truth-personified saint. And such a saint gives us a way-in. Then he gives us an actual demonstration of what he says. Last but not the least, he in his radiant form guides the soul within from eye-focus upwards. A company of such a saint is a really blessing.

"O Nanak ! snap all thy ties with the people of the world and search thou the eternal friendship of some saint;

While the people of the world shall leave thee in the world at one stage or another while he shall stand by thee to the end both here and in the hereafter."

All this and much more is the work of a theocentric saint. It is he who can grant you salvation through the power of the Word made manifest. We have had this sermon from Guru Amar Das. His appeal is not to this or that sect but to the humanity in general. 'Enlightened souls give out Truth which is common to all.'

(English version of one of the Master's —Sant Kirpal Singh Ji's—Satsang talk in Hindi at Sawan Ashram, Delhi).

(See explanatory notes on page 24)

The perfect living Master

Master is the greatest person in the entire world, and yet the most humble.

Master is the most beautiful person in the world.

Master is the most loving of all persons. He has infinite love for everyone, even unworthy ones such as myself.

Master is supremely competent on all levels : physical, mental, and spiritual.

Master is the best friend I have; he is the only one who will not desert me, even unto the end of the world and beyond.

Master is the only one who bestows life's most precious gift, the gift of Naam.

Master never fails me, regardless of how often I fail him.

Master is completely unselfish; I know that he has my best interests at heart.

Master is infallible; I can follow his advice without question.

Master is perfect, without sin and without fault. His life is a perfect example for me to follow.

However much I try to praise Master, I know that my words fall far short of the mark. He is everything and I am nothing.

—William M. Cairns

Dear Reader,

Sat Sandesh (English) will be completing its first year next month. We are happy that the magazine has been able to carry month after month the Master's soul-stirring message to you. However, this could not have been possible except for the Master's grace as also your kind cooperation.

We are sure you will continue to extend your patronage and would like to get your copies of Sat Sandesh regularly in 1969. With this issue you will find a subscription renewal / new subscription slip. Kindly fill in the renewal form and post it to us immediately to enable us to plan accordingly. If you are not yet a regular subscriber and if you would like to have a copy of Sat Sandesh each month, please fill in the new subscription form and let us have your annual subscription at an early date. Thanks.

—Editor

Meditation and self-reform

Gerald Boyce

THE present wave of popular interest in meditation in the west may be, to some extent, a matter of idle curiosity. Some desire to use it as a means to escape from the confusion and pressures of daily life ; some hope to use it to fill the emptiness of boredom ; some want something new, strange, thrilling—a safer or cheaper substitute for drugs or alcohol.

Their souls may really be searching seriously for real inner food and drink ; but when the superficial mind—which has been fed, indeed, on trivialities, piled up and multiplied indefinitely, only to make a bigger pile of trivialities—dominates life, even the approach to serious subjects is superficial, academic, verbal unless some rather vital direct experience (perhaps shocking or tragic experience) forces a deeper examination of life. Idlers who wish to take up meditation as a popular fad will not derive much benefit with their superficial approach to life. Until one is willing to look at life directly and in depth, life has no reality for such a person, except as an "intellectual" pastime to amuse or to profit him if he is generally comfortable, or to build dream castles and substitutes for him, if he is unsatisfied. Fortunately, even the generally shallow do have moments of clarity, and may then pay some attention to statements of fundamental fact.

The real cries of the soul of real aspirants do not permit wasting energy in unnecessary dealings with the flippant and self-satisfied when they insist on remaining that way. Unless the Master-power moves them from within or until life itself shocks them into seriousness our words are unlikely to reach them.

Our usefulness in meeting inquiries concerning meditation is limited by two factors: our own understanding of the matter and by the seriousness (or lack of it) on the part of the questioners. The temptation is strong to try to lead others, especially if they ask for help or information from us for we can then easily convince ourselves that we are thereby helping them. But help for the soul is essentially different from treating a diseased body, or changing a particular part of outer circumstances. The soul in itself is not really diseased; its state is more like that of a prisoner who is bound by captors who may be consciously brutal, or merely indifferent to the welfare of the prisoner. The soul, its needs, its life are totally alien to the nature of its captors ; the captors cannot help the prisoner. The mind and senses, with their rigid forms, their desires, their lust for thrills, gain and power—that total outer expression of the mind (and its desires and cravings) —that mind : when in a position of dominance, is the world's worst master. The soul needs a Master of its own essential nature, a spark of the Creator, an active expression of the All Light, the Master-power, a very ocean of all harmony and love.

And it is freedom that is needed, rather than a change in the soul's nature, brought about by the mind. The mind is essentially unfit to improve the soul. It could conceivably be a useful expression of the soul (and of God) if it would be strictly, wholly, accurately, constantly, at the service of the soul—subordinate to it. Otherwise, it can only make mischief.

The recent wars of clever weapons,

(designed and made by the clever, the cunning, the crafty)—under the control and direction of those with pretensions to intellectual supremacy—these wars serve the ambitions, the craving for ostentatious comforts, the smugness of ideological assertiveness, the lust for class and factional and national dominance—this usage of the mind constitutes a clear record of the mind's nature when not subordinate to the universal wisdom of God. That mind, separate from God, out of the context of God, using God,—that mind cannot possibly "improve". When the mind functions as an independent power without regard for the needs of the soul, and therefore, often at war with the needs of the soul—that relation of mind —and soul constitutes a sort of cancer of the entity ; a state which cannot possibly be good while it remains uncontrolled. To speak of the mind improving the situation is like expecting a cancer to cure itself by continuing to exist. In a sense neither the mind nor the soul is at fault. It is their relationship of un-relatedness, so to speak, which causes the mischief. The mind can be vary useful in its proper field as a servant of the soul. The thinking mind is essentially symbolic, representational, derivative, limited; and therefore, its products are inherently shallow; it cannot function usefully in the world of ultimates.

The practical usefulness of the mind is obvious—in dealing with daily tasks, or when it contributes to social recognition or economic rewards. There is no danger that it will be undervalued. But there is a very real danger that those who crave a reputation for learning will be satisfied to read about all the techniques of meditation, attend all the lectures on the subject, and then give talks and lectures themselves, and write essays on what they have read and heard, while all this learned activity is carried on without once seriously trying and doing any real inner practice themselves. Such teaching may be economically valuable to them, but not otherwise significant.

We may say that it is possible to meditate without ethical life, or that it is possible to live ethically without meditation; but it is doubtful if either possibility can really exist in practice. What is easily separable in thought and as a matter of grammatical expression is often not separable in the world of reality. Some temperaments do lean in the direction of "contemplation without sufficient outer action", and others do lean toward "outer-action without thought of consequences" or "outer-action without considering the full implications of action". These divergent tendencies do exist, but they are balanced in the fullest expression of human life.

The activities roughly grouped together and classed as "meditative" in the popular speech of the West comprise systems of affirmations, self-hypnosis, visualising, contemplation (sometimes in a "thinking things over" sense), prayer, (especially prayer of a repetitive kind), some physical exercises adapted from Hatha Yoga etc, or just sitting quietly (as among the early Quakers)—nearly all these methods (except the last) stress the personal will and intellect, both being used as tools to advance what the personal will considers "good"—or what the class, party, faction, religion or social group considers "good".

The emphasis is on using meditation by the will for personal ends or "for others" (but such others as we wish, to the extent that we wish, and in the forms that we wish). In such cases the personal will and self-hood is paramount.

It is quite possible (but not directly known to me) that these various self-

oriented attitudes also exist in the East. It's not really a matter of geography, but of the prevalence of self-will and fixity of thought patterns and of our commitment to customs of action and thought, which we adopt without, examination.

Adding another meditative technique to existing ones, if it is to be used in that way, with that attitude and approach, may do little good to people in general even though some persons may find it advantageous.

Initiates of Sant Kirpal Singh have been given accurate instructions concerning inner practices ; and they should be engaged in daily meditation. But even initiates—who have an obligation to carry on such practices—often approach them through the screen of their past experieces, and are sometimes under the influence of faulty theories and popular misconceptions surrounding the subject.

Some who have a naturally loving temperament and an intense desire to please the Master or God, may be able to press on without conscious analysis of mental obstacles, by rising above the mental chattering into a state of adoration. In such a state and to such temperaments, neither the mental obstacles nor the mental "explanations" apply. But most others find the mental and the emotional aspects of their nature less happily balanced.

Our less balanced natures can scarcely approach meditation without preconceptions, without the adult's faulty habits of thought, without some false (or unexamined) assumptions. Such approaches can be major obstacles to accurate practice. The harm of faulty assumptions is indirect but quite real and basic. Because the effect is to block or to disrupt (and therefore to distory) fullness of attention. This is especially far-reaching in the case of the Surat Shabd Yoga because that is essentially the yoga of the attention.

But in our concern for accuracy in meditation, we must not overlook the fact that initiates of Sant Kirpal Singh Ji have also been given instructions to watch closely what they do, what they say and think, and to keep a record of such matters, to send a report to him, to weed out wrong practices wherever possible, and to keep attentive to the Master-power to avoid being drawn into wrong practices and situations.

It may be well to keep it firmly in mind that the path of the Masters as exemplified in the lives of Kirpal, Sawan, Jaimal, Swamiji was and is more than a theory, more than a body of dogmas or a collection of wise sayings and also more than a means to see pleasant sights and to hear pleasant sounds. The path of the saints may be all these things, but it is more than all these.

The seekers of intellectual certainty and of academic distinction, may be quite scornful of the seekers for sense thrills, but both are far from the deep inner polarization which held the saints so steadfast that they not only thought about God, and derived joy from God, but they became one with Him. And that one-ness was not merely a claim that they saw a vision of God telling them that they were one with Him. But their one-ness was objectively manifest in their outer life and in their inner life of consciousness so they could and can actually express love, freedom from fear, power to transform life, etc. The scriptural command is clear : "Be ye perfect even as your heavenly Father." But who obeys ? Only a few saints, out of millions of talkers !!

We must first attend to our own need

for accurate and long-continued meditation, and for deeper self-understanding—for this is our duty—to reform ourselves (so far as personal effort can go) for only so can be hope for any success in really helping others. Not that we should neglect others until we become perfect, but the emphasis must be on self-reform as the only reform that is directly related to our own immediate efforts.

Infant cry

Ever since my lonely birth
I've searched for love upon this earth
Yet souls all seem to feel the need
Of anger, lust, attachment, greed
And ego seems the strongest drive
Of every soul that is alive
And so I think that I will try
To give all love until I die

—A. Ibn Gabirol

The Master speaks : explanatory notes

1. *Nanak* : (1469-1539) : Guru Nanak, the founder of the Sikh religion.
2. *Kabir* : (1440-1518) : A well-known Indian saint who practised and preached Surat Shabd Yoga.
3. *Guru Gobind Singh* : (1660-1708) : The tenth and last Sikh Guru.
4. *Gurbani* : The sacred writings of the Sikh Masters.
5. *Bhai Gurdas* : A contemporary of Guru Ram Das and Guru Arjan the fourth and fifth Sikh Gurus. His *vars* (Ballad poems) are considered to be the key to Guru Granth Sahib.
6. *Guru Amar Das* : (1479-1574) : The third Sikh Guru.
7. *Guru Angad* : (1504-1552) : Guru Angad Dev, the second Sikh Guru. He was the founder of Gurmukhi script in which Gurbani is written.
8. *Mira Bai* : A great fifteenth century Indian poetess saint who is famous for her devotional songs.
9. *Guru Arjan* : (1563-1606) : Guru Arjan Dev, the fifth Sikh Guru who compiled the *Adi Granth.*
10. *Bhikha* : A sixteenth century Indian saint. His writings are included in the *Adi Granth*.
11. *Ravi Das* : An Indian mystic poet. His 41 hymns are included in the *Adi Granth*. He was a cobbler by profession and a disciple of Ramanand. He resembles in every respect St. Boehme, the cobbler mystic of the West.
12. *Dhanna Jat* : A fifteenth century north Indian saint. His four hymns are included in the *Adi Granth*.
13. *Sadhana* : A late thirteenth century saint. Earlier, a butcher, he used to sell meat by weighing with an idol.

The law of karma-IV

Kirpal Singh

IN the scriptural texts, we have an apt story of Raja Prikshat who had heard that whosoever heard the *Bhagwat* recited by a Pandit became *jivan mukta*— a man freed from all bondage. One day he called his court-priest and asked him to recite to him the elevating text of the *Bhagwat* so that he might escape from the bondage of mind and matter, and commanded that if his recitation did not prove the truth of the sacred teachings, the priest would be put to the gallows. He (priest) felt dismayed for he saw death staring him in the face, as be knew full well that he could not help the king in attaining salvation. When he reached his home, he was down-cast and extremely worried over his impending doom. On the eve of the day fixed for the recitation of the *Bhagwat* the priest was half-dead with fear. Fortunately for him he had a talented daughter. On her solicitations, he revealed to her the cause of his miserable plight. The daughter consoled him and assured him that she would save him from the gallows, if he permitted her to accompany him on the following day to the king's presence. The next day she went to the royal court along with her father. She enquired if the king wanted freedom from bondage of the world and the king replied in the affirmative. She told the king that she could help him in his much-cherished desire if he followed her advice and permitted her to do what she liked. She took the king and her father to the jungle with two stout ropes, and she tightly tied each one of them to a separate tree. She then asked the king to untie and free his priest. The king expressed his helplessness to do so as he was tied down himself. Thereupon the girl explained to him that one who was himself in the bondage of *maya* (illusion), could not take another out of the similar bondage. The recitation of the *Bhagwat* could certainly break the magic shell of delusion if it were done by a freed person who had for himself broken through the delusion, and as such the king should not expect salvation from his royal priest who was as much in fetters as the king himself. It is only *neh-karma,* or one not in the cobweb of karmas, who is competent to make others like himself and extricate them from the deadly karmic cycle.

This in a way also illustrates that a mere study of the scriptures does not help much in giving *moksha* or salvation, which is purely a practical theme and can be learned correctly and perfected by practice under the able guidance of an adept in the line. The *Murshid-i-Kamal* or the perfect Master has first of all to piece together the broken tablet of the mind torn by countless desires and aspirations, and make it into a perfect whole and then to burnish it clean through and through so as to make it capable of reflecting the light and glory of God which no amount of book-learning would do.

One cannot, of course, know and understand the true import of the scriptures unless the same are explained by some Master-soul who has himself experienced within the laboratory of his own mind what the scriptures say. Thus, he can, from personal experience of his own, teach and guide the disciple in the highly esoteric teachings contained in

terse epigrams which baffle the intellect, limited as it is in its scope and instruments of learning. This is why it is said : "God comes handy in the company of a *Sadh"* (a disciplined soul). One who is a freed soul can free another and none else can. In this context it is said.

> The study of the *Vedas,* the *Puranas* and Etymology leads to naught,
> Without the practice of the holy Word, one ever remains in utter darkness.

A practical man of realisation is at once all the scriptures combined besides something much more than the scriptures, which, at best, contain the theory in subtle language but are incapable of explaining the theory itself by word of mouth, and cannot vouchsafe an actual experience of the same as the Master does.

Every one these days tries to put the blame or fault for his ills on the 'times' and this complaint is the greatest complaint of all times. The present time as well as the time to come is no more ours than the time past. This world is a huge magnetic field and the more we strive to get out of it, the more are we caught and entangled in its meshes. Man dances in the net and thinks that nobody sees him. The wise feel the net but do not know where to sit easy. Thus, silently and ceaselessly revolves the huge fly-wheel of the karmic mill, the giant Wheel of Life slowly but unmistakably pounding to pieces all alike. This mill of Nature grinds all slowly but surely. Some feel and say "It appears that Nature made man and then broke the mould."

No one, however, tries to peer through the why and wherefore of things, happenings and events for we take everything complacently as it comes along the current of time. We do not try to delve deep into them in order to trace out the links of the chain leading up to what we see and experience. Everyone in his dealings with other forgets that he has to pay for everything in this world. Even Nature's gifts like space, light, air, etc. are not free to all alike to any appreciable extent. But each man thinks himself the sole custodian of the free gifts of God. He attempts to be as liberal as possible, comes across several ill-set diamonds (men) and is affected by the 'law of give and take'. It is after hard buffeting that we learn that scales make no distinction between gold and lead but are concerned with the dead-weight only. A person bound hand and foot in the endless chain of cause and effect, cannot free others. When every one in the world is fast asleep, who is there to waken and whom? It is only a freed man who can free others if he so chooses, for the sins of commission and omission are of the very essence of the law of Nature and sooner or later visit the doer in one form or another.

In caging birds and keeping pets collared, chained and imprisoned, one wrongly takes it for granted that these poor dumb creatures have no court of law where they can lodge their complaint. He thinks that he has a right to deal with them as he pleases. He neither dreads to kill nor pays any heed to the common truth : 'As you sow, so shall you reap.' Ignorance of the law is no excuse. Every wrong has to be avenged. He that slays, shall be slain. He who lives by the sword, perishes by the sword. One has to pay with 'an eye for an eye and a tooth for a tooth' which is as true today as it was in the time of Moses. One has to pay a very heavy toll for killing, blood-sucking and the like. Those who live and thrive on the blood of others cannot have a pure heart, much less access to the kingdom of heaven. 'Blessed are the pure in heart for they shall see God.'

Saints say that man occupies the

highest place in God's creation and is endowed with superb intellect and must not, therefore, pass his limited span of time blindfolded like other creatures. The golden opportunity thus provided of returning and reverting to God's embrace and to his original Home should not be lost. Such a sublime opportunity comes only after one has completely seen through the 'World Exhibition' and has successfully concluded his part in the grand drama of life. Man is usually lost in the attractions here below. In doing so, he loses the solitary chance given to him under the overbearing influence of karmic reaction, after myriads of incarnations, for his abiding region of the pure spirit. He is given one body after another in an endless series. He begins to feel, the weight of all kinds of laws—social, physical, natural—which like heavy blocks bar his way at every step. He has no alternative left but to wait for his next turn as man, and who knows when it may come ?

Saints give a very simple definition of sin as 'forgetting one's origin' (or Godhead). Every thought, word or deed that keeps a man away from God is a veritable sin, and on the other hand whatever brings man nearer to Him, is pious and holy. A Persian Divine while self-commenting on the nature of the world said, "World comes into play only when one forgets the Lord. By constant remembrance of God, one while living in the world among friends and relations is yet not of the world."

Most of the sins, whether coarse or fine, are purely the invention of man under the sway of the mind. Finer ones are regarded as 'pardonable weaknesses' by saints who are the living and moving images of God's law of love and mercy on this earth. So long as a person acts as a self-willed creature, he subjects himself to all the laws and their rigours. But when he surrenders his self-will to that of a Godman, he comes under the sway of God's mercy and love.

Karmas are the most contagious form of invisible diseases to which a man is ever exposed. They are even more galloping, wasting and destructive than the deadliest and most poisonous germs transmitted into the innermost cells of the human system and worm their way most surreptitiously into the blood-system. In society, karmas take a firm hold first in the shape of a change in view and thought of the so-called moulders of public opinion. Then they affect the disposition and temper, and afterwards take deep roots in the shape of habits which become 'second nature' in man. The ancients and the elders were, therefore, always on the alert to advise us to refrain from bad company. 'A good company breeds goodness, while the bad one breeds ill.' A man is certainly known by the company he keeps.

To crown all such difficulties, one has to share unwittingly the karmic reactions, even in his own family where he is born and brought up. Thus virtues and vices play an integral role in the formation of culture. In this way, we daily and hourly contract karmas from our surroundings. The only way to escape the karmic influence is to stick to the path of God through godly saints who being embedded in the Most High, are far above the reach of karmas and are in fact *neh-karma* and *Jivan-mukta.* It is said that in the kingdom of a real *Darvesh* (Godman), one has not to render account of one's karmas. A person takes a turn for the better when he takes to the company of a *Sadhu.* However, man is naturally prone to accept evil easily rather than the illimitable goodness of saints. The company of saint has marvellous effect in removing all traces of evil. The atmospheric range of a Master-saint is a vast immensity which

man can hardly imagine. The saints come not for the good of human beings only but for the benefit of all active and inactive creation in the world at all levels, visible and invisible as well. The poor creature called man has no true friend. Even the mind with the three *gunas* (qualities of *Satva* or purity, *Rajas* or activity, and *Tamas* or inertia) ever working as man's accomplice, looks on him just as a cat casts a restless glance over a rat. Those who follow the dictates of the mind are invariably caught in its wiles, and are subjected to untold misery and harrowing terrors. 'Mind', however, fears those to whom God is kind through His medium, the *Satguru* (Godman). Mind dares not intrude on the privileges and rights accorded to His Own loved ones and rather helps them as an obedient assistant does under orders from his superior. Like fire, it is a good servant but a bad master.

This is why Guru Nanak emphatically declared :

"O Nanak ! snap asunder all thy ephemeral ties of the world and go in search of the True Ones.

While all shall forsake thee in thy life-time, the True One shall accompany thee even up to the Beyond."

Again,—

"Be sure, O soul, that a Godman shall stand by thee before the judgment seat of God."

Baba Farid, Muslim Divine, said in almost the same strain :

"O Farid ! he in search of a freed-Man for such a One would free thee (from the bondage of the world)."

In *Gurbani,* we have :

"The wandering wits come to a halt in the company of a *Sadh,*

The stilled mind alone reflects the Light of the Lord."

Every man is tied physically and mentally in the invisible bonds of karmas. So long as one is under the sway of mind and matter, and has not sought the protection of a saint, he is governed by all the laws of the various planes and is meted out justice pure and simple, untempered with mercy. He is liable to punishment for all his sins—unheeded, unnamed and subtle. A friend, in a court of law, may be able to curtail the long and tortuous legal process, but before the judgment seat of the Most High, a Master-saint alone is the true friend at the time of trial. In the *Jap Ji,* Guru Nanak declares,—

"The saint is acceptable at His Court, and is the chief elect therein ;

The Saint adorns the threshold of God and is honoured even by Kings."

"Satguru has given me the gift of insight and I see all doubts dispelled,

The angel of death can do unto me no more wrong when the very account of my deeds has been blotted out."

The path of the saints leads in quite another direction. There is no court of trial for the initiated ones. The saint is present everywhere and his sway extends to realms undreamed of. He never leaves nor forsakes his disciples till the end of the World. His solemn assurance is :

Everyman, I will go with thee, and be thy guide in thy most need to go by thy side.

—Everyman

Like a kindly and gracious father, he himself may administer a remonstrance to the erring child but would never send him to the police for correction.

No one is in more bondage than the one who wrongly thinks himself to be free. The trap of the high-born spirit is ambition. Those who are well-to-do, in the worldly sense of the word, appear to us in comfort. They may have sown some good seeds in the past and are apparently reaping a rich harvest in the present ; or they may now be acting upon the policy of 'snatch, grab and hoard' and are thus building for themselves a hornet's nest for the future. All such people in affluence, unfortunately, forget that they in either case are wearing the 'unseen fetters of gold,' and are unknowingly heading for trouble.

The common saying goes : 'The walls and mansions of the mighty are built with the sweat and tears of the poor'. Unless one has sown good in the past, he cannot reap a rich harvest in the living present. He may also be carrying imperceptibly the burden of some guilt right under his sleeves. If he does not sow good seeds now, how can he expect to enjoy seemingly good fruits in the future and for how long ?

Moreover, good deeds by themselves cannot absolve a person from the reaction of bad deeds, just as dirty water cannot and does not wash clean. With all our righteousness we are but filthy rags, says a Christian saint. None is clean, no, not one. Man is always subject to the law of give and take or compensation and retribution. Following the path of good work is decidedly something desirable and better than the path of evil deeds, but it is not all. A high ethical living may secure a paradise for a person for a lengthy sojourn, where he may comfortably enjoy heavenly bliss; but he is still interned therein in the astral or causal body and he has not freed himself from the cycle of births and deaths. So long as one feels that he is the doer, he cannot escape from the wheel of births and has to bear the fruit of seeds. It is the contact with the holy Ghost, sacred *Naam* or Word that alone helps a person in his upward ascent to higher spiritual regions, far removed from the shadows of repeated births and deaths that ceaselessly move up and down in endless gyres with no way of escape therefrom.

Hell and Heaven are the regions where the disincarnate spirits have to remain for a relatively long period according to their actions on earth, bad or good, as the case may be. The stay here, however long, is not everlasting and it does not take them out of the inexorable cycle of births and deaths. Paradise (Heaven or Eden) is the El Dorado of certain faiths. It is also termed salvation by many. But the fact of the matter is that after enjoying the paradisiacal bounties for as long as is determined by good deeds, one is given a human body once again for it alone provides an opportunity to gain merit leading ultimately to liberation. Even the ministering angels of God aspire to human birth when they feel that they have done their job. Thus, in following the almost universally acknowledged, widely believed and generally accepted path of good deeds, one ultimately finds himself, once more, caught in the web of insatiable desires and ambitions and with this glittering and ever-elusive firefly in front of him, he still remains an unwitting captive in the iron grip of karmas. To achieve his objective he performs *Tapas* (various kinds of ascetic austerities) which may bring him better lives. Even when he attains the sovereignty of a kingdom, his mind runs riot, he gives himself free reins and commits mighty deeds of valour and prowess, most of which are evil enough to earn him hell. Again after taking a bitter lesson from the hell-fires in which he is plunged, he tries to seek solace in *Tapas.*

Thus he is ever caught and moves entangled in the vicious circle of temptations and lures from hell to contrition and from contrition to sovereignty and from sovereignty to hell again one after the other—in an endless cyclic order up and down the Wheel of Life. Thus, everyone for himself makes his own heaven and hell and remains through his own volitional deeds entangled in the gossamer web of life prepared by him.

These regions of hell and paradise do not come in the way of one who follows the path of the Saints, the middle course, right between the two eye-brows, for he bypasses the path of a karma Yogi. Even if a soul under the protection of a Master-saint may, for a while, go astray, it is sure to be rescued. Though Saints are living models of humility and do not speak of the great authority that is theirs' yet at times they do indirectly refer to the saving power of the Saints gone before them. The scriptures reveal that Sant Satguru Nanak rescued one of his disciples who somehow wandered astray hellward. The holy one had to visit hell for a lost sheep, and dip his thumb in the molten fires of hell, thereby cooling down the entire hellfurnace, giving relief not only to one but to many sinner souls howling piteously in great distress. Similar instances occurred in the time of Raja Janak and others as well. Once Hazur, my Master, too, had to pull out one of his disciples who was straying downwards. How then can there be redemption from hell for the common man?

Those who are devoted to the practice of the holy Word, all their labours end.

Their faces, O Nanak ! shine with glory and many souls are saved along with them.

Another region, named *Eraf* (or purgatory) by the Muslim saints, exists and has both joys and terrors in varying degrees. Experiences of various kinds of fears and agonies of hell have been described by various Masters of different grades. This subject is not an imaginary mapped-out scheme but a serious one for reflection. Whether one believes it or not, the disciple of a Saint is not concerned with any of them. And so long as one is true to his Master-saint (*Sant Satguru*), no power on earth can injure a single hair of his head.

(Extract from "The Wheel of Life.")
Concluded

O Lord ! have mercy on me,
Thou knower of all hearts, I have no virtue in me.
I cannot get rid of my evil, not even momentarily,
I have on my head a heavy load of cunning and deceit.
Entangled amongst wife, son and riches, I have lost my very self,
O, come to the rescue of 'Sur,' as his barque is about to sink.

—Surdas

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q. *How can we be truthful in thought ?*

A. Truthfulness in thought means sincerity of purpose in various spheres of non-violence, chastity, truth, humility, etc. Untruthful thoughts would naturally mean the entertaining of opposite ideas which usually haunt the human mind through sense perception. Human eye is usually inclined to look at other's beauty and wealth with an unchaste attitude, and this should be considered as blemish and shunned.

Q. *Can we be ever sure of God-realisation intellectually ?*

A. No. God-realisation is not a subject of intellect. It is a question of actual experience, beyond the pale of knowledge. All our talk of God is but inferential and at the most a matter of feelings and emotions all of which are subject to error. But seeing the inscape (with the inner eye opened) is believing, and admits of no uncertainty and scepticism.

Q. *Does mind retain impressions of past karma ?*

A. Yes, mind is nothing but a storehouse of *karmic* impressions coming down from the beginning of time in an endless series of incarnations. The body cannot but perform *karmas,* and *karmas* fashion the body and all that is of body and bodily relations. The entire world is a play of *karmic* impressions stored in the mind by the people of the world. This is why the world is termed as *mano mai srishti* or creation of the mind.

Q. *Is mind conscious ?*

A. No, the mind by itself, is not conscious. It is the consciousness of the soul that the mind reflects.

Q. *What are the teachings of the Masters regarding hell and purgatory ?*

A. The Masters do not contradict the scriptures which describe these places meant for the reformation of human souls in accordance with the Law of *Karma.*

Q. *What is the difference between individuality and personality and which one is involved in our karma ?*

A. There is no difference between individuality and personality so far *karma* is involved. The divine pen writes in accordance with our *karma* and does not make any difference for one or the other.

From the editor's desk

WE often hear of salvage operations, but perhaps have never had an opportunity to undertake them ourselves.

Salvage is an act of saving—saving a person or a thing from utter destruction or loss. It is an art that requires patience, skill and intrepidity in its execution. Those alone are fitted for this work who are endowed with pathos or feelings, with hearts bubbling over with affection and love. On the contrary, persons who lack these intrinsic qualities are either hard-hearted or self-centred and too indifferent to regard the distress of others as their own.

As human affairs are varied, so are varied the salvage operations. The vagaries of nature and of man are often responsible for large-scale destructions. Earth-quakes and famines, sea-storms and floods, volcanic eruptions and avalanches are all due to vis major. But wars, civil commotions, arson and bloodshed are things for which human mad-caps are responsible. Whatever the cause, it is for the salvagers to minimise the horrors that result therefrom.

Again, the salvagers have varied kinds of operations. They may be diving under the deep seas, salvaging treasure-troves or precious cargoes from sunken ships; digging deep in snows on mountain tops to salvage memorable records of mountain climbers and explorers; or extricating the wounded and the dying from under the debris of earth-quakes.

At times, they have to plunge into sky-high flames to save exquisite works of art and historical documents. Similarly, the archeologists are ever busy in salvaging relics from the ruined past from sites of ancient civilisation so as to build up historical records and supply the missing links in the chain of events.

The work of destruction and re-building is going on side by side due to the innate nature of man. While wanton waste is brought about on one hand; on the other, there is an attempt to remedy the loss and to rescue whatever is possible.

As in individuals, so in nations, this process goes on endlessly. At the bottom of this lies the Truth of truths—the Fatherhood of God and the Brotherhood of Man. If this Truth were once realised, there would come on earth the kingdom of the Most High above. But this world is too much with us late and soon and we are ever engaged in getting and spending. What after all would profit a man if he were to gain the riches of the whole world but to lose his own soul? How grand would human life be and what crowning proof would it bear if one could salvage one's own living soul buried under the debris of the mind and matter, lying heap upon heap from age to age. The world and the worldly possessions are now over-shadowing the Self to the utmost. But every cloud, however thick and threatening, has a silver lining and if one could apprehend the lost strands of life providing the silver lining, one can yet be saved and saved truly from the murky darkness enveloping the Sun of the Spirit or Soul behind it. This, in fact, is the Salvage of all salvages.

The sages and seers come down to help us in salvaging our souls. The God-power working in theocentric saints can certainly help us to save our soul and to regain the Kingdom of God now a lost province to us. Hence the need for a perfect Master of the age.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

November :

1 Be wisely worldly, be not worldly wise.
2 Have mercy upon us miserable sinners.
3 And the Word was made flesh, and dwelt amongst us.
4 Fear God and keep his commandments : for this is the whole duty of man.
5 One gives nothing freely as advice.
6 Close is He than breathing, and nearer than hands and feet.
7 So little done, so much to do.
8 As food is necessary for the body, prayer is necessary for the soul.
9 Let thy speech be short, comprehending much in few words.
10 Ye cannot serve God and mammon.
11 Awake, arise, or be for ever fall'n.
12 Nature has so made us that we do not see our backs ; it is reserved for others to see them. Hence it is wise to profit by what they see.
13 Cheer up, the worst is yet to come.
14 Let the seeker realise that God is all in all.
15 God's name is the breaker of pride.
16 There is no greater grief than to recall a time of happiness when in misery.
17 He profits more who serves best.
18 Wonders are many, and none is more wonderful than man.
19 Arise, shine, for thy light is come.
20 Out of the depths have I cried unto Thee, O Lord.
21 To err is human, to forgive divine.
22 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
23 All sins are committed in secrecy. The moment we realise that God witnesses even our thoughts we shall be free.
24 Nothing can harm a good man, either in life or after death.
25 Be not wise in your own conceits.
26 Teach me to live, that I may dread the grave as little as my bed.
27 To understand all is to forgive all.
28 Unto the pure all things are pure.
29 Read, mark and inwardly digest.
30 Father, forgive them : for they know not what they do.

Regd. No: D—152 November, 1968

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Sat sandesh

the
message of the Masters

December 1968

Beware of false prophets

Judge not that ye be not judged.

For with what judgment ye judge, ye shall be judged ;
and with what measure ye mete,
it shall be measured to you again.

And why beholdest thou the mote that is in thy
brother's eye, but considerest not the beam
that is in thin own eye ?

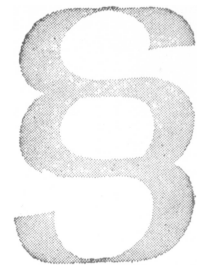
Beware of false prophets, which come to you
in sheep's clothing, but inwardly
they are raving wolves.

Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven;
but he that doeth the will of my Father
which is in heaven.

Therefore whosoever heareth these sayings of mine,
and doeth them, I will liken him unto a wise man,
which built his house upon a rock.

—St. Matthew (7:1,2,3,15,21,24)

Sat sandesh



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Master's Christmas message

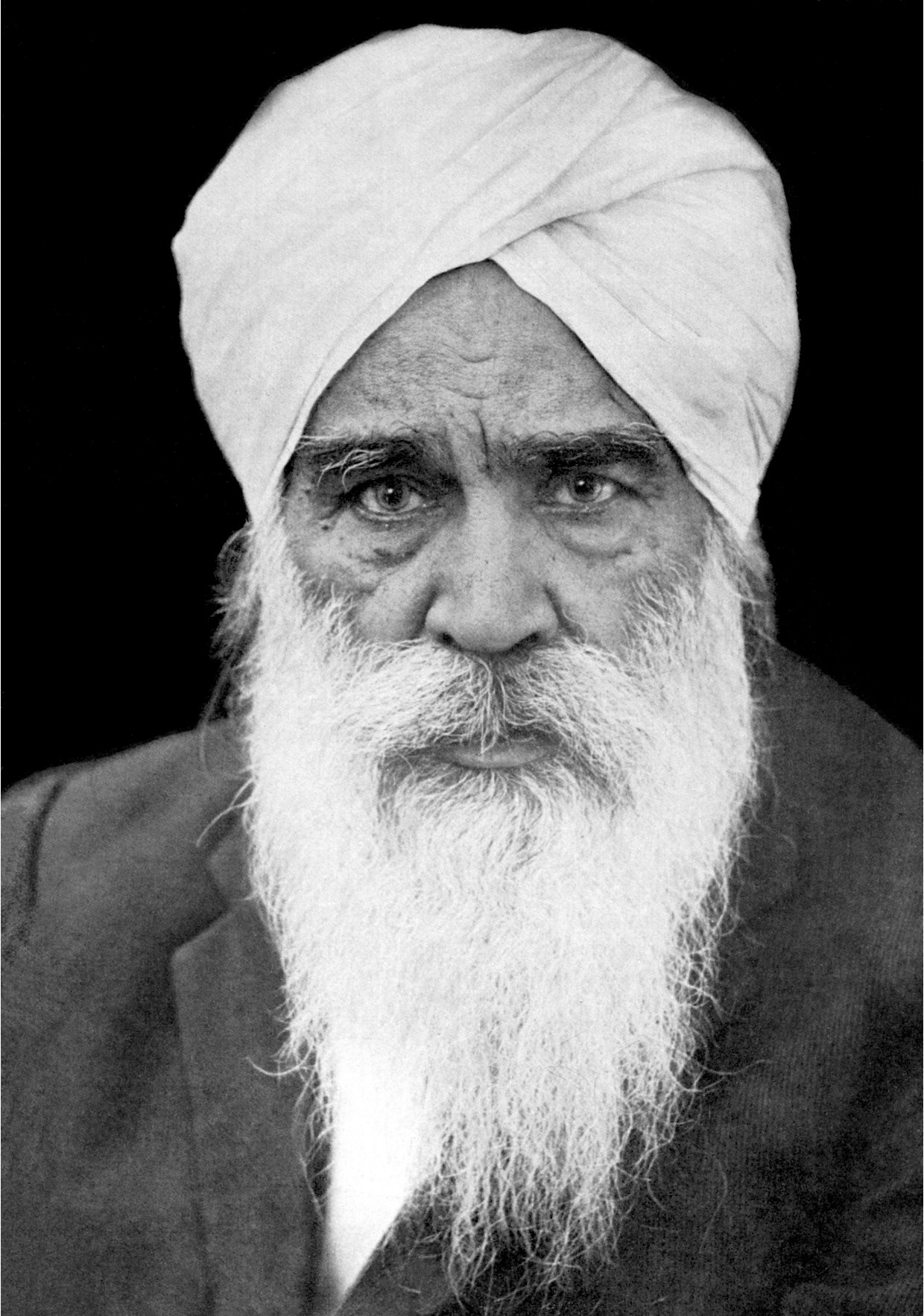
Dear Ones,

I send you all my love and best wishes for your spiritual progress on this auspicious occasion of Christmas and New Year Day.

Christmas is a festival of joy and jubilation celebrated all the world over to commemorate the birth of Jesus Christ —the Prince of Peace. The fact that the Word (manifested at the human-pole of Jesus) was made flesh and dwelt amongst us for the guidance of the bewildered humanity. He said: "I am the Way, the Truth and the Life." "No man commeth to the Father, but by me" is the truth that applies to the followers of all true Masters who visited the earth from time to time. They do not only point the Way to Life Everlasting, but enable those who come to them to start living that life full of supreme bliss here and now. 'We were in the lap of God, before we came to the world', They come to bring us back to Him Who is Life (vibration), Light and Love and can be seen with the Single Eye and can be audible.

There is always in the world a Master—'As he spake by the mouth of his holy prophets, which have been since the world began' (Luke 1-70). The scriptures are the fine records of the experience of the past Masters with self and God and to have the right interpretation thereof we need someone who has had the same experience as also can give the demonstration thereof. So long as their experiences do not become our own experiences, we cannot be convinced. There is food for the hungry and water for the thirsty. They are the Light of the World as long as they are in the world. And it is they who select the disciples and put them on the Way under the Will of the Father. Those who come in their contact never walk in darkness.

When they leave the world the Christ Power, God Power or Guru Power working at these human-poles never leaves those who come in contact with them in their life-time till the end of the world.



They advise to be still, physically and mentally, in meditation and in that stillness one becomes aware of self by rising above body-consciousness which preceds God-knowledge. When a Master, Word-made-flesh, is found, you come nearer the Word—God-into-expression Power, Who is manifested in him.

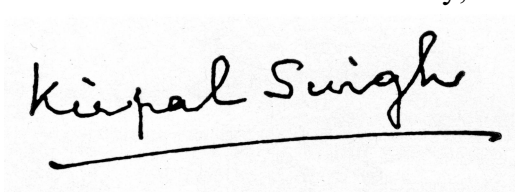
To celebrate the birthday, people at large make extra efforts to cleanse their homes of all filth, white-wash and paint them and lights are lit. Lighting of houses is a common feature both in the East and the West. In this, the Masters have a message for the spiritual benefit of humanity.

You are the living temples of God in which the Light of God is effulgent to enable you to contact Him. This Light and Sound principle is reverberating in the temple of your body. You are to cleanse the body by keeping strict vegetarian diet, avoiding all intoxicants and by right conduct of good living. The various human elements which distract the spirit from Godway are : lust, anger, greed, attachment and ego which are washed away by coming in contact with the Light and Sound principle by the grace of the Master. I would reiterate the wise counsel of Jesus Christ : 'Take heed therefore, that the light which is in thee be not darkness'.

I wish you all to live such a disciplined and regulated life which may prove as a beacon light for others. It will not only accelerate your spiritual progress but will earn rich dividends for you by guiding the footsteps of other sincere seekers struggling for spiritual progress. You are the chosen few who have been spotted, singled out and accepted for initiation into the Mysteries of the Beyond. You have to review your out-going year and start anew with renewed zeal and enthusiasm to march ahead on the holy Path in the ensuing year. Let your light so shine that men may see your good works and glorify your Father which is in heaven.

With all love and best wishes,

Yours affectionately,



The temptation

"And the serpent said unto the woman : Ye shall not certainly die : for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

—Genesis, 3 : 4-5

Brother, our Life is not just an amusing game that
starts at the moment of our birth,
lasts until the sudden stroke of death
cuts off its strength and goes the way it came !

An Oracle, a riddle is our short life ;
id est to know what the serpent said to Eve :
"God can be known by knowing ourself! ...So strive to taste this knowledge, awake and live !"

You nod and you pretend to know that simple saying ;
but there's the root of our misfortune; there's the rub:
that double ignorance, inertness, life enshrining in
a Sun : the Son of God ! ... Yet take a spud,
to prune the bushy tree of atheism, of self-conceit in you.
Apollo by his arrows will thus the beast subdue !
Transform thyself!
The locust-tree is Circe's purslane-herb,
that keeps you inert or paralysed among the swine-herd !

By tilling Hell — O Dimitra ! — Olympus soon appears ;
the gloomy dark with its hellish monsters disappears,
Our sight and hearing regain their pristine power
and thus to quit this earth the welcome strikes hour.
Our body, like a flower-pot, contains a deathless seed.
Are you the gardener ? Sweat and work and thus you
will succeed !

Athens.

—Harry Balogou

Right understanding

India is preparing to celebrate Mahatma Gandhi's birth centenary on October 2, 1969. Eminent Gandhians, intellectuals and spiritual leaders assembled early in October this year at Acharya Vinoba Bhave's Ashram at Bodh Gaya —a place where Buddha attained enlightenment more than 2,500 years ago—to discuss and find ways of creating a climate of peace and understanding in the world.

The Master, Sant Kirpal Singh Ji Maharaj, and a few other spiritual leaders like Swami Sardanand and Shri Ravi Shankar Maharaj were among those invited to attend the deliberations. Besides Acharya Vinoba Bhave, the distinguished Gandhians included Kaka Kalelkar, Mr. Jayaprakash Narayan, Mr. R. R. Diwaker, Chairman, Gandhi Smarak Nidhi (Gandhi Memorial Foundation), and some of Gandhiji's close associates like Dr. Sushila Nayar and Mr. Shriman Narain, Governor of Gujarat.

We publish below a summary of the Master's lucid and enlightening talk delivered at the conference.

KAKA Kalelkar has spoken beautifully on four points—spirituality, science, technology and orthodoxy. What is spirituality ? It is no spiritism, no spiritualism, no hypnotism and no mesmerism. It is a subject of self-analysis—to know one's Self and Overself. All the world's scriptures enjoin to know Self. These scriptures are fine records of the valuable experiences the sages and seers had with themselves and with the Truth (God). Past Masters speak through these holy books, the right interpretation of which can be given only by those who have had the same experience. Generally, people draw inferences and give out what they feel. So when we will know our Self, we realise that we are all of the same essence as that of God. Those who had met the past Masters in their lives were able to have some experience, but when they left us, various schools of thought called social religions were established to keep their teachings alive. We are human-beings first and bear labels to show as to which particular school we belong to in order to know Self and God.

Spirituality is different from the outward religious observances. So long as the practical Masters were present, everything went on all right. Later, for want of Masters with practical experience, the same good old custom corrupted itself. Formations resulted in stagnation and stagnation in deterioration. Again when Masters came on the scene, they gave us the right import.

Scientists are doing research in all spheres of life and they have found out some gleanings of the Truth. Some scientists met me in the U.S.A. I told them that they had made wonderful research in the realm of energy and asked them whether they were able to create an ounce of consciousness. They replied in the negative. They said that analysing

the atom, they had found that there was a rhythmic and controlled movement in them. What is that power which keeps the minutest atoms under control? Now science has discovered a sound principle and flickering of light in the atoms. We respect science. It is finding out something in the laws of nature. We should develop physically, intellectually as well as spiritually.

There are two aspects of religion. One is called *Apravidya* and the other *Paravidya. Apravidya* consists of forms, rituals and other performances related to mind and outgoing faculties, which are meant for the preparation of the ground. These are good actions and will result in good reactions, but we cannot escape the cycle of births and deaths. Unless one becomes the conscious co-worker of the Divine Plan by rising above body-consciousness, one cannot shed one's ego. While worshipping we generally light a candle and ring a bell which is a symbol of Light of God effulgent in the body. Hindu temples are mostly dome-shaped. Christian churches are nose-shaped which are made after the model of a human body. We attach too much importance to our bodies and stick to the outer symbols, forgetting the true Light of God and Music of the Spheres reverberating in us and in all the creation. Outer forms and rituals have taken the place of the gleanings of Truth within.

Man has three aspects. Besides having body and mind, he is a conscious entity. He has made wonderful progress in the medical sciences for maintenance of the body. Our intellect has invented radio and television. We can see and hear people from hundreds of miles. Efforts are now being made to reach the moon. But with all these scientific advancements we are not happy. The reason is that we know little or practically nothing about our own soul. We seem to know only what we have read in the scriptures. Have we ever studied ourselves ? God made man and gave all men equal privileges. Born the same way, all normal humanbeings have two eyes, two hands, two ears and other outgoing faculties. The inner composition of man is also the same. It has heart, lungs and brain etc. Man's body is a true temple in which we as well as our Controlling Power reside. *The Upanishads* say : 'Who is that maker who made this wonderful house of the body in which we live.' It has nine apertures—two eyes, two ears, two nostrils, mouth and two under neath. The one living in the body cannot run away from it. Breathing goes out, it cannot remain outside. Some Power is pushing it back into the body. We have to know that Power which is controlling us in the body and that is called God or Truth. There is no high or low, God has made every one equal. It is we who have made high or low. If we have right understanding that God made man with equal privileges and soul residing therein is of the same essence as of God, it will result in right thoughts, right speech and right actions. We will have respect for all mankind. We are all one as man and as soul. We are conscious entitles of the same essence of God.

All the differences can be solved with right understanding. Darkness cannot be removed by fighting but by just having a ray of light of right understanding. We should sit together in the company of the spiritual people, those who have experience with their Self and the Overself, and have heart to heart talk with them. We then will come nearer Truth. This we can do only on the level of man or on the level of soul. If we will have experience of Truth, we will understand that we are all children of the same Light. We are brothers and sisters in God and children of the same Father.

Evolution and liberation

Dr. George Arnsby Jones

ASPIRANTS to the spiritual path ask: "Why am I doing this ? I am not unhappy with my present situation on earth, why then should I be so concerned with spiritual liberation ?" Such questions beg the most important question of the necessity (or otherwise) for the humanbeing to strive for *jivan mukti,* or freedom from the Wheel of Birth and Death. It is certainly true that some spiritual aspirants appear to have more favourable worldly circumstances than others ; but individual good or bad conditions in the present life-span are not in themselves reasons for spiritual aspiration. It is a fact that the ultimate objective of man's evolution is to return to the True Abode of Grace as a self-conscious and God-conscious entity. The "prodigal son" must return Home after his aeons of human and subhuman experience. We humanbeings have passed through countless aeons of evolution ; is it not time that we endeavoured to complete the long cycle that was ordained by the Supreme Lord ?

The great Masters speak of the totality of physical life as the "Wheel of the Eighty-four" as a reference to the fact that the evolving consciousness must pass through eighty-four hundered thousand types of incarnated beings. This is a close approximation of the exact number of living species, which are as follows :

Three million species of plant life.
Two million seven hundred thousand species of insects.
One million four hundred thousand species of birds.
Nine hundred thousand species of water animals.
Four hundred thousand species of land animals, including men and other beings related to men.

Thus it takes eight million four hundred thousand types of embodied life to lead to the human peak of physical creation. The individual entity, depending on his own spiritual endeavours, may only have to pass through part of this great evolution. But, in any case, the task of this painful planetary evolution could be completed at the present time by the truly aware humanbeing with the help of a living Master. If the individual still asks "why", then, let him visualise the billions of years that *Kal* has been allowed to evolve humanity to its present status. Think of the fire-mist of the infant earth, moving towards the sun and then eventually cooling, so that the atmospheric steam could eventually become the water of the oceans. Think of the early protoplasm, which responded to the rays of sunlight piercing the depths of the ocean, and evolved into amoebae and algae and cellular life in the seas of this planet. Even the primordial cell responded to the sunlight and drew itself upwards and out of the sea ; should not man raise himself from out of the "Sea of Matter"? The plant kingdom of this planet evolved, and the great oceanic monsters arrived, evolving in their turn into the amphibians which went ashore ; through the mighty reptiles, the saurians, and the dinosaurs, the creative force aspired towards better and higher forms of life. Then, when the minor planetary cycle was completed, the

great cataclysms and land-slides began ; the continents were created, and the mountains and the plains were etched out.

Then, after the completion of the old planetary cycle, a new cycle commenced. In this chapter of material life the appearance of mammals took place, and also the beginning of the Tertiary period with the development of more animals and plants. The giant animals gradually became extinct, the mammoths died out, and left a few surviving better-moulded strains like elephants and rhinoceri. The forest apes and aurochs appeared, and then emerged the crown of planetary creation: man. From his so-called Stone Age origins man has built and destroyed great civilizations. In his endeavour to see higher levels of knowledge, he created mythologies and the social religions and the many philosophies of life. His conquest of his physical environment proceeded apace, and in the last century he has witnessed the creation of flying machines, the splitting of the atom, the development of the atomic bomb and nuclear power, and he is now making tremendous endeavours to overcome the frontiers of physical outer-space. And with his passion for the creation of space-ships and orbital satellites, man (and Western man particularly) has veered away from the needful exploration of "inner space."

Thus it can be seen that the motivating life-stream, originating from that highest source which is God, informs the entire scheme of planetary evolution, just as it informs the entire cosmos of spirit, mind and matter. Life is multidimensional, for that which appears to have no relationship upon one dimension of consciousness will be seen to possess a definite relationship upon another dimension. Man's own soul stems from the Supreme Being, but he is also related to many orders of being on the "Wheel of the Eightyfour" and in order to reach human maturity he finds it necessary to understand his relationship to other orders of being. Conscious knowledge of higher levels of life brings in its train spiritual riches and inner vision. These things must be consciously apprehended for without such spiritual apprehension of his true heritage a man is like the pauper who lived all his life in a hovel without knowing that a vast treasure was hidden under the floorboards. This inner wisdom (which could be termed "faith-through-knowledge") can usher in the spiritual adulthood of man, and through such conscious faith he can be reborn into higher levels of being. He will reach the understanding that the life-force is differentiated through man forms, but that life itself can never be divided once it has attained the unified consciousness of spiritual reality. All things are related to each other through the kinship of primal, homogeneous being ; and all things ultimately relate back to the Supreme Lord. Even *Kal,* the wielder of the negative, downward-flowing current of creation, is himself truly a servant of the Supreme Lord, for there is really no negation in cosmic creation, only the apparent negations created by the disoriented consciousness of man and his conflicting terminologies.

If man insists on remaining bound in the thraldom of mind and matter, then he defeats the entire process of evolution that preceded him. Even the protoplasm at the bottom of the ocean bed aspired to the sunlight. The primordial cell developed a mobility which was achieved by its own aspiration ; it stretched itself to a thin, hair-like structure, and at the extreme point of its elongated extensity it fastened itself by suction to whatever object was available—mineral or vegetable—

(*Continued on page 31*)

Message of the Gospels

Bhadra Sena

' I counsel thee to buy of me gold tried in the fire ..'

—(Rev. 3:18)

THE Holy Bible occupies a unique place among the scriptures of the world. It contains gems of spiritual truths veiled and encrusted though they might have become by lapse of time and linguistic changes. One has, therefore, to decipher the correct import of what Christ meant when he gave his message about a couple of thousand years ago.

Great religious teachers come with a direct commission from above and speak like 'one having authority'. Their purpose is to raise humanity in the scales of higher values in life. Their appeal is not sectarian but universal to all mankind. They address the multitudes and the masses as they come in their way. They take man as man apart from all kinds of distinctive labels—formal and traditional, territorial and sectional, tribal and racial, national and international. They try to draw man out of the level of the senses—senses roaming into the fields of sense-enjoyments in the world without and in all that is worldly.

Christ began his teachings among the galileans, most of whom were money-changers, tax-gatherers, pharisees and scribes, who worshipped diverse gods of unknown origin coming down to them from their forefathers. They were hard of heart and given over to all sorts of weaknesses to which an average man gets addicted.

Christ came down to carry out his commission and he declared : 'I do nothing of myself; but as my Father has taught me, I speak these things' (John 8:28). His philosophy may be summed up in three simple words—Love, Light and Life—which significantly signify three aspects of Godhood. God is loving and living Light running through eternity from the beginning of time. He is enlivening his creation with His Love and Light. There is no wonder then that Jesus, permeated as he was with the ever-existing Christ-power, declared that he was the 'Light of the world' (John 8:12), and as he saw the self-same light in others as in himself, addressed them in much the same strain—'ye are the light of the world" (Matt. 5:14). He promised everyone the 'Light of Life' in the bewildering darkness prevailing on the sensual plane, and assured : 'He that followeth me shall not walk in darkness but shall have the Light of Life.'

Christ never intended to found any new religion nor he ever professed to do so nor at any stage he claimed prophethood for himself. 'Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil' (Matt. 5:17). Such were the sweet, simple and unsophisticated words in which he expressed his mission.

What was the law to fulfil which he had come ? It was no other than that of his Father's—the Law of God, already existing from time immemorial. It is wrought in the very pattern of all that exists and in which we live, move and

have our very being though, conditioned as we are, we may not be conscious of the same. He came to wake up mankind to the reality of God's Law which, in the vortex of the world, often gets lost, time and again. As we get more and more existentialists, we grow more and more insensitive, nay impervious, to the healthier and holier influences of the God-power in us. The more we drift away from the centre of our being towards the circumference of our existence, the more we get far removed from the 'Self' in us and from the Law of God. The result, more often than not, is that like sea-weeds we begin to float on the surface of the sea with no roots stretching inwards. This being the case, we are unwittingly carried away by the tides of time for lack of moorings to steady our frail barque in tumult of life. Yet in this hopeless and helpless state, the merciful and loving Father though 'long suffering to usward' cannot for long remain a silent spectator. His inherent compassion moves him to the prime need of the hour to save His floundering children. As man is to be the teacher of man, He puts on the vile attire of flesh so as to be like us and comes as His own Messiah with His message of hope, redemption and restitution of such as are prepared to listen to and act up to his advice.

When the Lord came in the likeness of Master Jesus, he held out hope to everybody, even to the most reprobate and the worst of sinners—hope for the Kingdom of God. It was the common heritage of all and not a preserved sanctuary for people professing faith in one or the other religious creeds or social orders. He prepared the people for this glorious state of the mind—'the mind transformed by renewing'—and invited them to take a befitting and honourable place in one of the 'many mansions in the house of His Father' (John 14:2).

The redemption of mankind, Jesus declared, was the purpose and plan of God. What in man had to be redeemed ? The human spirit or soul. And from whom? The mind—'the carnal mind' born of the 'corruptible seed'. And why ? 'For to be carnally minded was death, but to be spiritually minded was life and peace' (Ro. 8:6). Jesus could not bear the sight of the creation groaning and travailing in pain and writhing in agony for adoption. So as a good shepherd, Jesus moved from place to place to seek and find the 'lost sheep', wherever they could be found. 'The prodigal children' of God had to be gently persuaded and won over and brought back to the Home of the Father with joyous greetings (Luke 15:11-32).

The next step after redemption was restitution or restoration—restoring the spirit to her lawful place in the Kingdom of God. The spirit is spoken of as a high born lady—born of the royal blood. "God is Spirit' and so is the soul. 'They that worship Him, must worship Him in spirit and in truth' (John 4:24). One has, therefore, to be transformed into spirit to taste of the Spirit and Power of God and to dwell in 'His holy hill'—the 'land of uprightness'.

All these things meant to Jesus the fulfilling of the Law—the Law of God to save His children wandering like babes in the wilderness of the world. And for all this, he had to wearily trudge the hard and tortuous path of self-abnegation and suffered untold humiliations and inhuman indignities just for the sake of suffering humanity.

The advent of Jesus into the world was heralded with the angelic song—'Glory to God in the highest,/And on earth peace and goodwill towards men' (Luke 2:14). And when he came to earth in human flesh, he declared : 'I

delight to do Thy Will. Thy Law is within my heart.' Thus we see that the Son of man came 'not to destroy men's lives, but to save them' (Luke 9:56). Herein we see the plan and purpose of the Godman in fulfilling God's Law—'to seek and to save that which was lost' (Luke 19:10).

Now as to the means employed by Jesus for working out the Will of God. Love is the key-note in the teachings of Jesus. In unmistakable words, he proclaims the essence of God's nature as love, and obedience to God and His Law as love-in-action. He emphasises :

'Thou shalt love the Lord thy God with all thy heart and with all thy mind; with all thy strength and with all thy soul.

'This is the great and first commandment.'

'And a second is like unto it, thou shalt love thy neighbour as thyself.

'On these two commandments hangeth the whole law and the prophets' (Matt. 22:37-40).

Lest there may still be the least shadow of doubt on this vital issue, Jesus goes on to explain :

'Ye have heard that it hath been said : Thou shalt love thy neighbour, and hate thine enemy.

'But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use, and persecute you;...

'For if ye love them which love you, what reward have ye?...

'And if ye salute your brethern only what do ye more than others?' ..... (Matt. 5:43-48).

The apostles after Christ elaborated this theme. St. Paul, addressing the Romans, said :

'Let love be without dissimulation.

'Love worketh no ill to his neighbour: therefore love is the fulfilling of the law'—(the Law of God).

And then to the Galatians :

'By love serve one another. For all the law is fulfilled in one word, even in this;'

St. Peter, in lucid terms, said :

'See that ye love one another with a pure heart fervently.' (Pet. 1:22).

Love is both the means and the end in God-realisation. As love flows directly from God, it has, therefore, to be known and understood in 'the holy hill' of God in the human body, before it can rightly be practised in the work-a-day world. One must first be moved by an intense love and longing for God to gain admission into the human laboratory for taking his lessons in love in its fullness. Without this there is no way-out. This is the first essential on the Godway. St. John has aptly said : 'He that loveth not (God for God's sake), knoweth not God; for God is love'—(I John 4:8).

Love for God and the Kingdom of God is the basis of all virtues. 'Love ye the Kingdom of God and all things shall be added unto you' (Luke 12:31). Love in its efflorescence brings forth the flowers and fruits of all that is noble and divine in life; to wit, truthfulness, chastity, humility, non-injury, selfless service and sacrifice.

Having laid the foundation of his teachings on love beginning from the love for God and culminating in the love for man—Jesus goes on to raise the super-

structure of his edifice of the Kingdom of God by means of the two-fold principle of the Light of God and the Life of God and invites all to enter into it and enjoy life eternal.

As to the Kingdom of which Jesus held the keys, he tells us plainly: 'My kingdom is not of this world' (John 18:36). His kingdom is the Kingdom of God of which it is said : 'The Kingdom of God cometh not by observation; the Kingdom of God is within you' (Luke 17:20-21). As to who can enter into the Kingdom of God and see God, Jesus tells us : 'Blessed are the *poor in spirit* : for theirs is the Kingdom of Heaven,' And again : 'Blessed are the *pure in heart* for they shall see God' (Matt. 5:3 & 8). He then goes on to explain : 'Verily, I say unto you, it is hard for a rich man to enter into the Kingdom of Heaven. And again I say unto you, it is easier for a camel to go through the needle's eye, than for a rich man to enter into the Kingdom of God' (Matt. 19:23-24). And why ? 'Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it' (Matt. 7:14). Finally, the position is clarified succinctly and beautifully : 'Not everyone that saith unto mo, Lord, Lord, shall enter into the Kingdom of Heaven; but he that *doeth the Will of my Father which is in Heaven'* (Matt. 7:21).

Further the Gospels provide certain pre-requisites which have to be fulfilled for the life of the spirit in heaven :

Except a man be born again, he can not *see* the Kingdom of God—(John 3:3).

Except a man be born of water and of the spirit, he cannot *enter* into the Kingdom of God—(John 3:5).

Flesh and blood cannot *inherit* the Kingdom of God—(Cor. 1:47).

When a person qualifies himself thus, then he walks not after the flesh but after the spirit. He, as enjoined and instructed, daily takes up his cross after the fashion of Master Jesus and accompanies him through the valley of the shadow of death undeterred; 'swallowing up death in victory' like St. Paul who delighted to 'die daily' as we read in the Corinthians.

Thus we see that the problem resolves itself into one of transformation from being in flesh to being in spirit. It is the spirit alone that can pass through the strait gate which is no bigger than the needle's eye and tread the narrow path leading to salvation and life eternal-narrower than the hair and sharper than the sword's adge. One has, therefore, to be 'in the spirit', like St. John the revelator, to have the Kingdom of God revealed to him. The spirit must *'come over*' the tabernacle of flesh as the Saint tells us emphatically by so often repeating the words 'he that overcometh' in his Revelations. To rise above body-consciousness is a *must* in order to have an out-of-body experience as it is. St. Plutarch likens the experience of the soul initiated into the Mysteries of the Beyond to that of actual death.

How this transmutation comes about ? God is great and His Power is greater still. One must learn to know the will of God and to understand His Law. The Law of God is 'Perfect, Holy, Just and Good' for it is of the spirit and hence spiritual (Ro. 7 : 12-14). It is writ in the heart of each one of us, but we, being in the body, are not conscious of it. But when one 'overcomes' or comes over the body, he begins to learn of it by actual experience as the spirit peeps through the 'the needle's eye.' This transcension or transcendence is nothing but transhumanisation of the human in man. Whosoever becomes a spirit, com-

plete in himself, 'he gains life eternal and is not hurt of second death' (Rev. 2:11).

Jesus tells us in so many ways of the Spirit and Power of God and tries to establish a conscious contact with Him. God absolute is an abstraction with all His powers of omnipresence, omniscience, omnipotence, omniecstasence and omni-refulgence completely involved in Himself. In this unmanifested state He can neither be seen nor heard. How can we believe in One Whom we have not seen or heard ? But when He becomes God-in-action, He comes into being and manifests Himself in His creation, endowing everything with 'His Light and Life' in varying degrees at different strata of existence, but fully in man created in His own image and with, 'His breath of life', quickening him with the living soul.

God and the law of God, the Gospels tell, are revealed to man in His own Light and Life which St. John figuratively calls the Word—the 'Holy Word' or 'the Holy Ghost'—'the great Comforter' or 'the Spirit of Truth.' It is this Word which descended like a dove when Jesus baptized those who came into his fold for being saved. Baptism by the touch of a Godman or by transmission of his life-impulse through his eyes which pour out the water-of-life on the disciple works as a process of inner sanctification enabling the Godman 'to uphold with His right hand,' the spirit in man, to give some esoteric experience of the astral world or the world of the spirit.

What is this Light of God and what the Life of God? And how the spirit experiences them in the sanctuary of the Lord? The Word of the Most High—His Spirit and Power—as it revolves in space and out of space, in the process of creating and sustaining vast universes, produces Light and Sound by His self-vibratory motion. This is the Light of God and the Voice of God (His Life Breath) which Plato, the ancient Greek philosopher (400 B.C.), called the Music of the Spheres, Similarly, S. T. Coleridge (1772-1834) speaks of the 'One life within us and abroad' which is 'soul of all motion' and appears as: 'A light in sound, and sound-like power in light.'

This then is the 'Spirit and Power of God' — the Light and Life of God—that can at once be seen and heard, not by the eyes and ears of the flesh which are but outer instruments as aids in the phenomenal world; but by the subtle senses within, the essential features of the noumenon. True knowledge or the experience of Truth is an action of the soul, sure and perfect with mathematical precision without the senses.

The Law and the Will of God was declared and made manifest as a direct revelation of the Word—the Light of Life—by Master Jesus to those who accepted him and put their faith in him. In the Gospels, God is described as 'the Father of lights, with whom is no variableness, neither shadow of turning' (James 1:17). St. John, conveying the message he had heard said: 'God is light, and in Him is no darkness at all' (I John 1:5). It means God is Sovereign Light, the Light of lights, pure and immaculate, uncreate and shadowless. It is this 'Heaven's Light' that guides aright. The immortal flame of this shineth in each one of God's children on earth. We all live by His Light. And it is His Light that lighteth everything. 'It is the true Light, which lighteth everyman that cometh into the world. The Light shineth in darkness (the darkness of the grave-like tabernacle of the flesh), and the darkness comprehendeth it not (John 1:5 & 9). St. Luke sounds a note of stern warning : 'Take heed therefore, that the light which is in thee be not darkness;'

(11:35). And as to where this light is and how it can be kept on untarnished, it is said: 'The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light' (Matt. 6:22). So the matter is one of developing 'the single eye' in the body, to witness the glorious light of God and to live eternally therein.

Now we have to see what the Gospels tell us of the 'Life of God'. God is a life-principle or the audible life-stream continuous and unbroken. As in His Light so in His Life, there is no variableness. It is the 'Power of God' as holy Light is the 'Spirit of God.' Both taken together, constitute the Word of the Wordless and the Name of Nameless — 'the Name greater than whom no name exists'. 'The Word of God runneth swiftly' from end to end carrying out the plan and purpose of God. Together they form the substratum of all that exists. St. John, the prince among mystics, begins his Gospel with a beautiful revelation about the mystic Word :

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. In Him was life, and the life was the light of men."

Whosoever ascends to the 'holy hill' and stands in the 'holy place,' the Word of God—His Light and Life - open up the inner eye, the single eye, referred to above and unstop the inner ear to receive instruction and guidance directly from the Power of God. About the Power of the Word it is said: Take ye heed according to the Word, the 'Word of truth.' 'Quicken yourself by the Power of the Word. In Him is the Light of Life' (light emanating from the audible life-stream). We live because the Word upholds us. The Word helps the soul 'to escape as a bird out of the snares of the fowlers' (the mind and the senses), breaking the snares right through, making the soul 'quiet even as a weaned child'. In the presence of the Word 'the night shineth as the day, making the darkness and the light both ablaze. 'His Word sendeth forth commandments upon the earth' and whosoever listens to the Word, everything becomes known, the past, the present and the future like an open book. It is the open-sesame that flings open the portals to divine wisdom, knowing which all becomes known and nothing remains to be known.

'The Word of God is very pure and true from the beginning of time.' Blessed is the Name of God. And blessed are the people who know 'the joyful sound' for they walk in the light of His countenance. It is an eye-salve that lightens the eyes lest one may sleep in death. Whosoever hears His Voice, even the dead (dead spiritualy) is awakened into life spiritual and begins to sing praises of the Lord from the rising of the sun to the setting thereof.

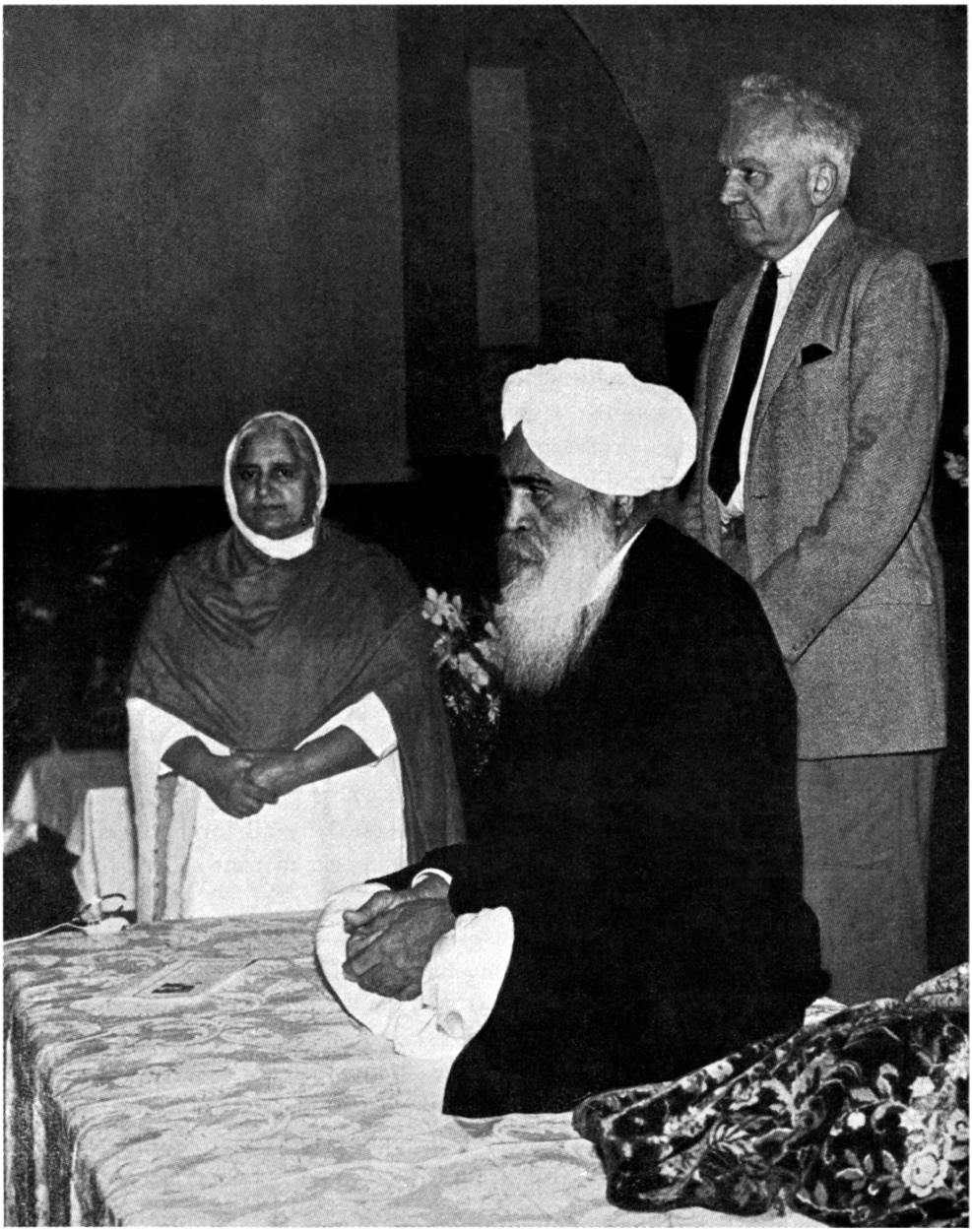
Jesus was not a mere theorist, nor a philosopher nor a theologian. He was essentially a practical teacher who had learnt life by digging hard at the roots of life. He was well versed both in the theory and the practice of the science spiritual. Whatever theology he had, was not a dogmatic theology based on the authority of organised bodies. It was neither speculative in character, springing from human thinking, nor was it systematic, depending on any rationalised system or school of thought. It was purely a positive theology that rested on revelation on direct and immediate personal experience within in the cave of transfiguration where transmutation

(Continued on page 30)

Sanctuary of living Master

Dr. John H. Lovelace

Dearest children of Light,
Greetings to each of you in His holy Name.
In addition, may I extend my thanks for the privilege of being with you this commemorative day of the gentle rain ?
It is but a time in memory that we walked from the cave of darkness and the limitation upon our conscious self into the radiance of the rising Sun of God's day.
One has come from the prodigal pain of illusion into the Light that dispels the darkness.
All can know the liberation from the bondage of time and matter, and have peace where there is nothing but agony.
The journey into the far country of mind has only prepared us for the welcome into our Father's Home.
The gentle rain of Sawan has brought the cool waters of life to the parched souls of men.
For a moment the heat stands still.
It must stand still in deference to the Sound that comes from above our limitations.
The radiant glory of peace everlasting.
The eternal chant of an estate of consciousness long lost in our wanderings.
The ancient formula of mystic alchemy that makes gods of struggling men.
These are the symbols of soul—the symbols of soul searching.
For all who seek the Light, for all who would know God.
The thunder of thought must reverberate in the canyons of desire so intense that the mountains of illusion will fall.
Man stands unique in creation.
He is a pendant upon the golden chain of Love.
He visions God.
He sees multifarious forms of God's manifestation.
He reaches out but cannot touch.
He hears but does not heed.
There is blindness upon his eyes and the heaviness of clay in his ears.
And for all he is—great and small.
He has yet to rest upon the breast of his Beloved.
Man pains because he has a limited consciousness.
Godmen also bear pain, but only because they assume a conscious limitation.
Godmen know that they know.
Men have no knowledge of their knowing.



The Master (centre) addressing a meeting in Washington. In the background are Madam Har Devi and Baron W. F. Von Blomberg, Co-President of the World Fellowship of Religions.

The shattering sounds of man's screaming drowns the paeans of peace.
Only in the truth that is found in the hidden center will be found my Beloved's face.
The little self of man flits like a twittering bird in a rosewood tree.
Never still, never silent, never knowing the fruit of the flower.
Yet when the sounds are gone and darkness has drowned the forms into the nothingness of not knowing. God remains.
God outlasts us all—each and everyone.
And in so doing he will claim us all and the veil will be burned.
As the morning sun consumes the fog at dawn.
The key for man is alignment.
The answer is not in abstraction but in combining what one may have in the way of mental enlightenment and so-called conscious intelligence with the highest spiritual insight that can be provided. With this premise, spiritual achievement is a certainty of all certainties.
One must also have the stability of strength that permits a posture of purpose in an environment that is ever changing and at best hostile.
It is the soul that is sending forth the challenge.
It is the mind that says to set aside the patience of understanding which results in powerful protest and the destruction of equipoise.
The way of the Path is seen with a steady inner vision, divorced from the outer manifestations of mind.
You and I are not here to prove or disprove immortality.
Nor are we here to know or not know survival.
Our purpose is comradeship...
Our companion in life is to be found in one whose life is love...
Our companion in life is to be found in one whose life is God.
When you have fulfilled this purpose as stated by all lovers of God, you will reach unity. No longer will disunity sever your search for happiness, contentment will be yours.
And when you have found contentment and happiness you have walked through the door of illusion into the realm of reality.
You have no opportunity to resign from your desire to find God.
The challenge of the soul is as eternal as the soul itself.
It gives no rest from minute to minute—hour to hour—day to day —week to week—year to year—birth to birth—age to age.
You have belonged to God since the beginning of time. And there was no beginning. You are—you are of God—and in your essence there is nothing but God.
Be thankful if you are short circuited from the consciousness of the crowd.
The responsibility you bear to self supercedes all else.
When you assume this responsibility you will be so re-oriented, that worlds upon worlds will know your strength.
The challenge that is laid before us is not an easy one.
We have asked for it, and our longing has brought it into our consciousness. It will never leave and will ever be a stimulus to our search.

Our limitations create the mortar of doubt, but if there is a continual vigilance with attention to the admonitions of our spiritual companion who walks as a man, then the revelation of reality will permit us vision in proportion to our daily efforts.

The teacher had a teacher...the teacher is...he knows.

The field of experience must be tilled with service and dedication.

When this is done, and the gentle soft rain of Sawan's grace does fall, the harvest of achievement will fill the granaries with goodness everlasting.

You need not strive for vision. Truth is imparted as a bounty of concious orientation towards God. This is inherent in the efforts toward self-realisation. This is the immediate obligation. When the mind is so disciplined towards soul, the adjustment between what is specific and general, particular and universal, temporal and eternal, is a spontaneous awakening.

We are not yet perfect. There is much path ahead, but the Way is sure and the Guide is true,— hand in hand we walk, driven by longings. Tethered by immanent truth. Caressed by divine love... and always counseled by the gentle voice of our constant companion who sees not what miserable creatures we appear, but strips us into the naked beauty of soul supreme.

On this day, yesterday, tomorrow—all is one... and He walks with us...

Eternal is his name. Love is his game.

My Love lives in the garden of the gods...
There where the white deer play.
My Love walks among fragrant flowers...
And the Light is an eternal day.
My Love smiles a blessing of bliss...
Bound in a song unknown to the lark.
My Love whispers the joy of Name...
Blossom of the soul stands out of the dark.
My Love lives in the garden of the gods...
Beyond all things that mortal may be.
My Love lives deep in my soul...
Love knows love...God in thee.

Meats for the belly and the belly for meats; but God shall destroy both it and them. Now the body is not for the Lord ; and the Lord for the body.

—Corinthians I, 6:13.



MASTER IN EAST

AND WEST



Mystical poetry

Dr. Vinod Sena

THE function of true art is to harmonise the soul of man with the immense universe surrounding him, in which he divines a procession which is orderly, an order which is harmonious, a procession, an order, a harmony which obey, as law, a Will, infinitely above him, infinitesimally careful of him—the many million-millionth part of a speck of dust, yet sentient.

Great thinkers have all recognised this order. Indeed they must, for it conditions their thinking. If the universe were a chaos, which is anarchy, any connected thought would be impossible and we no better but worse than blind men jostled about by a crowd.

The poets, and philosophers with poetry in their souls, attempt by many parables to convey their sense of this grand, harmonious, universal orchestral movement.

In Plato there is a story of Er the Pamphylian, whose relatives after ten days sought his dead body on the battle-field, and found it without taint of corruption; and how on the twelfth day, being laid on the pyre, he came back to life and told them where he had wandered in the other world, and what seen; but chiefly of the great spindle on the knees of Necessity, reaching up to heaven and turning in eight whorls of graduated speed—and on the rim of each sits a Siren, who revolves with it, hymning a single note; the eight notes together forming one harmony.

Hearken to Milton :—

Then listen I
To the celestial Sirens' harmony
That sit upon the nine infolded
spheres
And sing to those that hold the vital
shears,
And turn the adamantine spindle
round
On which the fate of gods and men
is wound
Such sweet compulsion doth in
music lie,
To lull the daughters of Necessity
And keep unsteady Nature to her law,
And the low world in measured
motion draw
After the heavenly tune.

This parable presents a truth, and one of the two most important truths in the world—the universe is not a chaos but a harmony.

Now the other and only equally important truth in the world is that this macrocosm of the universe, with its harmony, cannot be apprehended at all except as it is focussed upon the eye, intellect and soul of man, the microcosm. All systems of philosophy inevitably work out to this, that the universal harmony is meaningless and nothing to man save in so far as he can apprehend it and that he can apprehend it only by reference to some corresponding harmony in himself. He is, but the million-millionth atom of a speck. Nontheless that atom, being sentient, is reflective, being reflective, draws and contracts the whole into its tiny ring, impercipient, what were we but dead things ?

Rolled round in earth's diurnal course
With rocks, and stones, and trees.

Percipient—solely by the grace of

percipience, we are inheritors of it all, and kings. To quote one of the poets, Traherne, with whom I am to deal :

But little did the infant dream
That all the treasures of the world were by :
And that himself was so the cream
And crown of all which round about did lie,
Yet thus it was; the Gem,
The Diadem,
The ring enclosing all
That stand upon this earthly ball,
The Heavenly eye,
Much wider than the sky,
Wherein they all included were,
The glorious, Soul, that was the King
Made to possess them, did appear
A small and little thing !

Hear another, Henry Vaughan :

I saw Eternity, the other night,
Like a great Ring of pure and endless light,
All calm, as it was bright;
And round beneath it, Time, in hours, days, years,
Driv'n by the spheres,
Like a vast shadow mov'd.

In that shadow he sees men of all sorts and conditions—the lover, the 'darksome statesman', the 'fearful miser', the 'downright epicure'—pursuing their particular cheats of shadow :

Yet some, who all this while did weep and sing,
And sing and weep, soar'd up into the Ring;
But most would use no wing.
'O fools !—said I—'thus to prefer dark night,
Before true light !
To live in grots and caves, and hate the day,
Because it shows the way,
The way which from this dead and dark abode
Leads up to God,
A way where you might tread the Sun, and be,
More bright than he !'
But as I did their madness so discusse,
One whisper'd thus,
'This Ring the Bride-groome did for none provide,
But for his Bride.'

So we have two rings—the immense orchestral ring of the universe wheeling above and around us, and the tiny percipient ring which is the pupil of your eye or mine threaded to a brain infinitesimal and yet infinitely capable. But there is one thing more to be said—and a thing of first importance concerning this little soul of man. It instinctively aspires, yearns to know the greater harmony, if only to render it a more perfect obedience; and it aspires, yearns, through a sense of likeness, of oneness, of sonship. Man is, after all, a part of universe and feels in himself a harmony correspondent with the greater harmony of his quest.

Traherne writes :

You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars.

Similarly, in Browning, we read 'Johannes Agricola' :

There's heaven above, and night by night
I look right through its gorgeous roof;
No suns and moons though e'er so bright;
Avail to stop me, splendour-proof;
I keep the broods of stars aloof;
For I intend to get to God,
For 'tis to God I speed so fast,
For in God's breast, my own abode
Those shoals of dazzling glory, passed,
I lay my spirit down at last.

The question now is "how is it done"?

Well it is not done by the way of philosophy. The quarrel between philosophy and poetry is notorious and inveterate; the patronage of poetry by philosophy is as stupid as it is solemny recognisable. For philosophy attempts to comprehend God's purposes into some system or another. God, says Heine, "created man in his image—and man made haste to return the compliment."

The poet is more modest. He aspires, not to comprehend but to apprehend, to pierce, by flashes, to some point or other of the great wheeling circle. The poets are of more delicate mental texture than their fellows, and their minds have exquisite filaments to intercept, apprehend and conduct, stray messages between the outer mystery of the universe and the inner mystery of the individual soul.

Still you may ask :"How is this apprehending done ? What is the process ?'

There is trinity in man : What does, what knows, what is. Now through what is lies the way to spiritual understanding, as all matter attracts all matter so all spirit attracts all spirit. It is only by becoming like them, by being like them, that we apprehend the spiritual truth in them. The Kingdom of heavens is within us. A lost province though. May be, but we know today, how a lost province will remember its parent state, how hard a road the parent will travel to recover that which was lost. Herein lies the central tenet of the mystics. Man and the universe and God are in nature one. Unity (if we can find it) runs through all diversities and harmonises them. Therefore to know anything of God Himself we must be, to that extent, like God ; therefore, too, the best part of revenge upon an enemy (think of it, in these days) is not to be like him.

But still you ask: "What is the process ?" Surely that lies implicit in what has been said. Man has in him—I will not say a 'subliminal self'—but a soul listening within for a message ; so fain to hear that sometimes it must arise and tip-toe to the threshold :

News from a foreign country came
As if my treasure and my wealth lay there ;
So much it did my heart inflame,
'T was wont to call my Soul into mine ear ;
Which thither went to meet,
The approaching sweet,
And on the threshold stood,
To entertain the unknown Good,
It hover'd there,
As if 't would leave mine ear,
And was so eager to embrace,
The joyful tidings as they came,
'T would almost leave its dwelling-place
To entertain that same.

But the news comes from without, in its own good time and often in guise totally surprising. One must await the hour and trust the invitation, neither of which can be commanded. The poets do not read the 'Word' by vigorous striving and learning as philosophers do. Nor do they wrestle with God ; but wait, prepare themselves and say : "Be it unto me according to Thy Word." They wait in "a wise passiveness".

The eye—it cannot choose but see ;
We cannot bid the ear be still ;
Our bodies feel, where'er they be,
Against or with our will.
Not less I deem that there are Powers
Which of themselves our minds impress ;
That we can feed this mind of ours
In a wise passiveness.
Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking ?

And again, this same Wordsworth, in his *Tintern Abbey* tells of 'that serene and blessed mood' wherein :

the breath of this corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul :
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

The way of the poets then is not to strive and cry. It is enough for them to wait, receptacles of the divine passing breath. The poet merely by waiting and trusting arrives *per saltum* at truths to which the philosopher, pack-laden and varicose upon the military road of logic, can never reach.

There yet remain two things to be said about mysticism.

The first is that all mystics howsoever diverse their outlook or inlook, have been curiously gracious and yet more curiously happy men. They have found, if not contentment itself, the way of contentment and an anchorage for the soul. They possess it in patience. They are the pure in heart and blessed because they see, or believe they see, God.

The second is that, possessed with a sense of unity in all things, likeness in all things, every mystic has a propensity to deal in symbols.

A word must be said upon a tenet of the mystical faith which naturally flows from the two principles. If the universe be an ordered harmony, and the soul of man a tiny lesser harmony, viberating to it, yearning to it, seeking to be one with it; if, again of recollection it knows itself to have been as some time one with it, though now astray upon earth, a lost province of the Kingdom of God ; why, then, it follows that the king himself passionately seeks to recover, to retrieve, that which was lost. The idea of a Christ bruising his feet endlessly over stony places, insatiate in search of lost man, his brother, or the lost Soul, his desired bride, haunts all the mystical poetry. It haunts Quarles, but with Quarles it is rather the cry of the soul, the Bride, seeking the Bridegroom : "So I my best-Beloved's am : so he is mine." That is a refrain of Quarles, and his constant note.

Why dost thou shade thy lovely face ? O why
Does that eclipsing hand of thine deny
The sunshine of the Sun's enlivening eye ?
Without thy light what light remains in me ?
Thou art my life; my way, my light's in thee ;
I live, I move, and by thy beams I see.
Thou art my life,—if thou but turn away,
My life's a thousand deaths. Thou art my way,—
Without thee, Love, I travel not but stray.
My light thou art ; without thy glorious sight.
My eyes are darken'd with eternal night.
My love, thou art my way, my life, my light.
Thou art my way ; I wander if thou fly.
Thou art my light ; if hid, how blind am I.
Thou art my life ; if thou withdraw'st, I die.
My eyes are dark and blind ; I cannot see :

(*Continued on page 26)*

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q. *How does reincarnation figure numerically ? For instance, in plant and insect life, does each flower or bug have an individual soul ? What about a worm that divides itself, or cutting from a plant or tree that takes root and becomes another plant or tree ? What is the explanation regarding soul in each case ?*

A. The entire universe is humming with one life-impulse call it as one may. Each flower and each fruit when on the parent tree or shrub is activated by the self-same life principle, but when it is plucked or falls down, it begins to shrivel up and decay. But the life concentrated in the tiny seed at the core remains intact and once again springs up into form and colour when the seed is sown in proper soil and nurtured carefully. Similarly the freshly cut-branch when engrafted or transplanted from one soil to the other, carries with it its power to grow anew with the sustenance it draws from nature. It is only the forms and colours that change and not the life-principle which remains eternally the same. Some worms, when cut into two, retain the life-current just for awhile and eventually it disappears.

Q.—*If the disciple is on way back to the Father and under the guidance of a living Master, why is it so difficult for him to hear the Sound current ?*

A.—It is the scattered attention of the initiate which does not allow him to hear the holy Sound current. Besides, the overwhelming attachment to worldly pleasures and sense-gratification stand in the way. The living Master is Love-personified, and as such loving devotion to him is the factor which makes for better inner contact of the audible life stream. It is rather the tendency of human mind which does not relish being chained and as such it requires some discipline to be observed for having an inner conscious contact of the celestial melody. At the outset it is indeed difficult, but by regular practice the soul feels an innate affinity with the Sound current, when inner bliss is experienced with the grace of the Master.

Q. *Is satvic food diet as stressed in the 'Crown of Life' best for my development ? I am trying this out.*

A. The *satvic* diet prescribed in the *Crown of Life* is helpful for your spiritual development. You will find the results in due course. Please note that moderation should always be maintained for having steady progress and sound physical health.

Q. *Is the formless or sun-like Light also considered the form of the Master ?*

A. Yes, it is the astral form of the Master-power and when one attains proficiency in this principle, the inner radiant form of the Master manifests of itself in due course.

Q. *Can the living Master open the inner eye of the disciple on initiation ?*

A. Yes, the living Master can and does so, or how else can the disciple have an inner experience on his own ? But this he does only to the extent he considers best for the neophyte. It is for the recipient to perceive and say that he has received something, and to bear testimony to what is within.

Q. *Is it necessary that initiates will have to see evil entities ?*

A. It is irrelevant that you will have to see evil entities in your home. You should know it for certain that those who have been accepted into the sacred fold, are granted the rare privilege of the charged five holy Names, which are a sure sheet anchor against any untoward phenomena. The audible life stream is the shield for the initiate, and even the angel of death dreads its presence and cannot assail the devoted disciple of the living Master.

Q. *Kindly explain about the visualisation of Master's form during Simran.*

A. There is hardly any need to imagine or visualise the Master's form while engaged in *Simran.* Any such attempt is likely to scatter the attention. Then there is another danger in doing so. What form you conjure up, will be a make-belief, a projection of your mind and not the reality. When one is initiated the Master resides in the initiate for all time. What is already inside will automatically come in to view when you get in there fully and completely, though it may take quite sometime to adjust yourself to the new surroundings, unknown before. God manifests of Himself more fully in some human form in which He is working without any visualisation.

Mystical poetry

(Continued from page 24)

To whom or whither should my darkness flee,
But to that light ?—and what's that light but thee ?
If I have lost my path, dear lover, say
Shall I still wander in a doubtful way?
Love, shall a lamb of Israel's sleep-fold stray ?
And yet thou turn'st away thy face and fly'st me !
And yet I sue for grace and thou deny'st me !
Speak, art thou angry, Love, or only try'st me ?
Dissolve thy sunbeams, close thy wings and stay !
See, see now I am blind, and dead, and stray !
—O thou that art my life, my light, my way !
Then work thy will ! If passion bid me flee,
My reason shall obey ; my wings shall be
Stretch'd out no farther than from me to thee !

My search for Truth

Dear Editor,

In my search for Truth, I was wandering, so to speak, from pillar to post. I had joined various metaphysical organisations and tried to hear every lecture that was given regarding truth. Still the knowledge regarding the Ultimate Truth greatly eluded me and I felt very disappointed and dissatisfied.

It was my good fortune to have my attention directed by a friend to a series of lectures given by the living Master, Sant Kirpal Singh Ji, while on tour in my home town of Philadelphia.

On hearing this highly Illuminated Soul speak and the announcement of initiation into the Science of the Soul, I availed myself of this opportunity. By the grace of the Master, my inner eye and ear were opened and I experienced a bit of Reality. Life then became meaningful and purposeful. I was given the key to the mystery of life.

I would urge anyone who is interested in Truth to investigate the Science of the Soul and the living Master-saint Kirpal Singh Ji and the Path Divine that leads one to at oneness with God.

Please convey my love and best wishes to all the members of the Sat Sandesh magazine for their excellent work to bring this beautiful and highly cherished magazine to us in the West. God bless you all.

New York City —Ben Ringel

Keep to the path

Dear Editor,

As soon as the Master puts you on the spiritual Path, the Negative Power may do his utmost to impede your progress, so that after a period of time you may become discouraged and quit the Path. The Negative Power may lure you away by offering you worldly things so that you may waste your time defending your character.

Recognise that these things are brought about by the Negative Power to draw you off the Path. Keep doing your spiritual practices. Do not waste your time defending your character or arguing with people who have no interest in the Master's work, for if you do these things you will do nothing else and the great Path of the Masters will suffer.

Toronto (Canada). —*Roy Langford*

Finding a friend

Dear Editor,

As a student of His Holiness Sant Kirpal Singh Ji, I wish to submit, with deep devotion and gratitude, the following excerpt from the great Master's letter to me, dated September 4, 1956, in response to my query to him for a friend on the spiritual Path of the Masters :

"I did find a friend for you, Alyce, friend who is even now waiting patiently for you to turn to him. He is constantly by your side, loving you, wanting to share your life with, but more than wanting your love, thoughts and faith. It is

you, yourself, who has drawn a thick screen of various other thoughts in between you and your friend. Try and remove the screen, then you will see a friend waiting there with outstretched arms to embrace you with love, and who will stand by you all through this life and the other."

Washington —*Alyce C. Cashman*

The orange tree

Dear Editor,

In the patio on St. Petersburg Beach there stands an orange tree that has consistently been having oranges all the year round since the beloved Master walked around the grounds every morning and evening. Before the beloved Master came, this was not the case. Years before the Master came the tree was barren. The gardener had said "this tree would never have fruit."

About four months ago two little children came to my house and asked if they could pick some oranges. I told them that they were most welcome, but the oranges were not very sweet. I shall never forget that dear little boy's face and his answer to me. He said: "Oh no, these oranges are delicious, for I have eaten one before, for the Lord came and blest them."

And truly in the house of the beloved Master one knows that the Lord so did come and bless wherever a Sant walks.

With all love in His Holy Naam.

California —*Sunnie B. Cowen*

Greatest gift of God

Dear Editor,

Living perfect Master of his time and age is the be-all and end-all on the spiritual Path. He is the greatest gift of God and the greatest blessing for mankind. All the scriptures sing praises of the Master of Truth holding a commission from above to help those souls that truly yearn for God.

It is a fundamental law of God that none can even think of Him without the aid of a Master-soul. The importance and necessity of a competent Master therefore cannot be over emphasised.

At the time of my "initiation" the gracious Master Satguru Kirpal Singh Ji Maharaj (Shabd personified) by his grace drew me up to the eye centre where his love gave Light and Sound (God-into expression Power). Therefore, seeing and hearing is believing.

To be a disciple of the living Master is the highest blessing.

Toronto (Canada) —*W.B. Rattray*

My visions

Dear Editor,

While I waited for consent from the Master, Sant Kirpal Singh Ji, to be initiated, I stood one evening in the kitchen and closed my eyes in meditation. Just a few moments of silence and the Master appeared to me. He was blessing the people who were there in the bright sun. He walked to the edge of the grounds and told me : "Yes, you have been accepted." I heard a horn blow in my right ear. The vibration of sound caused some pain for a second.

When Mr. T.S. Khanna wrote and sent the date of my initiation I told him about the vision of the Master while I waited to hear from him.

The day of my initiation, the Master appeared to me in view from the head to shoulders. After that it was vision after vision. I remember each one clearly as if they appeared last night. Each different, I will not go into each experience. Golden light. Next time there sat on a mountain in the Himalayas a group of men in a circle as if meditating. The vision appears, while you go into the secret place of the Most High, which is the temple of the living God. This is within yourself, sitting quietly with your eyes closed.

Love to the Master and all Satsangis.

Philadelphia, PA. *Minnie Clark*

Cleanse the chamber of thy heart
That thy Beloved may enter.

—*Tulsi Sahib.*

The world in our hands

Have no anxiety, for days ahead
Just keep your hand in mine—and you'll be led,
For I have need of you, to be My Hands
To carry out my Will, across these lands.
Just keep that precious Love, of all mankind,
Then, where you find yourself, you too will find
Your Father's Love and Life in all you meet
Behind each worldly mask, a soul so sweet.
I will provide for you, from my rich store,
And many blessings sweet, on you will pour
So put Love's kingdom first, God's righteousness,
And you will surely find life's true success.

Ontario (Canada) —*An unknown author*

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Message of the Gospels

(*Continued from page 15*)

was wrought by contacting the Spirit and Power of God, converting soul into a living soul, as Master in the house.

Jesus was a living embodiment of the audible life-stream (Word-made-flesh) and as such called himself the bread of life and the 'water of life' and freely invited all to partake of the same. His path was one of self-analysis, of freeing the soul from the tentacles of the flesh and the carnal mind, enabling the soul to journey on the inner unearthly planes clothed in 'celestial mystical bodies' as distinct from 'bodies natural and terrestrial' which are crossed over in the process of transformation (I Cor. 15). The natural man was of the earth and earthy, while the inner man 'awakened into righteousness' became a living spirit as from God, all changed and renewed. Hence the exhortations : 'Learn how to die that you may begin to live'. 'Die completely to self and rise instantly above it.'

He wanted the people to 'perceive and understand' the Reality rather than merely 'see and hear', of it for that would not give them the gift of salvation or life eternal. (Matt. 13:14). He gave his disciples actual mystical experiences within ; which 'many prophets and kings desired' to have, but could not (Luke 10:24). And then commanded them : 'What I tell you in darkness, that speak ye in light : and what ye hear in the ear, that preach ye upon the housetops' (Matt. 10:27).

We have on record instances of direct esoteric experiences of the Kingdom of God to his 'chosen vessels' like Peter, James and John who were 'taken up in spirit' into a high mountain (the point of intersection between the two worlds, the physical and the spiritual), and brought them face to face with the ancient Masters like Moses and Elijah. (Matt. Ch. 17, Mark IX and Luke IX).

Again, on the day of pentecost, he gave them an experience of the Sound coming from heaven, filling all the house where they were sitting and then there appeared into them tongues of fire (heavenly light), sitting upon each of them and filling them with the Holy Spirit (Acts Ch. 2).

Last but not the least, the Book of Revelation by St. John the divine, abounds with graphic description of the wonderous vision, he beheld on the inner planes, when he was 'in the spirit on the Lord's day' and of the sealed wisdom that was disclosed to him by the 'Voice,' coming 'as the sound of many waters', or as dulcet music as if from 'the harpers with their harps.'

God wants man to be immortal so as to enjoy life ever-lasting but it is for man to seek for it (Ro. 2:6-7). It has to be sought for and achieved right here and now. If it is not done in the living present, there is no promise of it in the hereafter.

'What shall it profit a man to gain the whole world and lose his own soul' (Luke 8:36). The very essence of soul is life for ever more. If one loses his soul, what would remain ? Nothing, but the way to devolution or going down in the scale of creation. God has, therefore to be revealed in the human flesh and the soul must make the most of it, in finding

the source and fountainhead of life. This revelation comes through the instruction and guidance of some Godman, capable of manifesting the Will and the Law of God as disclosed in communion with the Word. No amount of prayers will do any good if one turneth away his ear from hearing the Law (Prov. 28:9). The only way to save the soul is by 'diligently hearkening to the Voice of God. About this, Jesus says: 'My sheep hear my Voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand'—(John 10:27-28). God is the God of living and is 'not willing that any should perish'—(II Pet. 3:9).

Speaking of his commission, Jesus says : As long as I am in the world, I am the light of the world—(John 9:5). 'And, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light that ye may be the children of light' (John 12:35-36).

'The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth : so is everyone that is born of the Spirit' (John 3:8). We have, therefore, to seek one born of the Spirit. May God-power guide us all to the Man of the Spirit, wherever he may be and whatever his lineage and mode of life, but he must be one who may make us *know only true God and befit us for the Kingdom of God.*

Evolution and liberation

(Continued from page 9)

and pulled itself upwards to a higher position by returning to its original spheroidal form. Thus, it eventually reached the surface of the ocean and bathed in the rays of the sun. But modern man stays still at the ocean-bed of materiality, unheeding any of the lessons of the past. Human sin comes into being when man's functional behaviour remains fixed in the moulds of past epochs, so he must evolve to ever-higher levels and eventually become freed from the thraldom of the lower worlds. False patterns of behaviour in the present may not have been false patterns of behaviour thousands of years ago, but man's adherence or return to such patterns means spiritual regression and human degradation. "Being without sin" implies living in the present and constantly aspiring to serve the Master ; degeneration means a return to a lower state of evolution, causing disease and painful evil conditions, and—in extreme cases—a regression of the human personality into the animal kingdom.

Millions of years ago the primordial cell aspired to sunlight from its first home in the dark depths of the ocean. Consciousness has been evolving through increasingly higher forms ever since. Today, it is time that man, the pinnacle of sentient creation, realise that he cannot mark time in the thraldom of the three worlds forever, enslaved to the inertia of mind and matter. With the loving help of a true spiritual preceptor—a living Master—man can aspire to the supernal light of his True Home, rising like a soul-borne eagle through the luminous heights of the universe within. And this is the true answer—not the degrees of good or bad fortune in the present life—to all those who ask : "Why should I strive for spiritual liberation ?" We have been here too long ; it is now time to return to the Father's House.

From the editor's desk

'TO be or not to be' is the greatest problem in life. But how many of us pay heed to this problem ? Very few indeed do it and fewer give any serious thought to it. It may be due to our natural lack of interest for a problem that is not of this world—the world which is too much with us, and we live getting and spending for most part of our life.

However, one may try to avoid it and turn one's blind eye to the dire need to recognise God as the greatest fact in God's creation and the need for man to know and understand and to live God in every day life, one cannot do so indefinitely for any length of time. There comes a stage, at one time or another, when one, impelled by his helplessness and hopelessness, is forced to pause and to ponder over situations that seem to engulf and throw one overboard in the vortex of life. At moments like these, one is obliged to think for one's Self and take a stock of his thoughts and notions on the values of life.

The panorama of life is always in a state of continuous flux—moving, ever moving, along with the current of time. It has no stability and no permanence for matter is always changing and changing from moment to moment. Our outer Self, the tabernacle of flesh too is a part of the material world and along with it is subject to birth, growth, adolescence, disease, decay and ultimate dissolution called death—death of the flesh. And yet in us there is the age-old inner Self, the charioteer that survives the chariot, defies time, space and causation. This inner Self ever shines in its own splendour and is called the Shining One, shining through the ages and through all the vicissitudes of time.

The outer man and the inner man are two disparate entities—the one material and the other non-material. How the two have come to be linked together ? There is a Power greater than any one on earth that holds such divergent and diversified entities so as to make a harmonious whole wherein all things differ and yet agree. It is the Power and Spirit of God that works that miracle. It is Harmony alone that can produce harmonious tunes out of discordant notes —material and spiritual. Herein lies the choice of man—to be and not to be. One has to choose and accept the world or the Word, the flesh or the Spirit. The choice is his. A man of flesh cannot tread the Path of the spirit for one is of the corruptible seed and the other of seed incorruptible. And yet it is given to man, while living in the flesh, to develop his latent potential in him to outgrow the limitations of the flesh against the background of the Light of Life in him.

If one decides and determines to be of the Spirit, he is sure to outsoar the shadows of the night and walk in Godly splendour, clothed in God's Light. All this is possible and within the reach of man if he is able to take a firm hold of some Godman, a human-pole on and through which the God-power works in fulness to fulfil his own purpose and plan, to write, to reveal himself to those who aspire for Him. Without an active aid and guidance of God clothed in the vile garb of man to suffer woe, one living on the plane of the senses all the time can do nothing by himself. It is, therefore, rightly said—God Himself hath decreed that without the Godman as revelator, He canst not be revealed.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

December :

1 Love never claims, it ever gives. Love ever suffers, never resents, never revenges itself.
2 Your life is fulfilled in meditation, compassion and service.
3 Set thine house in order for thou shall die.
4 Be wiser than other people if you can, but do not tell them so.
5 The highest possible stage in moral culture is when we recognise that we ought to control our thoughts.
6 The remedy for weakness is not brooding over weakness, but thinking of strength. Teach men of strength that is already within them.
7 Idleness is only the refuge of weak minds.
8 A man without faith is like a drop thrown out of ocean bound to perish.
9 No youngman believes he shall ever die.
10 God helps when one feels oneself humbler than the very dust under one's feet.
11 Do well and right and let the world sink.
12 Ye shall be as gods, knowing good and evil.
13 What therefore God hath joined together, let not man put asunder.
14 A man of few words will rarely be thoughtless in his speech; he will measure every word.
15 The truth shall make you free.
16 A merry heart maketh a cheerful continence.
17 It is with our passions as it is with fire and water, they are good servants, but bad masters.
18 One should eat not in order to please the palate, but just to keep the body going.
19 And help us, this and every day, to live more nearly as we pray.
20 Always aim at complete harmony of thought and word and deed.
21 Take no heaviness to heart : drive it away and remember the last end.
22 Wisdom denotes the pursuing of the best ends by the best means.
23 Confession of error is like a broom that sweeps away dirt and leaves the surface cleaner than before.
24 Put upon us the armour of light, now in the time of this mortal life.
25 For dust thou art, and unto dust shall thou return.
26 Without prayer there is no inward peace.
27 A man who fears suffering is already suffering from what he fears.
28 If we had no faults we should not take so much pleasure in noticing them in others.
29 So teach us to number our days, that we may apply our hearts unto our wisdom.
30 Have mercy on us worms of earth.
31 The pursuit of Truth is true *bhakti* (devotion).

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