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 thine 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)
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The views expressed in the articles and other contributions in Sat Sandesh are those of the authors and not necessarily of the journal. Sat Sandesh is not responsible for the opinions and statements of the writers.
Contributions for publication should be addressed to:
The Editor, Sat Sandesh (English), C/o. Nalanda Press, D-39, N. D. S. E., Part-I, New Delhi-3. The articles should be in English and typed with double spacing. No payment is made for the contributions published.
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
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 \textit{Apravidya} and the other \textit{Para­vidya}. \textit{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 human beings 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. \textit{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 underneath. 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 entities 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 Over-self, 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.
A SPIRANTS 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 human being 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 human beings 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 hundred 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 human being 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 amoeoba 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 Eighty-four” 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)
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 ever­existing 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 seaweeds 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 brethren 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 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 edge. 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 un tarnished, 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 spiritually) 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)
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 multiform 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 paean 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 conscious 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
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 battlefield, 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. Nonetheless 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 solemnly 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 a 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, vibrating 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. 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 sleepfold 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!
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

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 bless 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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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 (1 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 wondrous 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.
‘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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