



Sat

sandesh

*the
message of the Masters*

April 1969

The Kingdom of God

Jesus said :

If those who draw you say to you,
Lo, the Kingdom is in heaven,
Then the birds of heaven will precede you.

If they say to you,
It is in the sea,
Then the fish will precede you.
But the Kingdom is within you
And outside you.

When you know yourselves, then you will be known,
And you will know that you are the sons of
The living Father.

But if you do not know yourselves,
Then you are in poverty
And you are poverty.

—From the Secret Sayings of Jesus
(2) (80.10-81.5)

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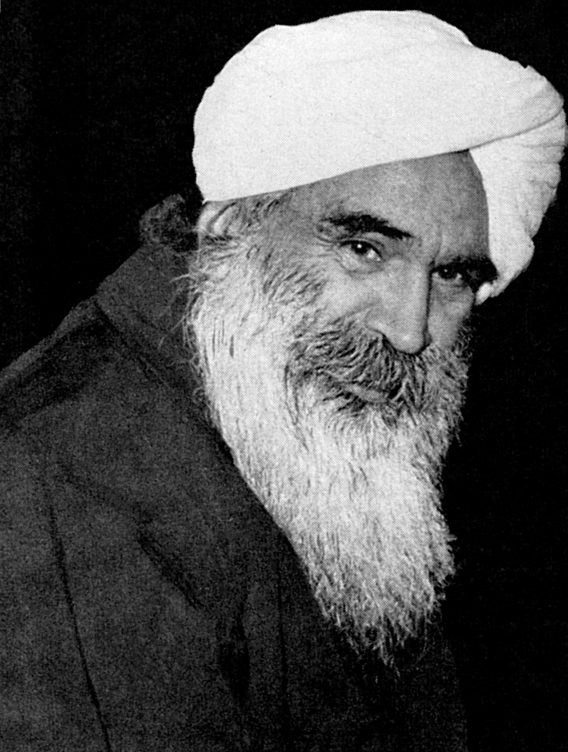
Sat Sandesh, Sawan Ashram, Shakti Nagar, Delhi-7, India. Editor : BHADRA SENA. Printer and Publisher : Bhadra Sena. Printed at : Nalanda Press, D-39, N.D.S.E., Part I, New Delhi-49.

Subscription rates : Overseas edition : Annual US \$6.00 or £2 Sterling. Single copy : 50 US cents or 3/6d. Sterling. Inland edition : Annual Rs. 12/. Single copy Re. 1.00.

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 and all correspondence should be addressed to:

The Editor, Sat Sandesh (English), C/o. Nalanda Press, D-39, N. D. S. E., Part-I, New Delhi-49. The articles should be in English and typed with double spacing. No payment is made for the contributions published.



THE MASTER SPEAKS

Delusion of doership

What a rich mine of precious Name is
within thee!

Why hankereth thou after shells instead
of pearls?

Thou hath forgotten thy demesne and
seeketh burial grounds and crematoriums,

And wandereth like evil spirits ignorant
of the God of love.

Like a blood-hound thou tracketh
blood, unmindful of the ambrosia
in thee, for

Thou careth not for the elixir of divine
knowledge and uselessly grindeth
the husks.

In the end thou shalt repent when thy
pranas shall take leave of thee,

O Shahansha! Those who know how
to sit within themselves, they are
freed from all doubts and delusions.

IF we want to gain proficiency in any
branch of knowledge, we have to go
to a school or a college. If, for instance,
we wish to learn physiology, we shall
have to sit at the feet of physicians,
competent to teach us anatomy by the process
of dissection and practical demonstration
of the various parts of the body. By the
same analogy, if we are seekers of God,
we shall have to go to one who has realised
God for himself in his own self. The company
or association of such a person is technically known as

Satsang. Satsang literally means an association with *Sat* or Truth—an Unchangeable Permanence. God is Truth. Those who have attained Truth can impart to us knowledge of Truth and give us an experience of Truth just in the same way as we get a practical demonstration in a science laboratory. Similarly, it is in Satsang that we learn for ourselves as to how to work for Truth in the laboratory of the human body. As teachers impart knowledge to the students, the Master-souls give us divine knowledge and show us in a practical way something of the Spirit and Power of God. Such Master-souls are qualified in divine wisdom and hold a commission from above to link the aspiring beings with the strands of life. One who is so qualified and has been so authorised, is known as a Sant-Satguru or a Sadh-Guru. Such a living Master emphatically exclaims that God is within us and can be experienced within with the active aid and guidance of one who has realised God. Man is the highest rung in the ladder of creation. It is in the flesh that one can know the true God and gain life everlasting.

‘Listen ye to the testimony of saints,
They speak of that what they
actually see.’

Herein lies the difference between the teachers of the world and Doctors of Divinity. Whereas the former give us only a book-knowledge on the level of the senses and appeal to our feelings and emotions or at the most to our intellect, the latter give us a direct and immediate revelation of the God-power in us. ‘What an ill luck! how can we be blessed when we have not met the Lord within us.’ Those who have not themselves seen God, how can they make us see Him? ‘One may wander all the world over, but cannot meet God without the help of a Satguru.’ Unless we meet

such a competent Master, we cannot have an experience of Divinity. When Mira, a Rajput princess and a seeker after God, came to Ravi Das¹, the cobbler-saint, and experienced the Spirit and Power of God in her own person, she involuntarily exclaimed: “Mira Bai is perpetually in a blissful union with the Lord.”

Satsang is the only way whereby we can have the knowledge and experience of the Divine in us. It is a panacea for all ills of life. Most of us are swayed by feelings, emotions or inferential knowledge on the level of intellect. But we have no first-hand inner experience of God. The Masters tell us that they have seen Him. There is also another side of the picture. Some great saints have declared that no body has seen God nor can one see Him. It is true that God-in-absolute cannot be seen by the eyes of flesh nor can we hear Him. But God-in-action or His Power-in-expression can certainly be seen as well as heard; for Light and Sound characterise that Power. The Masters term this Power as Naam, the holy Word or Kalma. Being one with this Power, they have the authority to grant us a conscious contact with it. When that Absolute Power wished to come into being, there was a commotion, a vibration and with it Light and Sound came as natural concomitants. It is this Light and this Sound that can be communed with. Satsang, strictly speaking, is association with such perfect Masters who are Word-personified. Nanak² speaks of Him as: “The Lord of Nanak is visible like a noon-day sun.” Christ when asked about God, replied: “Behold the Lord,” Kabir³, in much the same strain said: “I have now no misgivings about God as I have seen the ineffable Light-immaculate within me.” Guru Arjan⁴ said: “He who in His fullness is immanent in waters and lands is palpably visible in the entire creation.”

In similar words Parmahansa Ramakrishna⁵ replied to his celebrated disciple Vivekananda when questioned about God's existence: "Yes, my child I see God just as I see you—nay with more clarity than this." Dadu Sahib⁶ says: "All speak of God from hearsay but I bear testimony of Him from personal experience within myself." So if you are keen to have the vision of God, you will naturally have to go to some adept who has seen Him and can make you do likewise. There are people who meditate on astral colours or space without having been initiated by any competent Master. How can they contemplate One who is beyond all space and spatial adjuncts, forms and colours?

I am speaking in a very frank language. He who has not seen God, cannot make you see God. It is a question of inner revelation. Christ says: "Son knows the Father and others to whom the Son may reveal." A living Master is truly the Son of God and comes to give us the knowledge and experience of God. You shall appreciate that revelation means to bring into manifestation that which is already there but is hidden in the folds of the mind. He is within all of us. We live, move and have our very being in Him. The living Master, in a practical way, brings home to us this divine Truth. He does not put into us anything from without. 'All things have been made by Him (the Word); and without Him is not anything made that has been made.' So long as the life-current is in us, we live. This very life-principle is sustaining and keeping us as well as the entire universe well under its control. If it were not so, we could easily escape from the prison-house of flesh with so many open doors and windows in It. But can we do so? No. Why? There is the divine Power controlling all our out-breathings through the sense-organs. To have a practical experience of this Con-

trolling Power is known as spirituality—or the science of soul.

The psalm you have just heard tells us that we are endowed with the treasure of *Naam* and yet we are wandering without in search of peace. Spirituality is neither spiritism nor spiritualism. Spiritism is just a belief in the existence of disembodied spirits who roam about in the lower strata of the astral world. Spiritualism is to establish a contact with such spirit, by means of mind-force and press them into service of one form or another just to make a show or to earn a livelihood. Spirituality, on the other hand, means to realise the 'Self' and then to establish a conscious contact with the Overself or God-power, which too is in us. All this is done by a practical process of self-analysis whereby one rises above body-consciousness and begins to commune with that Power. Without a direct and immediate experience of it through the active aid and guidance of some Godman one cannot do it on one's own howsoever hard one may try.

Kabir, therefore, says: "O brother, a Satguru who claims himself to be a Sant, must be competent enough to reveal to us, what is hidden in us (the Spirit and Power of God)." This experience once gained, can be developed to any extent by daily practice, under the direction, and control of a Godman. Kabir has thrown a challenge to one and all so that those who claim to be saints or Satgurus, must be competent enough to make us rise above body-consciousness and give us a direct conscious contact with the Light and Sound of God within. If you apply this touchstone, you will know how many real Satgurus are there—very rare indeed. You may come across so many who may be able to give you elementary lessons as aids to spiritual progress and make you feel at home on the level of senses and intellect.

All practices of *Apravidya* — like the study of scriptures, worship of images and idols, visit to places of pilgrimages, performance of rites and rituals etc.— and inferential knowledge, though good in themselves, are not enough. These things can be learnt from anybody and from anywhere, but it is not spirituality or knowledge and experience of ‘Self’ by separating it from the clutches of mind and matter, and to witness the divine glory within. Spirituality, be it known, cannot be taught but may be caught from one who is himself affected with it. One who really catches it is in a position to testify to it and say that he has seen the Light of God and heard the Voice of God and thus has actually come into contact with God-into-expression Power. An association with a perfect Being then is a real Satsang. Such sacred Satsangs are very rare. These were rare in ages gone by and so are they in the present age but the world is not without them. The eternal law of supply and demand operates at all times and all levels of existence. There is food for the hungry and water for the thirsty.

A continued and sustained search by earnest and sincere seekers after God, is bound to bear sooner or later, the much-coveted fruit. All that you might be doing is just a preparation of the ground and when the inner yearning grows truly, you will not fail to find a real teacher— nay he will find you out. Just as clouds precede rain, so are good and pious deeds. But unless you do not become a seer of God, there is no salvation, because all actions on the sense-level serve to feed the ego. Good as well as bad actions bind the doer; the one with chains of gold and the other with those of steel:

“So long, as one feels that one is the doer,

One cannot escape from the cycle of

births.”

Contrarily, when one begins to see the Spirit and Power of God, he at once becomes an agent, a mere cog or an insignificant instrument in the divine set-up. Then he is a *Neh-karma* and all his seeming acts are acts of the invisible Power and he is only a *sakshi* or a witness thereof. This is figuratively called becoming conscious co-worker of the Divine Plan. Once this delusion of doership is dispelled, there remains nothing to bind the individual. Guru Nanak says: “I do not wish anything on my own. Whatever pleaseth Thee, comes to pass.”

When one ceases to be the ‘doer’ the *sanchit karmas* (karmas stored-up through the ages) become infructuous like pop-corns. When the Master grants this inner conscious contact of divinity and helps us to see the divine Light by imparting his own personal life-impulse, he provides us with ‘stock-in-trade’ for future development. ‘In the company of a Saint, one sees the Lord within.’ When you once see His splendour, you will begin to relish His Spirit and Power in you and feel really blessed. Dadu likewise says: “Dadu speaks of Him after having seen Him, while all others speak from hearsay.”

Just find out for yourselves as to how many persons have actually seen God. Everybody quotes the scriptures on the existence of God or speaks of Him on the authority of ancient Masters who are no more with us, and as such cannot instruct us and guide us on the God-path. Dadu says that he has actually seen Him, whereas all others speak of what they have heard of Him from others.

Now let us take a Psalm of Kabir:

Kabir says that you cannot become

a devotee by merely talking of devotion. Give up all idle talk. Arguments will not take you nearer God. God has to be practised and lived through. Learn to revel in God and bask in the sunshine of His glory. Herein lies the summum bonum of life on the earth-plane. Be ye a flute in the hands of the divine musician. Let Him work through you, Guru Arjan says: "What does the poor wooden doll know? It is the player who makes it play."

An intellectual giant will give you a very learned talk and may even offer to link-up heaven and earth, but all this by tall and loud harangues only. What does he know of God but as a figment of his own imagination and a spark of his heated brain. A Muslim divine says: "The seeker of God lose sight of God. They drown God in the ocean of their talk."

Mind has a vast power over us. We are swayed by the why and wherefore of God and He fails to take roots in us. Without a personal conviction at the level of the spirit, we keep vegetating on the surface of the sea far from the centre of our being. Satsang means a congregation presided over by a seer of God. It is in his company that we can have some first-hand inner experience. Dadu was not a literary person, but a God-realised saint. What he has stated is on the basis of his own personal experience. His forceful words inspire us with hope and we can follow in his footsteps. Similarly, Jesus, Kabir, Nanak and Mohammed never joined any school or college, and yet they were the seers of Truth and have left behind them precious treasures of divine wisdom for our guidance. Hear ye the true testimony of the Saints. They speak from personal experience.'

You may have heard of Sarbjeet, a

learned Pandit in Kabir's times. He was called Sarbjeet because he had conquered all the learned people of his age in polemics. He was proficient in dialectics. His mother was a great devotee of Kabir and consequently was gifted with right understanding of the holy Path. She wanted to bring her son to the right course. One day she told her son that he could not boast of being a Sarbjeet unless he vanquished Kabir in argument. It is said that in a fit of egotism he carried a cart-load of his scriptures and went to Kabir for a discussion. Kabir greeted the young man and enquired from him the purpose of his visit. When he heard the story of the vainglorious braggart; Kabir, to satisfy Sarbjeet's vanity, told him that he could gladly accept defeat without entering into any discussion. The young man wanted affirmation in writing so as to show to his mother. Kabir asked him to write out whatever he liked and offered to sign on it. Sarbjeet hastily wrote a line affirming defeat and got it signed. On reaching home, his dismay knew no bounds when he placed before his mother the roll of honour, wherein he had admitted his own failure at the hands of Kabir. He was greatly puzzled at his own folly and once again rushed back to Kabir. Kabir smiled naively at the man and asked him to be careful this time. Again, in his confusion he wrote as before and on returning home felt humiliated and lost. This gave a big blow to Sarbjeet's vanity and he penitently went to Kabir to understand the mystery. Kabir took pity on the young man and explained to him divine truths in simple and easy terms. When an able surgeon undertakes a big operation, he does not allow the least infection to remain in the body. Kabir then said: "O Pandit! how can we two agree? What I say is from personal experience, while you talk from what is written in books." The scriptures provide us with essential knowledge and help

us in understanding the subject but cannot deliver the goods. Even for right and correct interpretation of the scriptures we have to come to an adept who has himself experienced the divine truths recorded in the books. All the seers tend to converge toward the centre whereas the intellectuals differ variously. Maulana Rumi⁷ frankly told the learned Kazis: "I know not what is rhyme and rhythm? But my verses are all honeyed sweet." The words of the Master-saints come from the depth of their being and spring spontaneously at the Lord's bidding and as much are artistically perfect. Kabir further explained: "I try to make you understand in simple and plain words, while you talk in riddles and are enmeshed in them. I tell you to rise into higher consciousness, while you prefer to remain in stark blindness."

Kabir lays emphasis on the life of spirit, free from entanglements of mind and matter. This physical body of ours in which we are so much lost, is in a state of continuous flux, although apparently it looks to be static. We have therefore to wake up to the reality and know a spade as a spade. All rites and rituals we perform according to our own beliefs and dogmas are not sufficient in themselves for our spiritual awakening. Hence the stress is on personal knowledge and experience of God by introversion, by rising above body-consciousness. We must be the seers of God and the hearers of God in our own right and within us. The Vedas exclaim: 'Awake, arise and stop not till the goal is reached!' Unless we actually come to understand and bask in the sunshine of God, we are yet far from Him. Again, Kabir says: "O dear soul! why doth thou slumber on? The night hath passed away, why waste the live-long day?" All great Masters speak in much the same strain.

Guru Arjan says: "O wake ye up !

Why pass away in a coma." One must depart from this world in full consciousness. We must know before-hand as to when we have to go and whereto. The performance of good deeds in accordance with our religious doctrines is just the first step, but not an end in itself. Formerly, the social structure was based on the pattern of work in which the people were engaged. The knowers of *Brahm* were called *brahmins*. Those who took to the sword in defence of the country became *Kshatriyas* while those who engaged themselves in any trade, business, or vocation, like tillage and husbandry came to be known as *Vaish*. The rest of the people who undertook to serve others were termed as *Sudras*. But now those days are gone. Kabir therefore stresses the importance of inner awakening for all. One can have this awakening in the company of awakened souls, and not from book-learning like Sarbjeet who believed in intellectual wranglings and disputations which go to add more to our ignorance rather than enlightenment.

Kabir goes on to explain: "I tell you to develop inner detachment, while you are drifting helplessly into the world."

I tell you human birth is something rare. It has come to us through good past karmas (*pralabdha*). Why not make the most of it, while there is yet time? Take care of proper sowing in season and the harvest will come on its own. If we become cut-throats, we shall have to pay in the like coin. It is simply a matter of give and take. We must happily score out old accounts and pay off all the debts incurred, but be careful not to add any more load to the heavy burden on our heads. The invisible pen of the Lord moves according to our deeds. God is a stern judge and He judges sternly. I had an occasion to be present in the court where a murder trial

was on. After hearing the prosecution and defence arguments and the verdict of the jury, the Sessions Judge declared: "In view of the facts and the law placed before me, I find the accused guilty of murder and sentence him to be hanged by the neck till he is dead." You must understand the basic concepts of life. All the worldly relations like those of husband and wife, parents and children, sisters and brothers are the result of karmic reactions to past actions. We have to run through the gamut of them all, as best as possible and also work for the highest aim of life—self-realisation and God-realisation. If we fail to achieve this aim, our life goes in vain and we remain steadily in the cycle of births and deaths according to our deeds.

Kabir says: "From age to age, I have tried to make thee realise this: I wonder why doth not the truth come home to thee." Here Kabir is referring to his advent in all the four cycles of time for the spiritual regeneration of man and affirms that by and large the people did not pay heed to his sage counsel. The Masters offer their sublime teachings to the suffering humanity and when they fail to find a happy response, they revolt against the dogmatic beliefs and superstitions. 'The same good old custom corrupts itself.' The outer modes of worshipping the Light and Sound in shrines and temples; churches and synagogues were introduced to make people understand the importance of tapping inside the human body—a temple of God. God dwells in every heart. He is within us and in the rest of His creation. If (as conscious entities) we start worshipping the less conscious, what spiritual benefit would it bring to us. Guru Arjan therefore says : "By a mighty good fortune one comes to the human level. What a shame ! if one does not commune with the Word."

Is it not a matter of great regret if the conscious spirit in man bows down before images made by human hands and worships birds, trees and reptiles—all on lower rungs of the ladder of life? It naturally means going down into the scale of creation. To fall from a mountain-top is a sad fall indeed. Christ calls it the 'death of the soul.' Now the times have considerably changed. The Masters come again and again to awaken us. And we again and again fall into the pit as soon as they depart from the scene of life. They come to revive the same age-old Truth and offer old wine in new bottles in conformity with the needs of modern times, in a language, simple and lucid, so as to be intelligible to the common man. Finally, Kabir cannot but use the strongest possible terms in condemning the so-called teachers who profess to teach spirituality without any knowledge of spirituality itself:

"You wander about like a profligate
who has never known the pleasures
of true love,
And you having lost all self-respect
are now in dire distress."

One who has not known true God and truly witnessed His glory, is no better than a prostitute making with all who come in one's way. The words used are no doubt harsh and yet are very true. The learned intellectuals have mere bookish knowledge and when they are overtaken by the vicissitudes of life, they exhibit in themselves but very poor specimens of humanity with no roots in the divine wisdom which they professed so enthusiastically to teach the world. One who has no conscious contact with the Lord within has no right to teach others. One who has verily wasted his own precious human existence should not attempt to lead others. If a blind, man leads the blind, both are sure

to fall into the ditch. Those who simply pose and act like masters are a danger to society. They are like ravening wolves in sheep's clothing. They have no vision of the Divine in them nor do they care to have it. You may do your best to put them on the right track, but they will not come the right way. The greatness of a perfect Master, an adept in spirituality, lies in the fact that he can grant an inner conscious contact with the saving-life-lines (*Naam* or the word) at the very first sitting. Without this initial experience you cannot be convinced of Realty in you. Even if engaged all the time in worshipful acts and deeds on the sensual level, one can never, on his own, rise above the realm of intellect. It is only by grace that we are saved and not by our own merit. God in the garb of a Godman may come to our rescue and save us out of sheer compassion. His voice is the voice of God and his hand is the hand of God.

So long as you do not see with your own inner eye—the Single Eye—of God, you must not go by mere hearsay. Do not take any body on his face value. I am obliged to speak frankly, lest you be overtaken unawares. Do not mortgage your precious soul. The entire world is caught up in this delusion. Excuse me if I say, though I do so with much regret, that there is a lot of black-marketing in the domain of religion. Outwardly, in the mundane affairs of life, you may be duped to a certain extent and yet be able to get something in return for your hard earned money. But alas ! in the realm of religious preaching, there is hundred per cent loss of your precious time, money and energy, when in your quest for God you offer your all to the so-called teachers out of loving devotion and in a spirit of dedication. Of what avail this will be when, in course of time, it transpires that they are as much a prey to sensual pleasures as you are. In such moments of

dire distress, you involuntarily exclaim : 'O, it is all Gurudom. God save us from Gurudom.'

Satguru, be it undulated, is the chosen human-pole in and through which the Lord's divine grace works in the world for the spiritual welfare and guidance of the suffering humanity. He is the Word-made-flesh, a manifested God-in-man. The same divine principle is working in us as well, but without holy initiation from a perfect Master, this remains a sealed mystery. He is the moving God on earth, living amongst us, sharing in our joys and sorrows. He is out and out engaged in ameliorating our painful condition and out of sheer compassion grants a conscious contact with the saving life-lines (the holy *Naam*). If we scrupulously act up to His instructions, he will make us a saint like himself in due course. So we must realise the great value of spiritual riches that a Sant Satguru bestows on us. Finally, Kabir tells us :

"Kabir saith, listen all ye to what I say and follow it,

For then alone, ye shall turn out like unto me."

We have therefore to search for a Sant Satguru, wherever he may be and in whatever garb he may be, if we are really in need of God for God's sake. He is a spring of the Water of Life and we can have from him the Elixir to our fill.

(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 32)

Hazur Baba Sawan Singh Ji Maharaj (1858—1948) whose death anniversary falls on April 2. (picture on page 10)



Cry of the soul

Listen ye to the piteous cry of the soul
Soul writhing in agony is wailing for thee.

Pain and sorrow have bewildered the spirit in man,
With clouds of distress and grief gathered all around.

The gales that blow are extinguishing the lights,
Lights that lighted man's path in the dark.

The world is busy in contacting the moons and stars,
And none attends to the sorrow of the human heart.

All are engaged in finding an interplanetary course,
But alas ! man knows not the distress of man.

The atomic world is rich with lurid lights
And the soul stands robbed of its ancient might.

The earth is all afire with the cold flames of war,
The rubble and rot descend from every side.

The spirit of man is in the deadly grip of steel
And the shrivelling man, a bundle of cracking bones.

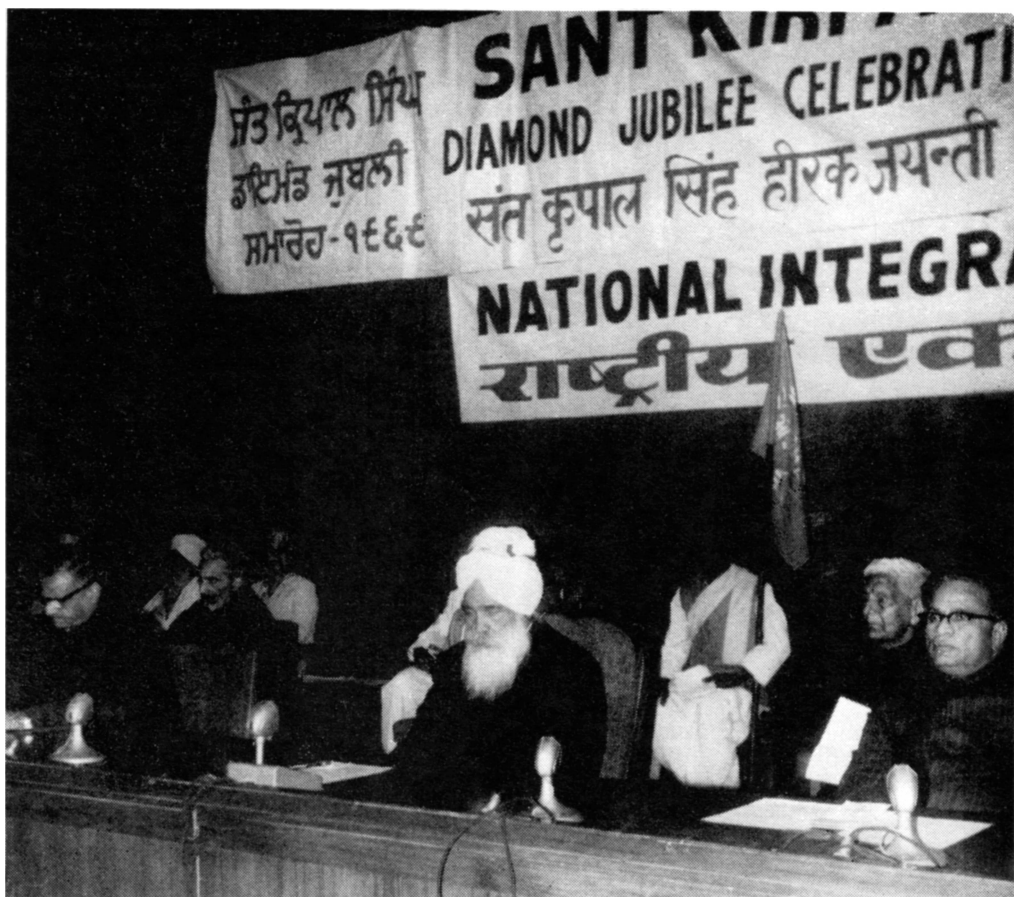
Let us all unite to kindle the torch of Light
And save mankind while there is yet time.

Let us find a way-out for the uplift of all,
Let love surge our hearts and alchemise us into divine.

Peace shall flow from the fountain of love,
And peace shall rain from the Sawan clouds.

—*Darshan*

(Translation of an Urdu poem)



The Master at Vigyan Bhavan, New Delhi, on the occasion of the Diamond Jubilee function on February 7. Seated in the front on his right is Mr. Jaisukhlal Hathi, Minister for Labour and Employment, on his left is Mr. Jaganath Rao, Minister for Petro-chemicals, Mines and Metals

Diamond Jubilee celebrations

THE Master's seventyfifth birthday (February 6, 1969) was celebrated in Delhi this year with greater solemnity and enthusiasm. A Citizens Committee under the chairmanship of Delhi's Mayor, Mr. Hansraj Gupta, organised an elaborate three-day programme of Diamond Jubilee celebrations, beginning with a congregation at a specially erected Pandal near Sawan Ashram, headquarters of Ruhani Satsang, and ending with a unique function on February 7 at New Delhi's vast Vigyan Bhavan. The Master was presented an Abhinandan Patra (Welcome Address) by Kaka Sahib Kalelkar, a noted

Gandhian philosopher, on behalf of different religions and societies at Vigyan Bhavan. This was a rare sight indeed when the heads or representatives of different religious faiths, two senior Ministers of the Government of India, prominent personalities like Pir Walayat Inayat Khan of the international Sufi movement and Mr. Joseph Busby, International President of SUN (Spiritual Unity of Nations) and leading citizens—all collected on a common platform to felicitate and praise the living Master's services to the humanity.

On this auspicious occasion, as deci-

ded by the Diamond Jubilee Committee, the Union Minister for Labour and Employment, Mr. Jaisukhlal Hathi, inaugurated the National Integration Year and paid glowing tributes to the Master, extensively quoting from the latter's various books. Another Union Minister, Mr. Jaganath Rao, congratulated the Committee for declaring 1969 as the National Integration Year and said that Santji had set an example by practising what he preached and inspired thousands all over the world to take to the path of righteousness and spirituality.

The Mayor, speaking as Chairman of the Sant Kirpal Singh Diamond Jubilee Celebrations Committee, welcomed the various religious leaders, dignitaries and guests who were present to honour the living apostle of unity, Sant Kirpal Singh Ji Maharaj.

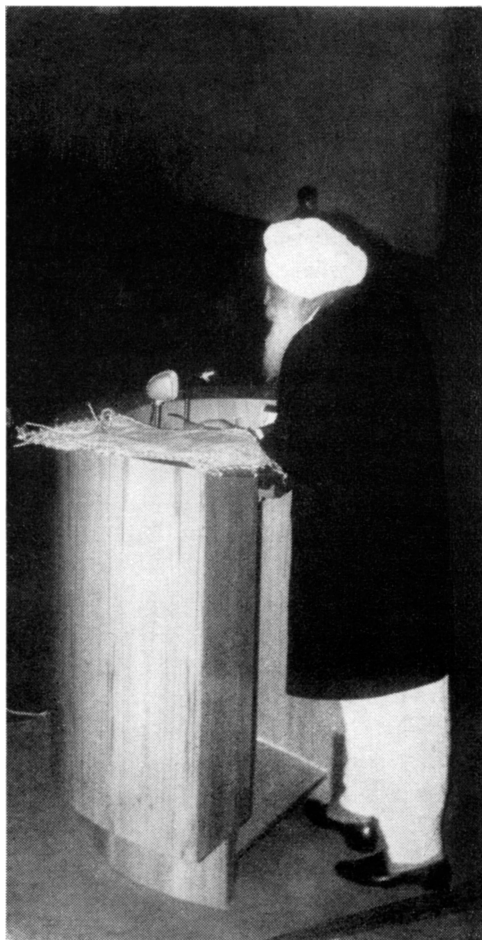
Presenting the Abhinandan Patra, Kaka Kalelkar said: "We are all gathered here today to perform a very important task, that is, to pay our tribute to a living saint for the gift of Light he has given and is giving to the world. As a follower of Gandhiji and one who, like him, had equal respect for the teachings of all the great religions, I have been chosen to present the Abhinandan Patra to Santji on behalf of all religions. Sant Kirpal Singh has been doing the great work of bringing followers of different religions together most effectively and with untiring zeal. I pay my tribute to him on behalf of Gandhiji, on behalf of the heart of India and on behalf of all present here and pray for his long life."

Replying to the Welcome Address, the Master said that the Abhinandan Patra was a homage to Truth, which is in all of us. And "Truth is one." Saints and seers who came from time to time realised that Truth and gave a practical experience of it to those who came to

them. They came in all countries, in all societies and gave out the same Truth in the language and idiom of the countries where they came.

Recounting his own experiences in his long search for Truth, its realisation and presentation, the Master said that he was intrigued by the mystery of life from his childhood. (Let us read the story in the Master's own words):

"From very childhood I was intrigued by the mystery of life. I searched in books and finished three whole libraries one after another. My extensive



The Master delivering his talk at Vigyan Bhavan after receiving the Welcome Address.

study led me to believe that there was some Controlling Power behind the entire creation. What that Power was I did not know. Studying in a mission school I often came across the word 'knowledge' but had no practical realisation of it. After finishing my studies when I entered life I had to decide what was to be my aim in life. I took eight to ten days carefully deliberating the question from all possible angles and finally decided that my aim in life was 'God first and world next'.

"Immediately afterwards some events proved to be the turning point in my life. A young married woman in my neighbourhood was ill. I went to see her. My inner vision was clear and I could foresee things. As I entered her room I saw that she was about to die. And in a few moments she took leave of her husband and relations and said she was going. What was it that said 'I am going' and where had it gone? What was it that had left her body but was present in all of us, the indweller of the body which moves it? I pondered over the question but could find no answer. I accompanied the funeral procession to the cremation ground where on a monument I happened to read the telling inscription: 'Beware thee that walk with swaggering gait. We too were once like thee enjoying life to the full, but alas! now lie beneath this stone, a handful of dust.'

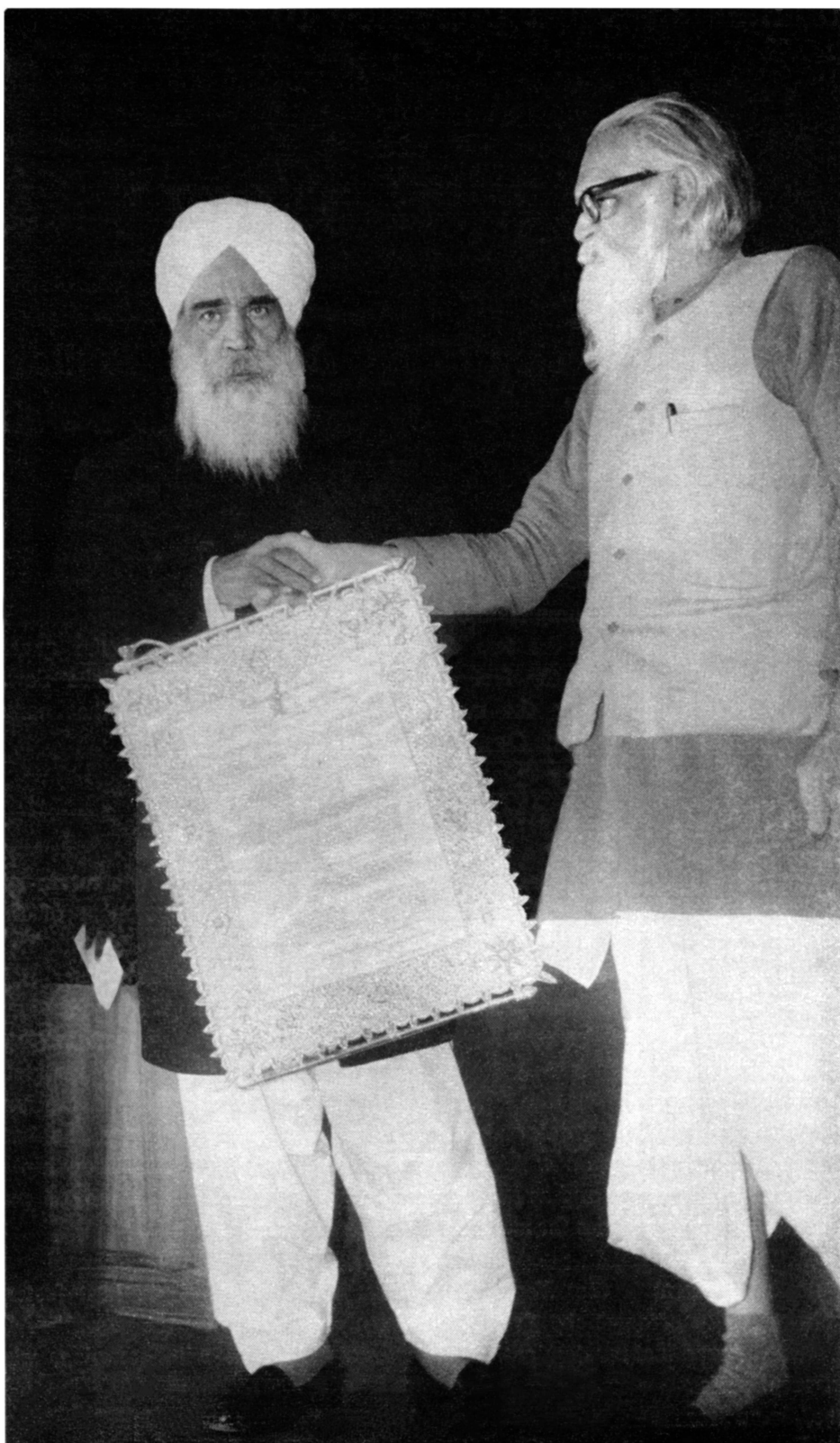
"This set me on my search for Reality with a greater sense of urgency. My whole life became one long search for Truth. I delved deep into books. One by one I read them all, noting at the end 'no way out.' According to scriptures, the man of knowledge was one who had seen and practically realised Truth. To talk of Reality without seeing it was like a blind man groping in darkness. And a practical demonstration of

Truth could be had only from one who had realised it. My search for a competent guide led me to many Sadhus and Faqirs, some of them having supernatural powers, but none of them could give a practical demonstration of Reality. And then, through divine grace I met my Master, Hazur Baba Sawan Singh ji Maharaj, at Beas where I had gone to see the river Beas. I saw in him the same personality who had been appearing to me in his luminous form and guiding me in the higher regions during the past seven years. He gave me a practical demonstration of Reality. In the very first sitting, he brought me above body-consciousness and gave me a first-hand experience of Reality. The mystery of life which could not be solved by studying three libraries was solved in a moment.

"From him I got right understanding. And what was that right understanding? First, that all mankind is one. And man is the highest in creation for he is endowed with the sense of discrimination and can discriminate between the real and the unreal which other creatures lacked. Man is the oldest of all religions and philosophies. The highest purpose of man was to realise the self, the indweller of the man body and to know the Overself which was the basic teaching of all religions.

"What was this self-knowledge which was the common ideal of all religions? God cannot be realised by the mind or the *Pranas* or the senses. Only soul can know God. So self-knowledge, or knowledge of the soul, the indweller of the man-body is a prelude to Knowledge of God. That is why all scriptures have enjoined 'know thyself'. It is a matter of direct first-hand experience of seeing. Feelings, emotions and inferences are all subject to error. Seeing is above all.

(Continued on page 32)



The Master receiving the Abhinandan Patra from Kaka Sahib Kalelkar

Abhinandan patra presented to

Satguru Sant Kirpal

**On the occasion of his Diamond Jubilee at Vig
by Kaka Sahib Kalelkar and**

Gracious Master !

We greet Thee on the completion of seventyfive years of Thy sojourn on earth. As we look back and survey the two decades of Thy ministry, and the quarter century preceding it spent at the feet of Thy great Master, Hazur Baba Sawan Singh Ji Maharaj, we perceive the meaningful celestial dispensation that named Thee 'Kirpal', the Compassionate One.

Illustrious Son of Thy Master !

Thou hast fulfilled the divine mission of bringing mankind together in one common fold of spirituality. "Ruhani Satsang" is the living embodiment of that mission where all seekers of Truth can have the quickening touch of Eternity from Thee. The appellation "Ruhani Satsang" suggested by the great Master Baba Sawan Singh, not inaptly describes the place where teaching and first-hand experience is given to aspirants without distinction of caste, creed, nationality or colour. It is fast growing into a world-centre of spiritual effulgence. Its metaphysical base is embedded in the "Gurmat Sidhant"—the scripture for aspirants and practicants on the spiritual path comprising in its literary sweep the basic tenets of all great religions on which has been founded the World Fellowship of Religions under Thy aegis, and as its President Thou hast blazed the torch of pure spirituality in many countries far and near by Thy world tours.

As the President of the World Fellowship of Religions, Thou hast fostered the spirit of unity amongst the followers of different faiths in the world. At a time when the mad lust for domination has ridden the world with suffering, when the atmosphere is laden with explosive gun-powder ready to usher in the holocaust of thermo-nuclear war, when mutual bickering and dissension have threatened

Singh Ji Maharaj

yan Bhavan, New Delhi, on February 7, 1969
heads of different Faiths

the very existence of humanity, Thou art a great solace, revealing the divinity of soul and kindling in all the fond desire to unite.

Through numerous channels like international meets, world-wide centres of the Ruhani Satsang, discourses and esteemed publications which have since been translated into various languages, Illustrious Master ! Thou hast striven to spread Thy message of peace and unity, Love and Truth to the agony stricken souls. Like all illumined Masters of the ages, Thou shineth like the sun radiating Light and Beneficence across this dark world, awakening within us the divinity of human soul.

Selfless Benefactor !

Linked with the Word Eternal and endowed with Cosmic Consciousness, Thou hast spread the gospel of the Fatherhood of God and Brotherhood of Man to the earth-bound millions. The visible and invisible barriers which separate Man from God are thus sought to be lifted so that eager souls may bathe in the rays of Enlightenment. We pray to God and to Thee that Thou mayst carry on this beneficence for countless years so that Thine votaries and others may have inexpressible pleasure and privilege of celebrating the centenary of Thy abode on the terrestrial plane.

Signed by:

Muni Sushil Kumar (Jain Muni and sponsor of the World Fellowship of Religions), Maha Mandleshwar Swami Ved Vyasanand (Hindu Sanatanist leader), Satguru Jagjit Singh (Head of the Namdhari Sect), Mahatma Anand Swami Saraswati (Arya Samaj leader), Rt. Rev. Philip Parmar (Bishop of Delhi Diocese), Pir Walayat Inayat Khan (Head of the Sufi International), Lama Lobzang (Head of Ladakhi Buddhist Vihar), Shri D.B. Dastoor (Head of the Zoroastrians), Mr. Joseph Busby (International President, Spiritual Unity of Nations), and Mr. A. R. Manocha (Secretary, Ruhani Satsang).

The true mystic-adept

Dr. George Arnsby Jones

Sant Kirpal Singh Ji Maharaj is the mystic-adept who truly can convey that liberating force, which is the essence of God, to the sincere seeker for the living truth of all creation. Most of us have been taught, at some time or another, that God is the reality of life and the essence of life. However, in the one unity of life there is always the illusion of the many, and the totality of life also signifies the existence of a diversity throughout its many levels. The essence of all creation is its very life-breath; it is the primal principle that pervades the entire cosmos and is the one reality behind all forms and expressions. God is the active life-principle that is the very source of creation : spiritual, causal, and physical. It is the Godman, the liberated soul, who can truly demonstrate God—the active life-principle to other men : “The Son knows the Father; others whom the Son reveals.”

The attributive nature of the divine life principle is its integrated force-field (to use the specialised language of contemporary thought), for it inheres within that force-field. The light of the sun cannot be conceived as apart from the sun itself, for one does not exist without the other. Neither can the Godman be conceived as apart from that Supreme Being which is the Controlling Power of all creation. Any attempt to consider the nature and the essence of the active life-principle as separate, even though the two may appear separated to the rational mind, is to introduce the idea of duality. It is only

in terms of duality that the human mind can conceive entified creation as distinct from a creative principle—or of Godman as distinct from God.

The totality of life is a unity, not a duality. Evolving life seeks self-consciousness through multitudinous manifestations of form and expression. Man himself is the highest development of the unfoldment of evolving life upon this planet. He must then recognise his true spiritual office within the universal scheme of things, and must become consciously identified with the higher spiritual aspects of his true self. Everything in creation is alive and demonstrates a measure of consciousness proportionate to its capacity for orderly expression; this truism applies to mineral, vegetable, animal man, and the cosmic universe. The life-principle is the essence and totality of all these manifestations.

In the physical universe the life-principle interacts constantly with matter. Creation is therefore the result of the external play of the dual forces of the life-principle (soul) and matter. All creation is the outcome of the one upon the other. The life-principle, then, is the soul of the universe, and it is the root cause of creation, for nothing can come into manifestation without it. Fundamentally, the soul of the universe is constant, self-sufficient being. Duality appears when that soul manifests through a given form; then it is observed as positive and negative, masculine and feminine, and so forth. But in its primal

state the life principle is an undivided unity, beginless and endless. It is extremely subtle, a self-effulgent spark of a sublime Power that is beyond the grasp of mortal mind ; it is a boundless and unchangeable permanence, ever complete within itself, and immanent within every visible and invisible form of creation. All creation is manifested because of it.

Man is a combination of the two basic elements: soul and matter. The soul of man, although intrinsically of the same essence as the universal life-principle, is encased within sheaths of mind and matter. Thus the individual soul is conditioned by the external world of time, space, and causation, and has but an imperfect perception of reality. The soul should ideally radiate the spiritual essence of God into the life of man, and the mind should reflect the illumination it receives from the soul into the consciousness of the individual. Thus the first purpose of life for the aware human-being should be to ascend the spiral of spiritual endeavour, becoming conscious of his true nature as an embodied soul. Man, in his ignorance, reverses this inner process in space-time and reduces his higher capabilities to lower levels of expression, dissipating the energies of the soul in the external world. Mankind sleeps in ignorance of its true spiritual heritage its life is subject to the repetitive ritual of past racial conduct. Such a somnambulant condition perpetuates the manifold miseries of humanity, the curses of war, famine, and suffering.

To discover and know the basic essence of that liberating force that is God, the individual seeker must free the soul from the fetters of mind and matter. The attainment of such a necessary goal can be divided into two operations :

1. Concentration. Man is literally a

thinking being ; his mind must become his servant, an instrument which concentrates the soul-currents into a certain area of focus.

2. Active effort towards the goal of soul-consciousness and spiritual liberation. It is well to remember that the individual is what he is today as a result of past thinking and past actions. A new spiritual orientation involves the performance of devotional exercises and mental discipline.

How is the active life-principle manifested to the aware individual ? Great mystics of the past have referred to the life-principle as an abstract spiritual sound. Moses heard this spiritual sound when he stood alone on Mount Sinai ; Jesus heard it when the God-Power manifested to him in the desert wilderness ; the same sound is portrayed as the flute of Lord Krishna in the Hindu scriptures ; Lord Shiva, whilst in deep contemplation in the fastness of his Himalayan cave, heard the same sound. Bells and gongs in temples and churches are meant to symbolise the inner spiritual sound, thus providing an outer reminder to the devotee to dedicate himself anew to the spiritual life; needless to say, this fact has been forgotten or ignored by the professional practitioners of religion. It is not mere coincidence that in the revelatory scriptures of all the major religions there are frequent references to the *Word*, the inner Sound-current of the eternal life-principle. The Upanishads refer to the *Word* as *Udgit*; the Vedas term it *Sruti* or *Akash Bani*; Hindus speak of it as *Naad*; Islamic writings refer to it as *Kalma*; the Sikh scriptures denote it as *Shabd* or *Bani*. In the terminology of the highest mystic-adepts it is known as *Naam* or *Shabd*. Helena Petrovna Blavatsky, the remarkable lady who founded the Theosophical Society, referred to this sublime *Word* in her book *The Voice of*

the Silence. In the scriptures of Christianity the following statement is made :

In the beginning was the Word, and
the Word was with God, and the
Word was God.

—John 1:1

Guru Nanak, the founder of the Sikh faith, spoke of *Naam* or the *Word* in the following manner:

There is One Reality, the Unmanifest-
Manifested ;
Ever-Existent, He is Naam,
The Creator ; pervading all;
Without fear ; without enmity ;
The Timeless; the Unborn and the
Self-existent ;
Complete within Itself.¹

The active life-principle truly manifests as the Music of the Spheres. This ageless concept of the spiritual sound-current of creation reappears in the words of one of the most distinguished scholars of our time. Dr. Donald Hatch Andrews, Professor Emeritus of the Johns Hopkins University and distinguished Professor of Chemistry at Florida Atlantic University, made the following statement some years ago :

“We are making the startling discovery that, in a word, the basic reality of the universe is not matter but music., we are living in a universe which is built on musical terms rather than materialistic terms. The discovery of atomic music has forced us to a new view.”

Dr. Rudolf Steiner, the remarkable

Austrian mystic and philosopher, made the following observation to a group of his students :

“If one seeks a true knowledge of man one should study the human form not only as it presents itself to the eye, that is from a merely anatomical point of view, but one should try to add an inner *musical* understanding for the force which brought about this form. If one is able to achieve such an inner understanding of the creative musical forces, then one will discover that music can be *seen* everywhere in the world. It is there, if only one can find it.”²

This musical life-stream of the cosmic universe underlies facet of higher mystical exploration into the spiritual worlds. It is interesting to ponder on the fact that the word *vocation*, namely, man's calling in everyday life, and the word *invocation*, namely, man's relationship to God, are both derived from the Sanskrit root *vaktr*, which means human language or speech. Schopenhauer affirmed that music is the inner life of the cosmos, and is something fundamental or archetypal. Music, he stated, is a direct expression of Nature. The musician hears the direct pulse of Divine Will through the world and he perceives how this Will expresses itself in sounds. The poet Novalis, in his *Fragments*, affirmed that music seemed to be the basic proportions of nature. As Plato has stated in *The Republic*, “Music and rhythm find their way into the secret places of the soul.”

Outer music is but a faded reflection of the inner supernal sounds. Shamas-

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1. *The Jap Ji, the Message of Guru Nanak*, translated by Kirpal Singh Ji Maharaj. Ruhani Satsang, Sawan Ashram, Delhi 7, India.
 2. Quoted from *Music: Its Occult Basis and Healing Value*, compiled by Lionel Stebbing. New Knowledge Books, 18 Elizabeth Crescent, East Grinstead, Sussex, England.

i-Tabrez, the great Sufi mystic of Persia, declared : “Creation came into being from *Saut* (Sound or Word) and from *saut* spread all light.” In subsequent ages, many intellectual scholars and theologians have interpreted scriptural references to *Sound* and *Light* as metaphorical statements concerning intuitive or intellectual enlightenment. Of course, the word *logos* may be interpreted as connoting “reason” or “order”, and reference to *light* may be dismissed as merely mental illumination. But the many equivalents in the mystical literature of the world cannot be squeezed into the narrow compartments of mere intellectual knowledge, no matter how scholarly and erudite the latter may be. These scriptural references to *Light* and *Sound* are not figurative, but are literal references to the transcendent Lights and Sounds of the inner worlds. This transcendental stream of Light and Sound is the primal manifestation of God when He projects Himself into creation. In His highest state God is neither light nor darkness, neither sound nor silence; but when He assumes the mantle of creation, Light and Sound emerge as His primary attributes. The following passage is a free translation of a very ancient Tibetan doctrine:

“The Creative Word sounded through and among the vortices of unmanifest etheric matter ; the Sun and the first planets became manifest in their primal states. The Sounding Light rayed through the planetary foci of energy, and the manifest forms of the Creator—the shades of the seven Colours of His Robe—appeared.

This tonal “God-in-expression-power” is responsible for all created things. But the external physical universe of our outward cognition is not the only one that has thus been created. The entire cosmos is an unfathomable and illimitable pattern in which the highest level consists

of a plane of pure, unalloyed spirit while the lowest level consists of gross physical matter. Between the positive pole of pure spirit and the negative pole of gross matter lie countless regions, which mystic-adepts often divide into three distinct planes of being in accordance with their own peculiar balance of positive-spiritual and negative-material forces. The mystic-adepts teach that the single unified principle that links all these planes from pure spirit to gross matter is the “Sounding Fire” or the “Fiery Sound.”

It is the finding of this audible life-principle within oneself that is the primary aim of the seeker for inner reality, and the final aim is God-realisation. The sounding life-stream must lead back to its primal source, which is God. The mighty spiritual currents of the inner worlds might at times enter dark ravines and encounter powerful rapids, but they nonetheless are the surest route on the upward journey; and since this *Naam* current springs from the Supreme One, he who would hold courageously to it will inevitably reach the Source, transcending level after level of creation until he reaches the final goal. The audible life-stream offers the surest way for the individual seeker to reach from material darkness to spiritual Light, but the question arises as to how man can get access to this sound principle and thus accomplish his journey to the spiritual heights. This question is answered by the following three conditions:

1. True spiritual teacher
2. Ethical living
3. Spiritual disciplines

The first condition is that of finding a true spiritual teacher, a mystic-adept in the spiritual science of the audible life-stream. We are speaking here of a practical method of self realisation, and so vague intuitive approaches or philoso-

phic disquisitions serve no purpose whatsoever. If metaphysical theory could liberate the human spirit, then the many bibles and scriptures of mankind would be more than adequate to the task, and if it were merely a matter of trusting intuitive feelings, then at least 50 per cent of humanity (particularly women) would be experiencing the realities of the inner worlds. The aspirant to inner illumination must seek the competent aid of one who has already mastered the inner spiritual science. Without the assistance of such a teacher, the aspirant cannot even understand the true import of the revelatory scriptures, let alone attain spiritual mastery.

The true mystic-adept can speak with authority of experiences beyond the level of awareness of other human-beings; and knowing the limitations of human language they can only speak in metaphors and parables, for it is impossible to describe the wonders of spiritual sight to those who are spiritually blind. To attempt even a limited interpretation of the spiritual verities behind the words and phrases of our diverse religious literature will often lead to a distortion of their true nature. Intellectual theorising upon the nature of God leads to unending theological contradictions, as witness the constant dogmatic and sterile debates which encumber the institutionalised social religions of our day. Only a person who has himself experienced the spiritual realities described at the core of all world scriptures can guide the seeker to the true significance of their teachings. And the task of the true spiritual teacher does not finish at this point. The elucidation of the inner principles of religion is little more than the first faltering step on the pathway to eventual illumination. Once the seeker has understood the nature of his inner quest, he must labour long and diligently at his spiritual pursuit. To *know* with the

rational mind is one thing, but to *experience* with the inner soul is quite another. The mystic-adept's task truly begins after he has explained the spiritual goal to be attained; he then gives the aspirant a first-hand initiatory experience of the inner audible life-stream, putting him in contact with the spiritual current, and gives him instructions as to the methods of consolidating and developing this inner experience to its fullest extent.

To find such a mystic-adept is the greatest discovery accorded in the human search for truth. But to discover such a person and to be initiated into the spiritual science by him is not sufficient to accord the aspirant the fullest spiritual experience. The germinal inner experience given by the mystic adept must be constantly nurtured and developed to the point of full spiritual mastery. To be able to achieve this, the aspirant must accept whatever lessons are accorded to him after his initiation, and he must endeavour to put the precepts of his spiritual teacher into practical application in his everyday life. The true mystic-adept works solely under the spiritual law of love, and to accept the guidance of such a man is to love him, and to love him is to keep his commandments. The keynote of the highest spiritual science is love, and until one can learn to love and obey his spiritual mentor, the highest spiritual gift remains as sterile as a seed that is cast upon barren soil. It is possible to find such a mystic-adept in this world.

Ethical living is the second condition of the seeker's access to the divine sound-principle within. This means very simply that the aspirant should lead a good life. A good life does not necessarily imply the observation of a rigid ethical code or dogmatic moral precepts, but suggests the establishing of inner purity

and simplicity; such qualities would radiate from the seeker and permeate his every thought, word and action. The good life is as much concerned with the aspirant's personal and hygienic habits, as with his individual and social code of ethics. The good life embraces not only the personal life of the aspirant and his dealings with his fellow humanity, but also with his relations to all living things. To achieve inner harmony the aspirant must realise the outer harmony established in creation, and that the lowliest creature partakes of the same divine essence as the most advanced human being. The true mystic-adept teaches the aspirant the initial lesson of "the identity of substance," and the seeker who has grasped this basic truth will discipline his life accordingly.

The aspirant will have reached the point where he is not prey to inordinate desires; he will hold all his actions at that point of focus which is true detachment; claiming no possessions whatsoever, he will possess all things. But such detachment is not a life of asceticism or indifference to the rest of creation. To realise the unity of all life is to find a new bond between the individual self and all created things. He will automatically enrich mankind spiritually as he enriches his own inner experience, without the need of exploiting any individual or sectional interest. There is no monopoly in the field of spirituality, every living being can claim his rightful share of the riches given by the Supreme One. But the true riches are spiritual ones; the seeker must always know how to render unto Caesar what is Caesar's, and how to render unto God what is God's. The aspirant will not repress desire, but will meet the challenge of all desires squarely, recognising them for what they are. In this

way he will transcend desire. The way of spiritual pilgrimage is not one of outer evasion or escapism, but a way of inner freedom. Guru Nanak has stated :

"Let contentment be your ear-rings,
And endeavour for the Divine and
respect for the Higher Self be your
wallet,
And constant meditation on Him be
your ashes.
Let preparedness-for-death be your
cloak,
And let your body be like unto a
chaste virgin.
Let your Master's teachings be your
supporting staff.
The highest religion is to rise to
Universal Brotherhood,
Aye, to consider all creatures your
equals.
Conquer your mind, for victory over
self is victory over the world."³

The third condition of the seeker's aspiration to spiritual heights is that of the performance of spiritual disciplines. The mystic-adept endorses the living of the good life, but firmly states that this is not an end in itself. Desirable as ethical and moral living is, the goal of life goes beyond this. This goal is that of the complete transcension of the seeker—away from the plane of relativity and physical existence—into the region of absolute spiritual being. Thus the mystic-adept stresses the transcendental goal constantly. He insists that the beginning of the inner journey takes place at the seat of the soul, a point of consciousness between and behind the eyebrows. At the time of the aspirant's initiation, the mystic-adept will give him a first-hand inner experience, which he will tell him to develop further by regular spiritual exercises. It is at this time that the

3. *The Jap Ji, The Message of Guru Nanak*, stanza 28, translated by Kirpal Singh Ji Maharaj, Ruhani Satsang, Sawan Ashram, Delhi 7, India.

aspirant is shown how to focus his inner attention at the “third eye”⁴ focus. To assist this inner concentration the mystic-adept gives the aspirant a charged verbal formula, which symbolises the spiritual journey ahead of him. This formula is *not* repeated aloud, but is spoken with the “tongue of thought,” that is, in the aspirant’s mind. This inner technique assists the aspirant in collecting his scattered thoughts and holding his attention at the point of inner focus.

This process of inner concentration automatically draws the soul currents towards the spiritual center in man. These currents are normally dissipated all over the body through the average man’s preoccupation with the external world. This inner withdrawal is greatly helped by the repetition of the verbal formula, and the perception of the inner light of the soul accelerates the process still further. The seeing of the inner light leads in turn to inner hearing, and the aspirant finds himself surely linked to the resonant strains of the audible principle of the spiritual life stream. Closing his ears to external sounds, the aspirant rapidly becomes absorbed in the inner sound current. He is drawn upwards into another realm of experience—a world that has far more reality than the gross physical world. The spiritual transcension of physical consciousness is thus achieved whilst living in the everyday world, and with the minimum of effort and difficulty.

As the aspirant progresses on his inner journey he finds that each plane of ascent is more beautiful—and more “real”—than the last. He meets his spiritual teacher—the mystic-adept—within, and

finds that the one whom he considered as an exalted human teacher on the physical plane is truly a divine guide⁵ on the upward journey. Under the inner guidance of the mystic-adept the aspiring soul realises that the ultimate goal still lies further ahead. Drawn upwards by the audible life stream and accompanied by the subtle form of the mystic-adept, the soul ascends from region to region, plane to plane, divesting its outer sheaths or subtle bodies until it stands triumphant, revealed in its true nature of complete spirituality. It enters a realm of consciousness where it recognises that it is of the same essence as the Supreme Being, and that the aspiring soul, the inner mystic-adept, and God are not separate entities but are one. In this realm of splendour there is naught but an ineffable ocean of consciousness and love and bliss. There is truly no duality.

The mind of man created the concept of duality, wherein man became separated from the consciousness of one the unified cosmos of bliss. The mind is the mirror of man’s concept of reality, but man uses mind as a distorting mirror. The mind of man is *not* the highest attribute of man, just as the Mind of God is not the highest attribute of the Creator. The Supreme Being creates through the medium of Universal Mind—a vast causal world—but the Supreme Being is *not* that Universal Mind, in spite of statements to the contrary by many modern metaphysicians. Universal Mind is the projection of the Creator. Man, built in “the image of his Creator,” also creates through the medium of his own mind, but he is *not* that mind. Man is truly a living soul, the essence of God, and on his upward journey the aspiring soul sees that the

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4. The mystic-adepts refer to this “third eye” center by its various Eastern names: *Tisra til*; *Shiv netra*; *Divya chakshu*; *Brahm-rendra*; *Triambkai*; *Trilochana*; *Nukta-i-sweda*; *Koh-i-toor*; and so on.
 5. The inner form of the mystic-adept is the *guru-dev*, an Oriental term for the radiant form of the spiritual teacher.

human mind is—in spite of its wonderful functions and creativeness—still far lower on the ladder of the inner universe than the higher aspects of the human-being. Beyond the realm of mind is that region of which Christ spoke:

There is nothing covered, that shall not be revealed, and hid, that shall not be known.

—Matt. 9:26

As he progresses onwards and upwards the aspiring soul becomes increasingly aware of the all-pervading manifestation of God through the audible life-stream, the unstruck and unfathomable Word that underpins all creation from the realm of pure spirit to the plane of gross matter. As the river of life this “God-in-Expression Power” exists in a

fluid state, altering its tonal nature from level to level, yet always remaining the same in its primal essence. The true mystic-adept, one who has mastered this spiritual science of God-realisation, shows himself as the living embodiment of that sublime Word, just as he shows the aspirant that he too is of the same essence. It was such an embodiment that led Kabir, the poet-saint of the fifteenth-century India, to declare:

“All holy ones are worthy of reverence,

But I only adore one who has mastered the Word.”

Such a one, “who has mastered the Word,” is Sant Kirpal Singh Ji Maharaj, the true mystic-adept of our time.

*Statement about ownership and other particulars of
Sat Sandesh (English).*

FORM IV
(See Rule 8)

- | | |
|---|---|
| 1. Place of publication..... | Delhi |
| 2. Periodicity of its publication..... | Monthly |
| 3. Printer's name..... | Bhadra Sena |
| Nationality..... | Indian |
| Address..... | Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7 |
| 4. Publisher's name..... | Bhadra Sena |
| Nationality..... | Indian |
| Address..... | Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7 |
| 5. Editor's name..... | Bhadra Sen |
| Nationality..... | Indian |
| Address..... | Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7 |
| 6. Name and addresses of individuals who own the newspaper and partners or sharerholders holding more than one per cent of the total capital. | Kirpal Ruhani Satsang Society, Regd., Sawan Ashram, Shakti Nagar, Delhi-7 |

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

March 5, 1969.

Sd. Bhadra Sena
Publisher

The inner vision

(Adapted from Paltu Sahib)

Far above there lies a cave among the clouds on high,
All aglittered with a lustrous light shining day and night,
A light glowing steadily around thru' the seasons four
And nothing to show from whence the lighted flood doth flow.
Oh! who can see that wondrous sheen of uncreated light?
Oh! none but one with a Perfect Master by his side.

From out of the Light there comes a Melody Divine,
A Melody such as heavens alone do know.
Oh! who can bear witness to this Sound in Light?
Oh! None but the one who knows how to die while yet alive.

O Paltu, Blessed the one who listens to the Voice of God,
And listening still, out-soars the shadows of the night.
And rises ever rising into the glorious sunless light
To glorify the "Light of Life" in the mystery cave on high,

—*Bhadra Sena*

To our subscribers

The annual subscription of Sat Sandesh covers 12 issues from January to December. For new subscriptions received during the year, all the back issues from January are sent.

To the new subscribers registered after August, 1968, all the back issues beginning from January have been dispatched by sea mail. These subscriptions will need to be renewed for 1969. Those who are yet to renew their subscriptions for 1969 are requested to renew them at their earliest convenience.

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Lives of saints

Annemarie Ruthenberg

IT is not so quite easy for a little devotee to describe something of the life of great holymen. They seem to be like commonmen in their outer form, but they are much more. A true saint is a denizen of the highest spiritual realms from where he comes down to take us along with him to his celestial abode. He comes directly from the Kingdom of God and is, as a man, an ideal man. In him shines the Sun of spirituality. No one can know him fully, as he is far beyond the limitations of the physical, astral and causal bodies; he is far beyond all propensities or instincts, beyond the five elements as well as beyond mind and matter.

Saints are one with God and come into this world to fulfil His Will, because man can only be taught by a man. They attract all such souls as come into their sphere of influence, and work out their divine mission by personal instruction and guidance. They bestow their love, grace and compassion on all those who aspire for it. A saint is much more than what he seems to be. He may look like any other person, but he is beyond all-comprehension, apprehension and conception. He is a Master-soul in human form. We can only speak of him from our limited intellectual level, as we cannot comprehend him who is the limitless ocean of truth and God's elect, while we are only weak humanbeings who can never judge his Godly greatness. Only Master-souls can tell us of themselves or of their Masters and their greatness.

The outer life of saints may be diffe-

rent in various countries, but their inner experience of God is ever one and the same. No true saint will give us only some theoretical knowledge of God without giving the practical experience too. Saints lead a retired (secluded), modest and humble life. Their whole life is selfless service for the suffering humanity. They don't sleep much and work most of their time for their disciples and human brethren. Full with Godly compassion, they sometimes overtake the *karmic* burdens of their disciples on themselves to help their children. Only a saint can know a saint. Saints never do miracles, although their whole life is a great wonder. On the human plane, they appear as limited as we are, but in the spiritual regions they are limitless and infinite as God Himself. They may seem poor, but they are rich in God's infinitude.

However difficult it may be to find a true saint or Godman, it is not impossible to single him out from the rest. Such true saints are rare, unobtrusive in their humility and reluctant to declare themselves by spectacular miracles or court their public limelight. A true saint is a living embodiment of what he teaches. He is unattached to worldly objects and is never covetous. He gives his teachings and instructions as a free gift of nature and never seeks anything in return. He maintains himself by his own labours and does never live on the offerings of others. He earns his own livelihood and befriends the needy. He explains the real nature of existence, instructs us about the true values of life

and initiates the aspirants into the science of the soul. He grants ineffable wisdom and leads us on the path Godward. The true Master-saint is the intercessor between God and men as he links men to the holy Word. Without him no one can find salvation. There is a great difference between the so-called religious teachers of the world and the true saints. The latter act as the divine pole through which works God, the source of all life.

The Master-soul combines in his person all that the scriptures contain and much more besides. He may be unlettered, but he is the most learned of all. He is a living embodiment of all that is truly religious. He is an awakened soul, transcending time and space and causation, and holding the past, present and future in his hands. He is competent to work simultaneously on all planes. In his person, he is at once Gurudev or a radiant Master-soul working in the higher supramundane planes, and a Satguru, the veritable Lord controlling and sustaining the universe itself in all its stages. His teachings show a practical way out of the dense matter, for the knowledge that a genuine teacher imparts is direct and immediate and comes from an actual experience of the soul apart from the senses. His words being directly charged with the spirit currents, sink directly into the soul and leave no doubt about the why and wherefore of things.

A true saint is already born as saint and comes into this world with spiritual knowledge directly from his birth. Nevertheless, he also must adopt a Master of Truth for the sake of form and there is no saint without his divine preceptor, for light comes only from light as life comes from life. A real saint is only one who is entitled and able to teach the *Naam* or *Shabd* theoretically and to give a

practical experience. He alone is competent to initiate us and to enlighten the life-principle of *Shabd* already alying within us in a latent form. No one else can do this except the True Master-saint. While true saints always live in the conscious awareness of *Shabd* or the Word, all other living beings are not conscious of it and have no idea of it at all, if the Master-saint does not manifest it within them at the time of initiation.

As saints are egoless, they are the fit instruments of God's Will and Power, and in relation to the world, they are God personified or polarised God Who come into this world in the garb of man to guide and to help the suffering humanity. He can pass into the subtle and higher regions at will and can lead the disciples according to their spiritual progress on the Path. A Master-saint is our father as our best friend, our brother and our teacher, and finally our Satguru who gives us salvation and takes us Home. The work of imparting actual spiritual instructions can only be done by true living Master, as the esoteric mysteries cannot be fully explained in writing, so that the holy scriptures of the past Masters and their teachings, although they awakened our interest in the spiritual matters and exhorted us to begin the search for a living Master, cannot really help us to contact the holy *Naam* or *Shabd* within us. Only the Living Master can establish this contact within us and can help the spirit in his various difficulties on his journey from plane to plane. It is the saint's first and foremost work to the link the erring and searching souls with God by means of *Shabd* or Word which carries the spirit to its native Home. As he is a child of Light, he sheds his light like a lighthouse over tempestuous seas throughout the world. And like a good shepherd he has to look after and to tend many sheep.

The Master-saint teaches us how to withdraw from the body and to contact the Sound-Current, the holy Word within and how to do the right *Simran* of the charged words. He points out the stillpoint within us at the eye-focus and grants us the charged names for consolidating our outgoing sensory currents at this centre behind and between the eyebrows, so as to attune ourselves to the eternal source of Life. The holy *Shabd* is the divine principle which alone can release us from the meshes of the mind and matter.

As far as the saint works on the physical plane, he must assume a human form through which He can impart the spiritual instructions. Otherwise, man cannot understand him. But when he has disengaged a human spirit from the various sheaths and coatings, he also assumes his subtle form and works through it. Since he has a personal knowledge and actual experience of the journey he performs so often at every day, he not only gives us a first-hand-experience of the Kingdom of God, but plans also our itinerary for the journey and books our passage Homeward. And he also accompanies and guides us and does not rest, until he escorts us directly to the Home of our Godly Father. By actual guidance and help, the Master himself steers us safely from plane to plane and explains us the dangers of the unknown and untrodden spiritual realms. A Master of truth is fully conversant with all mysteries of spirituality and, therefore, his testimony carries weight and his Charged Words drive us Home and prove effective.

Master souls are living in the world,

but their spirit is ever in the high heavens; they live within a human body, but they are not bound to it, as their spirit soars high above. In this world, they live like any other individual. But although living in the world, they are not of the world. A saint may look like a man, but he is perfect in every respect and has Godly authority. In all his greatness, he works as the lowliest of the low and humblest of the humble. His sway extends to purely spiritual regions lying beyond all human limitations of time, space and causation. He can at will leave his physical body and go into spiritual planes to which he has access.

While common men come into the world and must leave it under the irresistible force of *karmic* pressure, Saints come into and go out of the world—quite different from men—of their own free Will. They can, therefore, assist us in our last hour on this earth, and we need not have any fear, as our Master Guru will never leave nor forsake us, until we shall have reached the Home of our godly Father under his everlasting and true guidance.

Never can we really judge the life of such great saints, as we only can see with our small worldly eyes, and what we see, are only cuttings. We only can thank God, that he gave us the great fortune and Grace to meet a Master-saint, and we have to thank our Master for all his help and assistance, for all love and grace we may experience in every minute of our life; and we can and must try to deal always according to his commandments, for that is the only way to show him our love and devotion.



The child disciple is always safe in the loving protection of the Master and is destined to grow stronger and stronger from day to day.

—Kirpal Singh

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. *Must we foregive 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 which 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 the 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, that should be forgiven in the name of the Master. There is a very good example in 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. *If one practises the Sound-current, but does not go far or hear the higher Sounds, does the weight of karma become lighter?*
- A. Yes the load of *karmic* debt gets lighter by listening to the holy Sound Current even if it is in its lowest links for it holds the keel of one's barque steady on the stormy sea of life and saves it from running aground among shoals, sand-banks, and submerged rocks. But one must strive to catch higher Sounds for it is the latter that exert a powerful pull upon the soul by following which one is led to eventual Liberation. These higher Sounds can, by loving devotion and practice, be easily differentiated and communion with by the grace of the Master Power which is ever ready to extend all feasible help to the aspirants on the Path.
- Q. *Why is mind considered a formidable barrier to spiritual progress ?*
- A. Mind in its present state is burdened with huge *karmic* load of past lives. It is enthralled by the out-going faculties of senses and is thus driven helplessly into the mire of sense-gra-

tification. The alphabet of spiritual progress commences with the control of mind. It is said that unless mind is controlled, senses are disciplined, and intellect is stilled, we cannot have experience of Self-realisation. Human body is just like a chariot wherein soul is the rider, mind is the driver, intellect is the reins and senses are the powerful steeds running amuck in the mire of sensuous gratification. It is for this reason that for having a retrace of the facts, the senses are to be disciplined, intellect stilled and mind controlled so that the inner experience of soul can be had. Mind is accustomed to roam about externally through ages. Unless it is offered something more joyous within, it cannot be controlled. The four main attributes of mind as discussed above have to be divinised before any perceptible right understanding of the subject can be arrived at. Just as at present we are so greatly impressed by the facts of externality of life that we have little or no knowledge of the higher spiritual truths full of Divine beauty; which is gross ignorance, similarly unless we have firm conviction of the life of the Beyond, there is no hope of our mind taking the right turn. It is only in the presence of the Living Master, who has full command and control on His mind, that we find radiant reflections of inner stillness and equipoise of the mind.

Q. *How can I prevent going to sleep during meditations? Sometimes I seem to drift into a kind of dream*

and yet I do not truly seem to be asleep. Sometimes with all the will in the world to meditate it is hard to remember that I am meditating, because of this sort of dream state which comes over me.

A. Sleep during meditations can be prevented by keeping the inner gaze constantly fixed into the middle of whatever you see within and mental repetition of charged holy Names, to be done *very very slowly*, may be at intervals, so that the inner gaze is not disturbed. Sleep or stray thoughts intrude only when the inner gaze or attention is slackened, and it requires a good deal of strenuous effort to develop the habit of staying wide awake and fully conscious, during meditations. The fact remains that when going to sleep or meditating fully the soul is collected at the seat of the soul which is at the back of the eyes, while in the former state soul descends into gutter centre when she sees dreams and into solar plexus when it goes into sound sleep, in the latter case body sleeps but soul remains conscious and ascends into the higher realms and enjoys the flights consciously. The one is called the 'dream' and the other is termed as 'vision.' In dream you have simply a hazy idea of what you have seen and not at the time of dreaming. Prophet Mohammad when asked about sleep said: 'My body sleeps and my soul does not sleep.' Guru Nanak says that such a soul remains always awake and never seen asleep.

Love knows selfless service, sacrifice and self-surrender. Let no one interested in spiritual advancement perform service for the sake of appreciation. Selfless service is a great reward in itself.

—Kirpal Singh

Diamond Jubilee celebrations

(Continued from page 14)

Men of God had realised Truth within. Those who came to them got first-hand experience of Reality. When they left, formations came into being to preserve their teachings. The purpose is the same, to know oneself, the indweller of the man-body who with all the apertures and outlets in the body can not escape from it. Some Power was controlling it and binding the soul to the body. That Controlling Power is God—the Power that holds, sustains and controls billions of planets, stars and constellations. When that Power withdraws from the body it crumbles to dust, and when it withdraws from the planets, stars and constellations the entire creation disintegrates. We have to rise above body-consciousness to get first-hand experience of that Power. It is a practical science which can be learnt at the feet of a competent Master.

“So the first thing that I learnt at the feet of my Master was that all mankind

is one. The various religious formations were like different schools with their distinctive badges and labels. So long as there were men of realisation in these formations they functioned smoothly fulfilling the noble purpose for which they were formed. The dearth of competent Masters led to stagnation and stagnation resulted in deterioration which we witness today....”

As he dwelt on the esoteric aspect of religion, shorn of dogma and ritual, his simple, soft-spoken but charged words seemed to sweep through the barriers of preconceived notions, hearsay beliefs and conditioned reflexes, reaching the innermost recesses of the heart. Layers of delusion appeared to have been lifted by some invisible force and the inner being of each one in the audience felt the impact of the simple words of wisdom bearing the imprint of realisation. The talk was listened to with rapt attention in pin-drop silence which was broken by prolonged applause when the talk concluded.

The Master speaks : explanatory notes

1. *Ravi Das* : An Indian mystic poet. His 41 hymns are included in the *Adi Granth*. He was a cobbler by profession and disciple of Ramananda.
2. *Nanak* : (1464-1539) The founder of the Sikh religion.
3. *Kabir* : (1440-1518) A well-known Indian saint who practised and preached Surat Shabd Yoga.
4. *Guru Arjan* : (1563-1606) The fifth Guru of the Sikhs. He compiled the *Adi Granth*.
5. *Pramahansa Ramakrishna* : The famous Indian saint and the Master of Swami Vivekananda.
6. *Dadu Sahib* : A sixteenth century saint of Rajasthan.
7. *Maulana Rumi* : A great Persian mystic, author of the famous *Masnavi*.

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 lives. 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 The voice of conscience is the voice of God.
- 2 Saints see the world in their own colour.
- 3 We have not realised who we are.
- 4 The richest gifts must be destroyed without hesitation if they hinder one's moral progress.
- 5 What is ideal goal of life ? It is God first and world afterwards.
- 6 If one takes care of the means, the end will take care of itself.
- 7 Wrong, like vice, flourishes in secrecy. It dies of sunlight.
- 8 Seeing is above all; feelings, emotions and inferences are subject to error.
- 9 O soul, this is the time to wake up, to realise Reality.
- 10 An ounce of practice is more than tons of preaching.
- 11 We are not even preparing to reach the goal.
- 12 If we wake up, we will know what is to be done.
- 13 Fearlessness is the first requisite of spirituality.
- 14 Confession of error is like a broom that sweeps away dirt and leaves surface cleaner than before.
- 15 What is to wake up ? Know thyself. Not by feeling, emotion or inference, but by self-analysis.
- 16 We are externally awake, but sleeping internally.
- 17 Truth alone will endure; all the rest will be swept away before the tide of time.
- 18 True beauty, after all, consists in purity of heart.
- 19 Five senses (lusts) are looting this life.
- 20 How to know ourselves ? Control the mind.
- 21 It is never too late.
- 22 Prayer is an unfailing means of cleaning the heart of passions.
- 23 If you have faith in God, you cannot but feel for the humblest of his creation.
- 24 Seek God in doing everything, for God is every where.
- 25 There can be but one universal creed for Man, that is loyalty to God.
- 26 God is at your beck and call; but on His terms and not on your terms.
- 27 Unless you know yourself, how can you know God.
- 28 Mind is a thousand-mouthed serpent.
- 29 The fact remains that this human life is very precious. Take advantage of it.
- 30 You should obey His will. Don't forget your goal and go on doing your duty.

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