



**Sat**

**sandesh**

*the  
message of the Masters*

*October 1969*

## **The Kingdom of God**

Does the fish soar to find the ocean,  
The eagle plunge to find the air,  
That we ask of the stars in motion  
If they have rumour of thee there ?

Not where the wheeling systems darken,  
And our benumbed conceiving soars,  
The drift of pinions, would we hearken,  
Beats at our own clay-shuttered doors.

The angels keep their ancient places;  
Turn but a stone, and start a wing :  
'Tis ye, 'tis your estranged faces  
That miss the many-splendoured thing.

—*Francis Thompson*

# Sat sandesh



October 1969

*Volume two number nine*

---

## FROM THE MASTER

The Master speaks : God and man page 2

## OTHER FEATURES

Poem : The Kingdom of God	inside front cover	<i>Francis Thompson</i>
Mahatma Gandhi	18	<i>Darshan</i>
Song of myself	inside back cover	<i>Walt Whitman</i>
The Master within and without	19	<i>Hilde Dressel</i>
Religion and literature	21	<i>Dr. Vinod Sena</i>
From the editor's desk	32	

---

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.

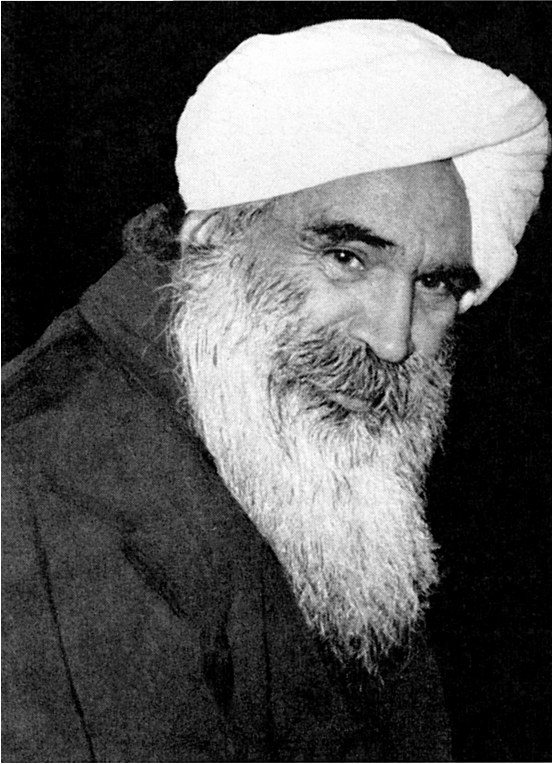
The views expressed in the articles and other contributions in Sat Sandesh are those of the authors and not necessarily of the journal. Sat Sandesh is not responsible for the opinions and statements of the writers.

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

## *God and man*

LET me introduce myself. I have come to you as a man to man. I am just as any of you are. Of course, each man has got the same privileges from God. I developed in a way that concerns my own self. What I learned at the feet of my Master about my own self, the real self, I will put before you so that those who are seeking after Truth may find some guidance.

As a child. I had that awareness in me : "What is the mystery of life?" I sought to find the solution in books. I may tell you that I had the opportunity of going through almost two libraries and also going through the holy scrip-

tures of almost all the religions, or the majority of them, I would say. There were very good descriptions given there, but I could not find the practical solution of my problem.

What I came to know at the feet of my Master, I will be putting before you in the course of four talks. The subject of each talk will be a bit different.

Today we will deal with "God and man." The next three talks will deal with "Higher values of life", "Kingdom of God", and lastly the "Most natural way to enter the Kingdom of God".

From a careful and unbiased study

of the sacred books of the world we find that there is one Reality, which is our goal. That Reality is termed God and by various other names.

God made man and man made worldly religions. Such religions were made for the uplift of man. We have to make the best of them so that ultimately we may know ourselves and then know God.

Religion has two aspects: One is the special side of religion—the uplifting side, you might say, or the outward side. The other aspect is the inner religion, the spiritual side. We have to start with outer forms of religions. Man is social. He must remain in some society.

Each society has its own various ceremonies and rituals, its own scriptures, its own mode of saying prayers. This is the non-essential side. We have to remain in some social religion because man is a social being—and to remain in some social religion is a blessing. But that is an elementary step—our going to churches or other holy places of worship, saying prayers, reading the

scriptures, observing certain ceremonies, and rituals. All these go to create love in us for God.

But if our performance of rituals, reading of the scriptures or attending the churches or other holy places of worship does not even create in us love of God and constitutes mere mental gymnastics these lead us nowhere. That does not mean that you are not to live in any social religion. You are to do so. If you revolt against it. You will have to form another society.

Suppose there are 10,000 people of your views. Then you will have to form a separate society and make certain rules to go by. After some time you find that a certain rule has proved defective and must be amended. So you go on amending the rules.

All the same this has to do with your outer selves. The Sabbath was made for man, not man for Sabbath. Similarly, social religions were made for man, but man was not made for social religions. The purpose of remaining in any

*WE publish here for the first time “God and man”, the first of the four wonderful talks the Master, Satguru Sant Kirpal Singh Ji, delivered at Philadelphia (U.S.A.) during his first world tour. The other three talks entitled “Higher values of life”, “Kingdom of God” and “Most natural way to enter the Kingdom of God” will be published in the subsequent issues of Sat Sandesh. These four talks cover in a simple, straightforward and direct style almost the entire gamut of spirituality, the most important subject for man to understand and practise.*

social religion is just to know oneself and then to know God. That is one aspect of religion. The other aspect is the observance of certain rituals and ceremonies. These vary in different religions, but you will find their purpose is nearly the same.

For example, in some churches to sit bareheaded is a mark of respect. In India, to sit with one's head covered is a sign of respect. That is a custom there. Apparently, there is a difference between the two observances, but the purpose is the same. Both signify that whenever you sit in the presence of God, just remembering Him, you should sit in a respectful posture.

These are, however, non-essentials. The purpose is the same, no doubt. Apparently, some differences exist, but those differences do not affect in any way the purpose of the Church. Those who follow the letter of the rule, simply forget the spirit and fight only for the apparent differences. In Arabia, where there is dearth of water, there is a custom that whenever you say prayers, you should just wash your hands, feet, face, and then sit for prayers. In other countries where there is an abundance of water, they say that until you take a bath, it will not be right to sit for prayers. That is only an apparent difference on account of the climatic or geographical conditions of the place.

We have to live in some social religion. So it is better to remain where you are. Do not change, if it can be helped. While there, what should you do? Just read the holy scriptures—the sayings of the Masters—you have and try to understand what they say, and live up to them.

This is what you find: All Masters who came in the past were the children of Light, and came to give Light to the

world. They did not come for any special religion or special country. They came for all humanity.

It is now time to cast aside the trivial differences that exist—the non-essentials. We should just look to the purpose for which they were made, and open our eyes to Reality that we are all worshipping the same God.

The ultimate goal of all religions is God. We might call Him by any name in any language. That makes no difference. We have respect for all the names of God. These were meant to represent that Reality which exists.

Now you will find, from the standpoint of all religions, that God the absolute is beyond what is known and manifested. That is something even beyond what is supporting and creating all creation. That Reality is at the back of every thing. Can we search Him or find Him? No. He cannot be searched. He is unsearchable.

“Canst thou by searching find out God? Canst thou find out the Almighty?” The Almighty is inexpressible and cannot be expressed in words.

Names are simply given by the Masters to express that Reality, which is really inexpressible. He is the Changeless One. You find: “Forevermore, O Lord, Thy ward existed in Heaven.” Forevermore—that is the lasting Reality and that is the Changeless One. Ultimately, it is unconditioned and undivided. He is the Nameless One.

All names are holy. We have respect for all names, although God is the Nameless One. By whatever name you call Him with devotion and faith, He will make appearance and you will come in contact with Him. But these names refer to a reality that cannot be expressed in words.

All Masters have tried to express that Reality, each defining in his own way. Almost all definitions of God are parallel. They all say that God is the first and the last, from which nothing can be excluded, and to which nothing can be added. God is omniscient, omnipresent, and the seat of all primal cause—the causeless cause—the seat of all things; existence in itself. That cannot be created. That is already in existence.

‘In the Quran, the Prophet Mohammed says:

There is no variableness in God, since He is eternal, immortal, infinite.’

That is unchangeable permanence and an everlasting Reality. These words only seek to express, however imperfectly, the great Reality that is at the back of all.

Ever since the Masters first came, they have been trying to express that Reality and chanting praises of the Lord—these have formed the subject of our holy scriptures. But still they say He is as unsaid as ever. For thousands of years, the Masters have been explaining in their own words whatever is possible.

How can the inexpressible be expressed in words ? That is the subject of experience you may have, through contact with that Reality. But if even our outer emotions cannot be described in words, how can that Reality be expressed in words ? That is why it has always been said that God is inexpressible.

There is the same Reality working throughout all creation. Until we have had some experience of that Reality, we will not know what it is like. What we now know is only what is given in books: we have had no first-hand experience of it.

All Masters say: It is the beginning and the end. In Isaiah it is stated: ‘I am the first and I am the last, and besides me there is no God.’

Again, we find: ‘I am Alpha and Omega, the beginning and the ending..... which is, and which was, and which is to come, the Almighty.’

These are definitions given to show that Reality is unchangeable permanence, which has no beginning and no end. ‘God has no beginning and no end.’

But until we have an experience of Reality, we cannot be convinced. Ever since the world began, Masters have been coming and giving explanations to the best of their ability to the people. But with all that they always said that He is as unsaid as ever.

Guru Nanak has put it very aptly :

‘He is One, He is the First. He is all that is. His name is Truth. He is the Creator of all, fearing naught, striking fear in naught. His form on lands and waters is Eternity; the One Self-existent. Through the grace of His true servant, continually repeat His Name. He was in the beginning; He is through all ages, and He shall be the One who lives for-ever-more.’

You see that he says the same thing. All Masters, as they have said, had experience of that Reality. Of course, when they gave their descriptions, they expressed It in their own language and in their own way. But you will find that the salient features of whatever they expressed are the same.

Then further he says :

‘He is beyond thought. No thinking can conceive Him.’

Now the question is : Can we search

Him, bring Him into the finite pale of our intellect ? No, He is beyond thought, no thinking can conceive Him. Not even if the minds of men should think for ages and ages. Then how can we know God ? Our special bodies, emotions and intellects should first be stilled. Only then the revelation will dawn, you will then know who you are. When you know who you are, you will be able to know and see what God is.

That is why Guru Nanak said if you want to grasp Him within the pale of your finite intellect, He cannot be seen.

It is something like the story of the tortoise of the river, who went into a pond. There was another tortoise over there. He told him, “ look here, the sea is very great and has no end.” The tortoise in the well just stepped back and said : “Is it so much ?” “No”, said the other, “it is still greater.” Then again he stepped back a little more, and queried. “Is it so much ?” And the other answered, “no, it is still greater.” Then, he went around the whole pool of water and said, “is it so much?” The other said, “no, it is still greater”

The tortoise of the pool was all wrong, you see, because his experience only extended to that pool of water, nothing more. Similarly, the Masters have always been saying that Divine Knowledge was limitless and they cannot expect to do justice to the subject.

Guru Nanak says :

‘O Lord, Thou art the King. If I were to just address you, as mistake aught else, then would I belittle Thee.’

The Lord is God. If you call Him anything, you simply want to bring Him within the finite ambit of your intellect. When that Reality is infinite,

how can we express It in finite terms. This is what all Masters have been saying. Further, he says: ‘He cannot be conceived.’

The Upanishads say :

‘To grasp that Reality within the pale of your intellect is as impossible as a thirsty man can quench his thirst by drinking wine.

At another place, it is said :

‘.....or just as if you can squeeze out oil from the sand.’

Both are impossible. Similarly, to bring Him within your intellect, and understand Him fully is not possible.

The Masters did give us something to understand that could not be expressed in words. By their grace we can just form some idea about Him. They bring us in contact with that Reality when we enter into the Kingdom of God. Then we have some experience of Him. After that we can say there is something.

Guru Nanak says :

‘I am just like a fish in the ocean. I do not know which is one end or the other.’

Similarly, we cannot grasp Him within our finite intellects.

‘Nor can He be known by gaining the worlds for man’s desire is never satiated, even though all the worlds laden with gold fall to his share. No human thoughts can carry man far. The movements of his mind, the thousand acts of wisdom of the world leave him dark, nothing avails. Vain are the ways of man. How then to find Him ?’ Man feels helpless.

Ever since the world began, all Masters have been saying the same thing.



We have so many scriptures at our command. We have so many pages of the books of God that have been written. There will be many more as each Master comes and describes His contact with God or Reality. From their God-intoxication, they pour out, whatever comes, of high inspiration, just to give us the knowledge of Reality they have seen. Man has been trying to follow that but has failed.

Then, how can we see Him ? Ever since the world began, this has been the fate of man. Unless we see God, the question remains what is God.

Kabir says there is one Reality in all, supporting all creation, immanent in every form.

With that immanent in every form, why do we differ ? Why are there so many wars, so many religions everywhere ?

The reason is that when a Master came he had some experience of that Reality. To the people who met him, he simply gave them a first-hand experience of that Reality. When he left the scene — to err is human, you see — some persons gathered together and they had their own way of thinking. So changes occurred.

Again, another Master came, he found dross was added to Reality, to the teachings of the earlier Master. He thrashed out that dross and again let the people know the truth about Reality, to some extent. Again, another religion started.

The Masters never started any creed. They only gave out to the people : 'There is one God and you should love Him.' How can you love anybody until you see him, get some good out of Him ? Mere feelings or emotions are simply inferences arrived at by intellectual wrestlings. They will not give you any defi-

nite satisfaction. They will be wavering. Sometimes you may accept these inferences, but they are all subject to error. Unless you see Reality, come in contact with It first-hand and derive the bliss of It, ineffable and direct, enjoy happiness within, only then will you have love for Him, after having tasted the elixir of that Reality.

When the Masters come what do they tell us ? St. John says : 'God cannot be seen with thine eyes.' But then you find that some Masters said they saw God. The question was put to Guru Nanak : 'Do You see God?' He replied: 'I see God. He is everywhere.' Christ also said : 'Behold the Lord.' He never said anything as a matter of inference. He said : 'Behold the Lord.' He pointed to the Lord, saying : 'There, behold Him.' No reasoning.

The same question was also put by Swami Vivekananda. He was initially an atheist and challenged everybody : "Is there a God ? Is there any man who has seen God ?"

In those days, there was a man of realisation, Paramahansa Ramakrishna, and he was asked to go to him. Vivekananda went to him and asked : "Master, have you seen God ?" The sage replied : "Yes, my child, I see Him as I see you, even more clearly than that." And he came in time to be a great theist. In the latter days of his life, Vivekananda confessed : "Because of that Godman I was saved."

You will find that those who profess to be theists are, truly speaking, not so. We have simply learnt in our scriptures that there is God. We have heard this many times, but we have not seen Him. Unless we see something, we cannot be convinced.

When difficulties arise, the vicissitudes

of life come up and we have to pass through them, we are bewildered and ask : ‘ Is there a God ? ’ We become sceptics. But once you have seen, you have had some experience of Reality, you cannot have any doubt.

The Masters say : ‘ We see Him. ’ But what are those eyes with which He can be seen ?

Shams-e-Tabrez, a Muslim saint, tells us that we should be able to see God with our own eyes and hear His voice with our own ears. You find in the Bible : ‘ We have eyes and see not. ’ What are those eyes ?

Guru Nank was asked : ‘ You say you see God every where. ’ He replied : ‘ Those eyes with which you see God are different. ’ What are those eyes with which you can see God ? Those are not the outer eyes, but that eye which is within each one of us. That eye is called by Christ the ‘ Single Eye. ’ ‘ The eye is the light of the body. If thine eye be single, thy whole body shall be full of Light. ’ Again, he said : ‘ It is better to enter the world with one Eye. ’

The Hindu scriptures and sayings of other Masters tell us of the Third Eye, or the latent eye. That Eye is within each one of us. That Eye is not of the flesh bone, as those that we have outside on our faces.

Guru Nank defines a blind man as not the one who does not have eyes on his face, but one whose inner eye is not open to see the Light of God.

God cannot be expressed. That absolute state can be had only when you rise into that Reality. But when this Supreme Power is the cause of all creation, immanent in all forms, supporting and maintaining them. It expresses itself in two ways—Light and Sound—and that expression of the God power is an actual

experience of Godmen within. It is said : ‘ God is Light. ’

The Mohammedans also say that God is *Noor* i.e. Light. They say that one who goes above and beyond the physical body and sees the Light of God within is a true Muslim. The Christian is defined also in the same way : ‘ One who sees the Light within is a true Christian. ’ The tenth Guru of the Sikhs says the same thing : ‘ Those who see the effulgent Light of God within are true Sikhs, or true *fakirs*. They are pure ones. ’

You will find the same definitions given in all religions, in all the holy scriptures : ‘ Have you seen that Light within you ? ’ Again, they have said : ‘ If you shut the doors of the temple of the body, you will see the Light of Heaven. ’ It is a possibility.

All the scriptures tell us of the Light of God within. The Voice of God also reverberates in each one of us. There is a way in which we may have an experience of that Reality and its expression. That is the way back to God. Has our closed inner eye been opened or not ? That is the question. Unless that inner eye be opened, we cannot see the Light of God within us. It is a question of introversion and inversion.

‘ How to open that eye and see the Light of God ’ will form the subject of another talk (to be published in a subsequent issue). At present I am only telling you that the ultimate goal of all religions is God, and that we should be able to see God. Leaving the non-essentials, what do they tell us ? They say, ‘ Love thy God. ’ This is said by all the religions. When you see and come in contact with God, only then, truly speaking, can you love God. At present, your loving God is practically impossible. Simply on the emotional side, you sometimes say certain things, but you have

no contact with that Reality, and true love does not arise, and does not last.

When the Pharisees heard that the Saducees went to Christ they returned in silence. Because an intellectual man speaking to a man of realisation cannot stand before him. While the latter sees certain things and then speaks, the intellectual man simply quotes verses from the holy scriptures which he has read, and afterwards he cannot reconcile things.

Naturally, when they came to Christ, they became quiet. Then they gathered together and came up to Him.

‘Now, Master, what is the greatest commandment in the Law?’ What did he say ? Jesus said unto them :

‘Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might. This is the first and the greatest of all commandments. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all law and the prophets.’

The ultimate teaching of all social religions is just to love God. As God resides in every heart, love all humanity, all creation. For the love of God, you are to love all humanity. If we have love for all humanity, all other commandments follow. He whom you love, are you going to kill him ? Are you going to rob him of his property? Are you going to bear false witness against him ? No, not in the least.

So on these two commandments hang all other commandments. The Sermon on the Mount, the Eightfold Path of the Buddha, the *Niyama Yama* and *Sada Char* of the Hindus all speak of the same thing, in their own languages and, of course, in their own ways.

If we live up to what the scriptures

say, there will be peace on earth, and the Kingdom of God will surely come on earth. Then there will be no danger of any war. What pity, these things are given in our holy scriptures, but we follow, if at all, the letter of the law at the cost of the spirit. That is the cause of discord.

All Masters came to unite men, not to separate man from man. They were the lovers of God, and they taught men how to love all humanity. You will see, this is one side of the thing that we have before us. We are to love all humanity because God resides in every heart.

The holy scriptures, with all the rest of the sayings about the various aspects of God, have not been able exactly to say what God is. Some phase of it, some part of it they did express, out of loving devotion. But from there we can only deduce some idea of God.

Man’s highest thought of God never has and never can measure the Eternal, but it constitutes self-revelation. Your highest thought of God is not the measure of God, but the measure of our own hitherto unknown propensities. Each Master has been saying the same thing:

‘When I attempt to speak of the Highest, I cannot. I become as one dumb.’

How then can we express it ? Even out of the love and intoxication they have of Reality, they give out something, but it still remains as unsaid as ever.

This is what the scriptures lay down. I told you this is the outer aspect of religion— social religions. When you think that God resides in every heart, you will not kill any one. You will respect each man, when you know for certain that God resides in every heart.

When we live up to what the scriptures say, we should all love God. Naturally, we will have respect for all others, for all living things.

The human body is a true temple of God, in which God resides. The body is the true temple of God. All Masters say so. If the body is the true temple of God, how then can we destroy or kill it?

Wrong preachings are given by ministers of the various religions instead of giving out the truths which are already in our scriptures. They have been simply proclaiming that their religion, their fold, is the highest and others are in the wrong. The result is, division between man and man and, of course, clashes between class and class. They will be ready, excuse me, just destroy so many true temples of God — human bodies — for the outer temples which we raise with our own hands.

God resides in temples not made with hands. He resides in the true temple of the body that you are carrying. Of course, we are to maintain our outer temples (bodies) and keep them clean and chaste. These bodies are the temples of God. If the right preaching is given you will see love between man and man. Paid services, in almost all religions, I would say, has gone to make matters worse.

Now, some people think that they have special privileges. Well, God gave equal privileges to all. You see the outer form. Each has two eyes, two nostrils, two ears, a mouth, two arms, two feet and two legs. The outer construction is the same, and the inner construction is also the same. Each man has lungs, stomach, brain. God has given equal privileges to all. They are born the same way; they die the same way.

When men suffer from fever, irrespective of whether they belong to one religion or another or one country or another, they suffer the same way, and there is the same remedy to cure their fever. When you go to a doctor, an adept in medicine, and tell him that you have fever, he gives you some medicine. He will give the same treatment to anyone else for the same trouble.

I mean that the outer expression, the outer privileges, are the same for each man, as given by God. The inner privileges are also the same. We are souls. God is a limitless Ocean of All-consciousness. We are conscious entities, drops of the Ocean of Life. Of course, our conscious self is hemmed in by mind and matter. It is given over so much to the organs of sense and is identified with the body that we cannot now differentiate ourselves from the body.

The inner disease is also the same. Masters are physicians of the souls which have been given over to the inferences of mind and matter. They tell us how to analyse the soul from the out-going faculties, from the organs of sense, and rise above body-consciousness to know oneself, enter into the Kingdom of God and know God. All mankind suffer from the same disease.

Well, for God there is no East or West, no North or South. All creation is one. God is One.

Where do we stand now ? We are all one. All Masters, all the holy scriptures say that we are the children of God. Prophet Mohammed says that we are members of the same family of God. The Sikh Masters also say that we are all brothers and God is our Father. The Christian scriptures and all others say the same thing.

Mankind is one, and God is One.

We are worshippers of the same God. When we are worshippers of the same God—the archers may be many, but the target is the same—then, naturally, we should have love for one another. You will find that two drunkards will embrace each other irrespective of whether they are of the East or of the West, or belong to one religion or the other. But do you find that among people who profess to be lovers of God—between followers of one religion and those of another ? They are lovers so far as their own faith is concerned. If they are lovers of God, they all should sit together and love one another.

The heads of the various religions are supposed to have contact with God. Whether they reach Him or not, that is another question altogether. But they are supposed by their followers to have seen God and that they are one with God. They also profess that they are godmen themselves. If so, why should they not love and embrace each other ? There is one God overhead. It is all one humanity. We all are the same soul-conscious entity.

Man made social religions for the uplift of man. We have to make the best use of them. The best we can have out of the social religions is to know ourselves and to know God. Of course, we have to lead an ethical life. An ethical life is a stepping-stone to spirituality. These are the teachings of all Masters who came in the past.

As lovers of God, we should love all humanity. Having been born in any religion, it is a blessing to remain in it. Nevertheless we should rise above so that we become lovers of God, and then all mankind will have one religion.

Guru Nanak was once asked : ‘What is the highest form of religion in your opinion?’ He replied : “Well, look

here. I take all humanity, all men, as reading in the same class, seeking God. We are all class-mates and I consider men the world over as class-mates for the same ultimate goal.” We should love one another.

The tenth Guru of the Sikhs, Guru Gobind Singh, was asked : ‘What do you think about man ?’ He replied : “All mankind is one. I tell you the whole truth, whether he is wearing a hat or a turban or is a recluse in a yellow or a black gown.” That makes no difference. These are the outer forms.

Excuse me if I ask you : What is the religion of God ? He is All-consciousness. He made all men equal. Did he stamp any body that he was such and such ? No.

When you know yourself, you will analyse yourself from the body and discover who you are. When you rise above body-consciousness, then you will find out. Religions pertain only to the outer forms of our life. We have to make the best use of them.

I have love for all social religions. That is all right. But the point is these social religions should go to help us on the way, to love God and to love all humanity. This is our ultimate goal. And further, to know ourselves and to know God, and have a first-hand experience of that Reality. Although that Reality cannot be expressed in words, still it can be experienced.

True religion is the first-hand experience of oneself, with his own Self and with God. That is the only true religion you have before you. There is the outer religion, and here is the inner religion. When you think they are all equal, then you will have love for all.

Our ultimate goal is to have love of God. Those persons or human beings

whose souls came in contact with God, become the mouthpiece of God. They spoke as inspired by God. They are called Masters, or Godmen. We love them also for the sake of love of God.

What did Chirst say ? He said : 'The Father knows the Son, and the Son knows the Father, and others to whom the Son reveals Him.' That is why your love goes to them especially. They have had a first-hand experience and they are competent to give us a first-hand experience of that Reality within. They tell us how to rise above body-consciousness to know ourselves and to know God.

Then we see with our eyes, no testimony is required. That is why we love all Masters who came in the past—whether they came here or anywhere else. You have to love God 'with all thy heart, with all thy soul, with all thy mind.' Those who have loved God that way have merged their will in the Divine Will. They become the mouthpiece or the conscious co-workers of the Divine Plan. Therefore, we love all Masters who came in the past.

Further, we revere all scriptures. What are these scriptures after all and what is their value to us ? They are the recorded experiences of the past Masters or experiences that they had in knowing themselves and those they had of God within themselves. They also revealed to us the things that helped them on the way and things that retarded their progress. In short, they give us an account of their journey Godward. A description of all that formed the subject of all the holy scriptures. All saints deal with their pilgrimage to God. They tell us of the Godway, the halting stations, the various regions they passed through and what they found there ; their pilgrimage on the way and their

first-hand experiences at each place. They have thus left for us a fine record for our guidance.

All the holy books from ages are but footprints on the sands of time for the love-borne seekers after God. Those who are lovers of God naturally have love for all the scriptures. Kabir, the great saint of the East, tells us :

'Say not that the scriptures are false, for he who does not see Truth in them is in the wrong.'

It is a pity that though we can read the scriptures, we cannot follow their true import until we see ourselves what those Masters experienced within themselves, or until these are explained to us by one who has had that first-hand experience with himself and with God as those Masters had. Only then will we be following the true import of the holy scriptures. Otherwise, rare reading of the scriptures from morn till night, without following what the scriptures say, will lead us nowhere.

That does not mean that you should not read the holy scriptures. Read them by all means, but try to understand them aright. When you have understood them, try to have those experiences in your own self. Only then will you be fully convinced of what they say. They may be likened to records of different persons visiting the same place—say Washington or Philadelphia — and describe it each in his own language and in his own peculiar way.

When you read these books, you will find that they agree on salient points, though there may be differences in minor matters.

We can read all these holy scriptures, but we cannot follow their true import until we seek the help of someone who



has seen and had the experience these describe.

I would say that today in the twentieth century, we are rather fortunate. Why ? We have all the fine records of the experiences of the Masters who came in the past. Had we come five hundred years ago, the holy scriptures of the Sikhs would not have been with us. Had we come, say 1500 years earlier, the holy Quran would not have been with us. And if we had come before 2000 years, the Bible would not have been with us. If we had come before the time of Zoroaster or the Buddha, or any one else, their scriptures would not have been with us. What I mean is that today we are fortunate in having with us these valuable records of the Masters who came in the past. They tell us what they experienced with themselves and God. The only thing needed now is to have some one who has had that experience which is given in those holy scriptures. He will be able to tell us the true import of things, and also he will be able to give him a first-hand experience of these things.

So for the love of God we love all Godmen. For the love of God, we love all the holy scriptures. There are so many pages of the book of God that have been written to guide the erring humanity. Many more may be written whenever any Master comes.

Further, we love all holy places of worship. Why ? Because there people gather together to sing the praises of the one and the same God — in their own ways, of course. If we love somebody, someone happens to be praising the former, we stand and hear how he describes him. So we have love for all holy places of worship for the love of God. Also, we love all places of pilgrimage, for they are the spots where once lived some Master, some Godman,

who was one with God who became the mouthpiece of God. It is for that alone that we have respect for all holy places where such Masters lived.

We love God first. God resides in every heart. Therefore we love all humanity. For the same reason, we love all Godmen, for they have known God. We love all holy scriptures, because they speak of Him and are valuable records of the experiences of the past Masters. Again, for the same reason we love all holy places of worship, whether temples or mosques, churches or synagogues. They are meant for chanting the praises of the Lord.

You remember, when Christ came, he entered the synagogues and turned out those who misused or defiled them. He told them : ‘Turn ye out, go ye out of the synagogues. You have made the house of my Father a business house.’ Such a man, who is a lover of God, what will he say ? He will say what the Vedas say. The *Yajur Veda* says: ‘Well, O people, let us all sit together and sing the praises of the Lord and worship the same God.’ But there are false ways of preaching that separate man from man. There is no common place where we can all sit together and worship the same God.

Again, the *Rig Veda* says : ‘Well, gather ye in thousands, and worship God and chant His praises.’ We are all lovers of the same Reality. We are all for the same Truth. There are thousands of lovers. But the beloved is only one. We may call Him God, or by any name we like. We are lovers of the same Reality. Outwardly speaking, we have different social religions. Blessed you are. Remain where you are. To live in some social religion is a blessing. That is a helping factor. As with a midwife who helps at the birth of a child, so with social religions

which help us in that way towards spirituality, in knowing ourselves and in knowing God.

Whenever Masters came, they never touched the outer forms, but simply said: Remain where you are. By changing your outer forms, rituals, this and that, you will not be able to have a first-hand experience of God. Those are only helping factors on the way, paving the road to spirituality. Make the best use of them.

Real religion starts where world philosophies end. All these outer forms of the social religions are limited only to the man's material existence. The Kingdom of God, if you know yourself and know God, will open of itself when you rise above body-consciousness. There the alphabet of the teachings of the Masters begin. The true religion starts from there. That is transcendental. That is above the organs of sense. When you come above, you will rise above the senses. It requires practical self-analysis, to know yourself and to know God. So long as you do not love this life, you cannot have life ever lasting, declared Jesus.

This is the goal before us. The subjective side of all religion is the same. In the objective side, you will find some slight differences in non-essentials, but you will find their purpose is the same.

The question remains the same for all humanity — to know our Self and to know God. We have said so much about the outer things, the outer holy places of worship. God made man after his own image, and man made all these holy places of worship after the image of man. Churches are either nose-shaped or dome-shaped. And so are temples of other religions. In mosques, we find places of worship in the form

of semi-circular arches whose shape resembles the human forehead.

The true temple of God is the man's body and that you have. We just have to tap inside. When you transcend the body, there the A.B.C. of true religion starts. That is the one destiny for all humanity. It has never been different.

The Masters, whenever they came, taught two things : ethical life of clean and chaste living with love for all men and all creation. Be chaste, don't think evil of others even in thought, word or deed. Be truthful and love all humanity—hatred for none and selfless service for all. This is the first part which they take up for all mankind, irrespective of whether they belong to one religion or another.

No religion commends hatred for anybody. The question was put to Christ: 'How should we behave with others?' He inquired : 'What did Moses say to you ?' He was told : 'A tooth for a tooth and a nail for a nail.' He said : 'That was only because of your hard-heartedness.' They asked: 'What do you say Rabbi?' Christ answered : 'I say, love thy neighbour as thyself.' They further asked him: 'What about those who are our enemies?' And what did he say ? He said : 'Love thine enemies.'

Now, we all are embodied souls. The lover of God has love for all souls. The soul is conscious entity of the same essence as of God. In fact, we form a true brotherhood. We are one with God, one in God, and those who are lovers of God, naturally will have love for all humanity. Outward things will not matter. When you know yourself and know God, you come in contact with God, and then you will find Him immanent in every form and naturally

you will have love for all. That is the permanent rock, I would say, on which humanity should stand, never to fall. The outer self some times gives way and we fall into the error that we preach against. There have been two great wars so far. Fought by whom ? By those who were in name the followers of the same Saviour and followed the same religion. Then, it comes to this, that they were not living up to what the scriptures of the Masters say. They simply say : 'I profess this religion or that.'

If we but live up to what the scriptures say, irrespective of country or religion, we will get ready to see God. After all man is man. All religions are comprised of men, and men are the same every where. This is just like being students in any school or college. Why do you study ? For the sake of gaining knowledge. You may join this college or that, that makes no difference. When you get your degree, you are seldom asked from which college you got your degree. They call you a graduate.

Similarly, all the social religions were made to turn out perfect men believing in the oneness of God. The word 'university' simply means having one purpose in view. And the purpose to have in view is to understand man : who he is, what he is, and what is his relation to God ? But this goal has been lost sight of. The means have become the end, and outer knowledge instead of leading us to inner knowledge is being studied for its own sake.

The preaching done by paid men in all religions had made matters worse. Otherwise, the men of realisation say: 'The true temple, if any, is man's body itself.' All the scriptures bear this out. All is holy where devotion kneels. Wherever you have devotion, sit down in sweet remembrance of the Lord and say your prayers.

My Master used to emphasise the need for a common ground where seekers of Truth, irrespective of their faiths, could gather together. There should be no social forms or rituals. There should be no temples or anything of the sort. Let them remain in their own social religions. The purpose of a man's life and the ultimate goal of the social religions is to know oneself and to know God. How to analyse yourself from the body, open your inner eye and enter the Kingdom of God. Those subjects should be dealt with there.

In India, we have an Ashram in Delhi, and we have no temple there. People come to me and ask : "Well what particular temple have you raised ?" I always tell them : 'Man's body is the true temple of God. I have love for all temples of the social religions, but here I have none.' And for the other temple, the whole world is the temple of God, the earth below and the sky overhead. We have a grassy ground over there where we can accommodate 25 to 30 thousand people. Of course, we have a long shed to give us protection from rain or sun, if necessary. We have all the scriptures over there, for the reason that they speak of the same valuable experiences which the Masters had in their lives.

Men come there. They are seeking after Truth. To follow certain outward observances is not the be-all or the end-all. They are only the means to an end. Make the best of them. But until you rise above body-consciousness and know yourself and know God, there is no liberation, no return to the True Home of the Father.

These are the elementary steps we take. That is all right. But take a step further from where you are. Rise above the body-consciousness, open the inner eye and see the Light of God



within and enter the Kingdom of God, reach your True Home, the home of your Father. This is the ultimate goal of all religions.

But there are wrong ways of preaching, I would tell you. Instead of uniting man to man, they are separating man from man. Since the Ministers themselves have no first-hand experience of that Reality, they must tell their people that man is man and God is God.

All men are equal for God, and the same God is worshipped by us all. Naturally, we have love for one another. But we find that social religion is like a golden watch, studded with gems and jewels, which does not give us any time whatsoever. We have our social religions. Each social religion has the work before it to turn out perfect men .

‘Be ye perfect even as thy father which is in heaven is perfect.’

But instead of turning out perfect men, they are simply trying to strengthen their own folds. Naturally, when you say this fold is higher than the other, there is a clash between class and class, and we see no true progress.

My point is, we have one God, the same God. Each religion does not have its own God. The same God is worshipped by all of us. Let us embrace each other and sit in amity, love and accord, to sing praises of the Lord as one family. Since we are lovers of God, we have to love all Godmen, Masters who came in the past or who may come in the future. Our respect goes out to all of them. We have love for all the scriptures, because they speak of the same God and record the experiences that the Masters had with themselves and with God. And we have love for all holy places of worship, because they

are meant for singing praises of the Lord.

So all mankind is one, and we are worshippers of the same God. We have different forms, outer forms, we belong to different religions outwardly, but our Beloved is the same. If we only keep that in view before us, we will be at peace, we will have peace on earth and goodwill among men. There will be no danger of war or anything of that sort.

Today’s subject was ‘God and man.’ I have put it before you briefly. Next we will see that ultimately we have to know God. But until we know ourselves, how can we know God ?

It is the soul that has to have experience of God, because God is All-consciousness, and our souls are also conscious entities. It is the soul that has to experience God, and for that purpose we will have to know ourselves, analyse ourselves. We will have to know the inner man, who we are, what we are. ‘Know thyself’ has been the motto set forth by all sages. They never said ‘know others.’ First if you know yourself, only then will you be able to know the Overself.

That will be tomorrow’s subject and along with it we will compare the higher values of life—physical, intellectual and spiritual. Next, we will take up the Kingdom of God: Where it is, how we can reach that Kingdom, and how to open the inner eye and to see. The sages say that God is Light. How can we see God, see the Light of God ? That will be the subject of our third talk. After that, we will determine which is the most natural way for having that experience. What other Godmen said, how the scriptures speak of the Godmen, that will be the subject of our last talk.

# Mahatma Gandhi

Friends, the frailty of exterior,  
The weakness of limbs —  
Why bemoan ?  
The soul is the conqueror of the cosmos.  
Whenever cruel forces of materialism  
Struck against benign powers of spirituality,  
The former crumbled and got besmeared with dust.

A skeleton (of bones), a handful of clay,  
Whom the hard walls of stone couldn't deter ;  
A magic touch of his hand  
Turned pointed bayonets into blunt weapons.  
Does the sun accept defeat from the dark night ?

Soul: the tormented soul of the earth,  
Of the starved and naked caravan,  
Of the wailing, helpless folk,  
Of the widow's mate  
Caught up in the flames of war  
Waged for independence.  
Might failed to smash that powerful soul  
As strong iron fails to smother a tender petal.

The warrior who leads his life in the hard terrain  
Does not cherish to die in a comfortable slumber.  
He gulps the cup of death when a call comes  
And his proud chest faces the fierce bullets.

You are a votary of non-violence !  
A champion of the caravan of love ;  
Your blood gave tint to the soil,  
Like oil it'd be poured into more and more lamps —  
Illumining and showing the path,  
As the caravan moves on.

— Darshan

*(Translation of an urdu poem written on the occasion of the birth centenary)  
(October 2, 1969) of Mahatma Gandhi.*



# The Master within and without

*Hilde Dressel*

IN some spiritually interested circles of the Western world, particularly in Germany, one infers from the knowledge of the grand fact that every man has the divinity within himself, that an outer Master is redundant, for one has the greatest Master within oneself in such a steady presence and immediate influence the best outer Master were not able to establish. Some disciples in the West will have to get down with this opinion again and again until they will have matured to the realisation that the Master within and without are one and the same—a fact of which, unfortunately, one is hardly conscious of.

What can one say to such a refusal of the greatest spiritual gift as the acceptance by a true Master? He who rejects—for whatever reasons—does so by ignorance of the true relationship he has not yet found the right inner relation to the living Master. It is not that the refusing person is decisive, but the Master in the sense of the Divine Law. We don't know, why the Divine Law is determined in such a manner, but we know three co-determining points: He who was accepted by the living Master, will be put on the Path leading directly back to God. Only few are qualified for this way. He who was accepted by the Master has acquired this gift by *Karmic* merits during his former life. He who was accepted by the Master must bear within himself a yearning back to the divine home.

Incapability of understanding the incomparable privilege to have a steady

contact to the living Master points to the fact that one had not yet worked into that direction in former lives. It would be an unkind arrogance to think that such persons were, therefore, less valuable than those being accepted by the Master. May be, they have acquired merits in another direction and are turned still more to the outer life, which everyone has to overcome at first.

But now we shall return to the theory mentioned before that a living Master is not necessary for salvation.

The ways to the divinity within us are — symbolically expressed — blocked with rubbish and ashes. As well as other creatures, we have received our life, breath and existence from God—and insofar as there is a natural contact to divinity—but it becomes only seldom conscious to men and most of them try to restore it consciously only when being in great need or when their physical existence is endangered. That is due to our personal nature. Divinity within us does not participate in our common thoughts and feelings serving to usefulness and egotism, although it knows them on the ground of the *Karmic* Law of cause and effect. Such thoughts and feelings don't help advance to God, not even if they are in the form of prayer.

But what could advance to Him and by what could we draw His attention to us? Only our true yearning, our love and humble devotion are able to move God to see about us and to lead us to

the living Master for our help. For all those who don't bring up these qualities, the locking device seems hardly necessary to be removed.

It is sure, on the other hand, that already every endeavour for love, mercy and every true devotion to divinity becomes exactly noted. Also the ineffably consoling sentence remains true : "If you go one step towards God, He takes thousand steps to meet you." But this one step on our part and the thousand steps from the other side are by far not enough to free this tunnel, crammed full with ashes between the divine and human consciousness and to transmit the Divine Light so that it becomes conscious to us.

But because our endeavours had been noted and because the sentence quoted above has its validity, we get the great help one day. We will find the relation to a living Master ! Only with his help can our endeavours and efforts to reach God lead to success, for only he knows the right way to God and can lead us this way we don't find alone.

How and why can only the living Master do this ? Because he is the living manifestation of *Naam* or *Shabd*—the divine Light and Sound principle—(also termed the Word or the Holy Ghost) and the divine pole of the creative or Christ-power which has created all that is and exists and works in all creation. But man does not become conscious of it and cannot restore any conscious relation to it by himself, if the living Master does not connect him with *Naam* and *Shabd* at the time of initiation and thus opens the Way to God for him.

After this contact of highest efficacy is established, it is for us to work further exactly according to the instructions

of the Master, and the more we do so and keep to the Light and the Sound-current of the Master-power, the quicker will be our progress, as we get the help and grace of the Master just in the same measure of our own efforts.

He who thinks that he can be there without the Master has to do at first the small preparing steps to progress, until he has to realise one day that he himself cannot find out the Path and the door to the Path without the Master's help. But those who make their meditations as disciples under the guidance of the Master, experience steadily, how the divine powers (Master-power) pouring on man increase incomparably.

Thus we see that there is only one Master who—as he is Master-power personified—works within as well as without. The term of "foreign salvation" is, therefore, quite out of place, as no "foreigner" will redeem us and not from without, but the Master whose Power is already living within us will save us by direct transmission of his own life-impulse and will teach us to transcend body-consciousness with the aid of *Naam*, so that we can rise into cosmic awareness and later on into God-consciousness. Greatest and steady endeavours of the disciple for purification and overcoming the ego within himself for purity of body, mind and thoughts as well as regular meditations are self-evident prerequisites. How wonderful to know that the divine consciousness fully incarnated in the living Master, intervenes to reunite those brothers and sisters ready with their divine original ground.

It is quite a new fact that the world becomes openly pointed to such a possibility by the books of the living Master, Sant Kirpal Singh Ji.

# Religion and literature

*Dr. Vinod Sena*

WHEN dealing with so general a subject, we must be clear what the terms we are to use will mean for us. This is essential since the word 'literature' is used to describe such totally different productions as the plays of Shakespeare and the cheap political propaganda that is flooding us today. When we speak of 'Literature' we will refer to the class of works to which Shakespearean drama belongs, the artistic and creative as distinguished from the merely propagandist, or works of scientific exposition, and when we talk of 'Religion' we shall exclude from our meaning of it, the black magic of the African witch doctor, the quakeries of priests and pandits, and the elaborate codes of ritual and ceremony, though these are often associated with the term 'religion'. We will ask ourselves the questions. 'What is the essence of the experience embodied in all great religions?' 'What is the essence of the experience embodied in all great literature?' And having found some crude answer to them, go on to see if there can be the possibility of a relationship between the two.

Let us begin with religion. What is the core of the religious experience? We may take some well known definitions to help us arrive at an answer. There is Mathew Arnold's description of it as 'morality touched with emotion', one which succeeds in defining not the subject whose definition is undertaken, but the personal pre-occupations of its author. Morality is an important aspect of religion, but it is not the primary aspect. As a modern Indian mystic says, it is only a stepping stone to spirituality. We

may next take E. B. Taylor, for whom 'the minimum definition of religion (is) a belief in spiritual beings'. If we accept his verdict as final then we must find another term to describe such faiths as Buddhism and Confucianism, which do not rely on a belief in 'spiritual beings.' Prof. J. E. McTaggart comes nearer the truth when he analyses the core of the religious experience as sense of harmony between oneself and the universe. But he fails to specify the transcendental nature of this sense of harmony, and according to him even such accepted materialists as Dr. Julian Huxley or the Marxian thinkers may be described as religious, for they see in all existence a consistent evolution of certain natural principles, each object being causably related to its environment. Contemporary theologians come still nearer the truth. They see the essence of religion as a sense of awe and wonder at some unseen power which is somehow felt to be working towards righteousness. To sum up, we may describe the religious experience as an awareness of a mysterious order—be it the Christian or the Hindu Trinity, or the impersonal Buddhist wheel of Karma—which underlies, contains and transcends the material world. A passage in Wordsworth's *Tintern Abbey* memorably describes this experience.

“.....And I have felt  
A presence that disturbs me with the  
joy

Of elevated thoughts, a sense sublime  
Of something far more deeply inter-  
fused,

Whose dwelling is the light of setting  
suns.  
And the round ocean, and the living  
air,  
And the blue sky, and in the mind  
of man,  
A motion and a spirit that impels  
All thinking things, all objects of all  
thought,  
And rolls through all things.....”

Now let us turn to literature. What is literature? Or rather, what is the essence of the experience embodied in literature? As to the first query there can be no adequate answer that can explain for all that has been ever written by man, except Hamlet's reply to Polonius. “Words, words, words”. And our second formulation of the question that we are to ask ourselves, does not make the answer any the easier. Ever since the end of the eighteenth century, so many schools of philosophy and criticism have arisen that controversy has become unavoidable. But let us see if we can extract something uncontroversial even out of these present day controversies. Let us see what we can make of two statements regarding the essential nature of art by two of the best known modern critics, Dr. L.A. Richards and Mr. T.S. Eliot. Dr. Richards in his ‘The Principles of Literary Criticism’ quotes Coleridge on the Imagination :

“That synthetic and magical power to which we have exclusively appropriated the name of Imagination..... reveals itself in the balance or reconciliation of opposite or discordant qualities...a more than usual state of emotion with more than usual order, judgment ever awake and steady self possession.”

And he goes on to observe in a more scientific manner :

“It is in such reconciliation of

a welter of disconnected impulses into a single ordered response that in all the arts imagination is most shown.”

Mr. Eliot in his 1919 essay of classic fame ‘Tradition and the Individual Talent’, expounding his ‘impersonal theory of poetry’ says :

“The poet has not a ‘personality’ to express but a particular medium, which is only a medium and not a personality, in which impressions and experiences combine in peculiar and unexpected ways”.

No two critics could be more opposed in their approach to literature, yet both are agreed that literature, whatever the process in which it is created, embodies a certain ordering of experience. To take a familiar example there is the popular love song of Robert Burns.

“O my love’s like a red, red rose”.

To begin with, the piece is built out of a series of syllables. These syllables are arranged in a certain order to form words. These words, in turn, are ordered on a dual pattern of sound and sense to form a series of measured lines falling into stanza form, and sentences that make certain statements. Each stanza is related to the next and together they form the structure of the poem. Each statement is linked with the next and together all the statements go to form the substance of the entire poem. Here is how the first stanza runs :

“O my love’s like a red, red rose  
That’s newly sprung in June.  
O my love’s like the melody  
That’s sweetly played in tune.”

It takes two very disparate experiences: the experience of seeing a fresh red rose in the month of June, and the experience of hearing a well-played piece of music; and fuses them powerfully together

by relating them to a third experience—namely the sense of beauty and the sense of harmony evoked in the lover by his beloved. This last in fact is the real subject of the poem, but it is communicated to the reader only through the evocation of the first two experiences. Having poetically realised and communicated this experience, the poet goes on inevitably to the next, namely his love for the woman who evokes in him this response, and he follows it up by affirming the undying nature of this devotion. Thus it is that we have that intricate pattern of correspondences known as Burns' poem. And this creation of correspondences between different experiences carried on synthetically in a single process on various levels—verbal, rhythmic, emotive and intellectual—is fundamental in all literature.

If then the artistic process embodies on ordering of human experience, the question arises whether or not this has any relationship to the ordering of experience embodied in the beliefs of the author, or what we usually call his philosophy of life. And here we enter on critical quicksands, which have been the ruin of many before us. If we are to trust Dr. Richards, no such relationship exists. For according to him a poet's beliefs are irrelevant to his poetry; in fact they are at times a hindrance to its growth, the ordering of the experience being carried out purely on the unconscious level. Accepting the psycho-analytic formulations about the conscious and the unconscious, he sees the rational beliefs more often than not as an inhibiting and stalling force that prevents a fuller and a more satisfying organisation of man's hidden impulses and appearances. Mr. T.S. Eliot, too, in the essay to which we have already referred, in spite of his basic differences with Dr. Richards, says ultimately the same thing. For him too the writer's beliefs are irrelevant. 'The

poet has not a personality, to express' he says, 'but a particular medium'. The artist's mind is merely a 'catalyst' which does not itself have anything to do with the artistic fusion that takes place, but which by its mere presence enables 'impressions and experiences' to 'combine in peculiar and unexpected ways.'

But can we accept either Dr. Richard's or Mr. T.S. Eliot's statements. Could lines like Shakespeare's:

"..... Men must endure  
Their goings hence even as their  
comings hither,  
Ripeness is all."

or Milton's:

"Nor love thy life nor hate, but what  
thou lovest  
Live well, how long or short permit  
to heaven."

or Wordsworth's:

"To me the meanest flower that blows  
can give  
Thoughts that do often lie too deep  
for tears."

Some of the most celebrated lines by the three greatest English poets, have simply 'happened' ? Could they have been written without a certain faith on their author's parts. The question raised is fundamental, namely it is the ordering embodied in art purely unconscious and accidental, or is it vitally related to a conscious ordering within the artist's mind of human experience as he sees it? Dr. Richard's views are vitiated by his dependence on modern clinical psychology, which bases its analysis of the human psyche on an examination, not of healthy, normal men and women, but of neurotics and psychotics. By a study of such cases it comes to the conclusion that the conscious and the unconscious are always at war with each other and that it is the conscious that causes all the trouble by inhibiting the instinc-

tive impulses and appearances. But nothing could be less scientific. Our modern psycho analysts mistake the negative for the positive. They forget that what they are describing is true only of the abnormal, that may in fact be the very cause of the abnormality, and that the normal mind may be functioning for the greater part in the very opposite fashion. Is not the sense of well being that we in our better moments have, a sure indication of a perfect harmony between the conscious and the unconscious? And where else can we get this sense of well being as powerfully as in great art! Then, may we not say, using Dr. Richards' own terms, that a great work of art embodies a profound harmony between the conscious and unconscious, a harmony in which if you abstract the one, you cannot have the other. Take away the conscious elements and the unconscious collapses; remove the unconscious and the conscious is left a lightening-blasted tree without sap and life, fit only for the woodcutter's axe. Then how can we say that a writer's beliefs are irrelevant to his work, when without them his work would not have been what it is.

On the other hand, the early Mr. Eliot is vitiated by the belief that art is only art and unlike anything else, a belief which, in the final analyses, links him with the pre-Raphaelites whom he so violently attacked. Here is what he says in an essay published in 1927 — (Shakespeare and the Stoicism of Seneca)

"The poet makes poetry, the metaphysician makes metaphysics, the bee makes honey, the spider secretes the filament: you can hardly say that any of these agents believes: he merely does" and a little earlier in the same article "In truth neither Shakespeare nor Dante did any real thinking: that was not their job." Such fallacious reasoning is un-

forgivable, especially when it comes from such a responsible critic who had, only a decade earlier, emphatically declared that "Every creator is also a critic" ('Ben Jonson' 1919) or would Mr. Eliot say that criticism too is a process as automatic as the spider's secretion of his filament, a process that does not involve serious thinking: a process independent of thought. The blunder becomes even more unforgivable when we remember that Eliot is himself perhaps the most important poet of our century, and one who is, like Dante and Wordsworth, essentially philosophic. Could 'the Four Quartets', or even 'The Wasteland'—despite the borrowings from thirtyfive writers, and despite the poet's attempt to keep the intellectual to construction outside the body of the poem, his refusal to commit himself—have been produced without serious thinking on their author's part. It seems that Mr. Eliot in his eagerness to give poetry an impersonal significance and his desire to extricate it from the tangle of philosophy and theology where Arnold and Middleton Murry had landed it, overshot himself and only succeeded in making the confusion worse confounded. However, he has grown wiser with time and has tried to make amends for his old mistakes. Thus in his 1933 Charles Eliot Norton lectures at Harvard, he not only accepts the importance of the writer's beliefs to his work, but also the reader's need to keep these beliefs in mind for a fuller enjoyment of the writer's work. Talking of Wordsworth, he says;

"If we dismiss Wordsworth's interests and beliefs, just how much, I wonder, remains. To retain them or to keep them in mind, instead of deliberately extruding them in preparation for enjoying his poetry, is that not necessary to appreciate how great a poet Wordsworth really is."



The writer's beliefs are vital to his work. You simply cannot hope to have a major poem, novel or drama without some intellectual construction; for if what Dr. Richards says is true, then, since our emotions are always in flux, no work written at more than a single sitting can have an inner unity. His theory may explain a lyric or two perhaps, but not a 'Paradise Lost' which took Milton eight years to complete. If art embodies order, order implies consistency, and consistency must imply a certain intellectual element. Again, Dr. Richards would agree with his disciple Mr. William Empson, when he tells us that the 'Emotive meaning' of words is very largely determined by their 'cognitive meaning'. But then he forgets to see that what is true of language is also true, in a wider sense, of literature and of life. Our emotions and impulses are not just hanging loose in the air ready to fall into line at the slightest provocation. They are very largely determined by the cognitive or rational meaning that an experience has for us. How different is our response when we see a tiger in the zoo than when we see him in the open jungle. Some rational ordering of experience on the writer's part is inevitable and is a necessity—even *nihilism* or refusal to believe in anything, is after all an intellectual attitude—but we must insist that it be a harmonious part of the whole experience bodied forth in a work of art, not something *superimposed*, or contradictory to the rest of the piece. It must not be like Voltaire's Dr. Panglors who continues to declare that all is for the best even when he is being guillotined. It must not be, if we may use an image from the realm of botany, the wrong graft planted on the wrong tree which can only wither and destroy. But rather it must be the right graft fixed on to the right tree, which, when they fuse and become one, will make all the difference.

Now to return to our problem of the relationship between religion and literature. If religion be the perception of an unseen righteous order which underlies, contains and transcends the material world, and if literature be an embodiment of a rational and intuitive ordering of human experience, the possibility of a connection between the two becomes obvious. We may now hazard the statement that there is a basic similarity between the processes of the artistic and the religious experiences. Mathew Arnold perceived this intuitively when he said that the core of all great religions was poetic, and all great poetry was religious in spirit. But here let us draw a useful distinction between religion and literature. Both embody a certain ordering of experience, but in the case of literature this ordering is realised and expressed in terms of the laws of poetic truth and poetic beauty', a 'probable impossibility' being preferred to an 'improbable possibility', whereas in religion the ordering is absolute and not subject to the laws of art.

We will now go on to make a still more hazardous statement, namely, that the art which embodies the profoundest ordering of human experience, the art which most awakens, exalts and satisfies, must be religious in spirit. And here let us anticipate an objection. When we use the term 'religious', we do not mean that a work of art must be built on a system of accepted dogmas and codes, but that it must embody an awareness of an inner mysterious order within and beyond the material world we see. In our sense the early Wordsworth, the poet of The Prelude and Tintern Abbey is more 'religious' in spirit than the later and more orthodox Wordsworth, for his early poems embody a profounder awareness of that 'something far more deeply interfused' than do his later Ecclesiastical Sonnets.

But the criticism may be raised that all good literature is not 'religious', that, in fact, only a negligible part of it is, really speaking, religious in character. And this is perfectly true ..... We may take Mr. Eliot's division of modern artists into three categories as a convenient classification. First, we have those who are wholly 'secular', for whom spiritual values and spiritual benefits are an unthinkable absurdity. Next, we have those who are in a state of indecision, the Arnolds and Hardys who would like to preserve spiritual values without recourse to spiritual beliefs. And lastly, of course, we have those for whom spiritual values are inseparable from spiritual beliefs. Of these three types only the last is, in our sense, 'religious'. And this class was never in a greater minority than today. In fact, it almost seems negligible, at least it did a decade or two ago. But are we therefore to judge by numbers? Determine quality by quantity? Are not the critics complaining of a qualitative decline in contemporary literature in spite of the modern artist's greater mastery of technique?

The literature pouring in from the Communist countries which may be said to represent the first of our three categories, somehow leaves one dissatisfied. And one cannot help tracing the cause of this unsatisfactoriness to a weakness inherent in the Marxian system itself. Our objection to it is twofold. First, that though it opposes and attacks Hedonism, its fundamental premise is the same. Honesty, goodwill and co-operation are not good in themselves. They are not to be pursued for their own sake, but because they are the best means by which an individual can serve his own needs or the needs of his children. In short, the Marxian supports the right values, but he does so, for the wrong reasons, and a non-Marxian starting from the same reasons might, with equal logic,

arrive at values quite the opposite. Our second objection is, that you cannot explain life just in terms of material needs. No doubt we must make the world a better, and a financially easier place to live in: but is that all we want? Is that our highest goal? If it is, then to our view, the Marxian ideal stands reasonably achieved in most well off American and New Zealand homes. The Communist writer, in the last analyses displays a surprising lack of profundity, the profundity so characteristic of the nineteenth century Russian novelists like Tolstoy and Dostoevsky. This temptingly displayed communal myth is built on a false over-simplification of life to which the only fitting answer is the query in the Bible,— 'Is not flesh more than the raiment and life more than the mast.'— a query whose deadly intuitive logic is irresistible; a logic which makes our so-called 'scientific' formulae—preconceptions picked up in the laboratory, clinic or class-room—look mean and shabby.

Writers belonging to the second of Mr. Eliot's categories, present a more difficult problem, namely, can one preserve spiritual values, can one be really profound, without arriving at some explicit or implicit spiritual beliefs? We may take Virginia Woolf and Thomas Hardy—two writers sufficiently unlike to be fully representative — as suitable examples. Mrs. Woolf weaves out of sordid, everyday, urban life a surprisingly charming world of sunshine and romance. She creates highly refined characters, people like Clarissa Dalloway, Mr. Ramsay or Lily Briscoe, who are incessantly concerned about the meaning of life and about spiritual values. Mrs. Woolf displays a violent antipathy towards religious belief, and yet seems to suggest spiritual profundity. We use the words 'seems' and 'suggest' for we doubt whether she or her work, really shows that highest-

of-all quality. Here is a characteristic passage, dramatising at an important juncture in 'To the Lighthouse' the consciousness of Mrs. Ramsay, the mother of eight children, one of the 'refined' types of Mrs. Woolf.

"There were the eternal problems: suffering, death, the poor. There was always a woman dying of cancer even here. And yet she had said to all these children, you shall go through it all. For this reason, knowing what was before them—love and ambition and being wretched alone in dreary places—she had often the feeling, why must they grow up and lose it all? And then she said to herself, brandishing her sword at life, Nonsense! They shall be perfectly happy". It raises questions and then evades them. And as with Mrs. Ramsay, so too with her creator Mrs. Woolf. Her Novels raise questions which they cannot answer. The final moments of so-called 'illumination' in the minds of say a Mrs. Dalloway or a Lily Briscoe for all their apparent comprehensiveness have nothing substantial in them. Mrs. Woolf's world is in short a flood of moonshine with the moon missing, and one can easily detect a note of nostalgic pessimism underlying her whole work.

With Thomas Hardy, though he is a very different kind of writer in temperament and technique; the case is basically the same. There is, however, one significant difference. This is that whereas Mrs. Woolf sees life as secular and yet pretends it can be beautiful and significant; Hardy, accepting the same premise, makes no such pretensions. As a result his novels, for all their technical crudity, their failure to create a single sophisticated character like Mrs. Dalloway or Mrs. Ramsay, affect us more profoundly than any of Mrs. Woolf's, there is a tragic dignity and an integrity, a sense of 'character' and genius which overcomes everything, even the limita-

tions of bad art. But when all is said in praise of his works, a basic unsatisfactoriness still remains. The world is seen wholly in Darwinian terms; as a vast interplay of blind natural forces. The human consciousness is a torture inflicted upon us by an accident in the process of evolution. Life cannot be anything but miserable. Yet says Hardy, we must not run away from it; we must face it bravely; that is the only significance it can have. But can stoicism have any meaning in a meaningless world? Can you glorify the crucifixion without the resurrection? Can you say "The meeting it is all", without saying "The Gods are just?" This contradiction is basic in Hardy's novels. The values that he creates are ideal, but they are incongruous in a meaningless world. It is this lack of a centre in his vision, this inability to correlate the spiritual with the material, that gives his work its pervading sense of futility a sense which we never get from witnessing a tragedy of Shakespeare or reading Wordsworth's 'Michael', a poem built incidentally, out of the same tragic emotions and *scenic* materials that are employed in the Wessex novels.

Indeed pessimism is inevitable in any penetrating secular attitude. Secular literature must either be purile or despairing. It will either over-simplify life into a set of economic formulae like the Marxists, or into a set of psychological complexes like the Freudians, or it will, like Virginia Woolf and Hardy, reduce it to a circle without a centre, a structure without a foundation, a word without a meaning. It will make life into something lesser than it really is, something from which, like Hamlet, we intuitively recoil.

" What is a man

If the chief good and market of his time.

Be but to sleep and feed ? A beast, no  
more.

Sure, he that made us with such large  
discourse,

Looking before and after, gave us not  
That capability and god-like reason  
To first in us unused."

Having seen the fundamental limitations of secular literature, our statement that the greatest kind of art must embody a religious apprehension of experience, will now appear less rash and more meaningful. So far we have tried to justify our proposition in a negative fashion. We may now adopt a more positive approach.

The religious attitude when fully developed offers the profoundest ordering of experience as yet known to the human mind. In no other attitude is there, to use Coleridge's words, a fuller 'balance or reconciliation of opposite or discordant qualities'. With it such otherwise unresolvable paradoxes as life and death, good and evil, love and terror, joy and pain, past and future are finally resolved. It is no more accident that both in the East and in the West this apprehension has expressed itself in similar and somewhat paradoxical terms. Here is an English rendering of Lord Krishna's words from the seventh chapter of the Gita.

"Know this my *Prakriti*  
United with me :  
The womb of all beings.  
I am the birth of all cosmos :  
Its dissolution also.  
I am he who causes :  
No other beside me;  
Upon me these worlds are held  
Like pearls strung on a thread.  
I am the essence of the waters,  
The shining of the sun and the moon :  
Om in all the vedas.  
The word that is God.  
It is I who resound in the ether

And I who am potent in man.  
I am the sacred smell of the earth,  
The light of the fire,  
Life of all lives,  
Austerity of ascetics.  
Know me the eternal seed  
Of everything that grows."

And here is what Mr. T.S. Eliot an Anglo-Catholic, more than two thousand years later, has to say on the same subject:

"At the still point of the turning  
world. Neither flesh nor fleshless;  
Neither from nor towards; at the still  
point, there the dance is,  
But neither arrest nor movement. And  
do not call it fixity,  
Where past and future are gathered.  
Neither movement from nor  
towards,

Neither ascent nor descent. Except for  
the point, the still point.

There would be no dance, and there  
is only the dance."

—(*Burnt Norton*)

Now the writer who perceives such a pattern behind all existence—and this perception, if it is to have any value, must be rational as well as imaginative, conscious as well as intuitive—has access to the profoundest organisation of human experience. Not only can he include more experience into his pattern than any of his secular colleagues; he can also order it more coherently. His imagination, like that of Milton and Dante, can range from Inferno, through Purgatory to Paradise. He alone can touch the highest and the lowest. He alone can create within a single piece a Goneril and a Cordelia. He alone can :—

" ... see the world in a grain of sand  
And a heaven in a wild flower"  
and

“ ... hold infinity in the palm of your hand  
And Eternity in an hour”

—*Blake*

He alone can pierce ‘beneath both beauty and ugliness’ and see not only ‘the boredom and the horror’ but also ‘the glory’ which as Eliot puts it, is ‘the essential advantage of the poet.’

Literature built on a religious apprehension will be more human, more healthy and more acceptable than that built upon a secular attitude. It will avoid the communal myth and simplification of the Marxist, and the isolationism and despair of the romantic aesthetics. It will always have standard for judging any human action, a standard at once absolute and humane. It will tell us not only what life is, but also what it can be. It will never fail to give life some significance, treating with equal respect an ignorant peasant and the most refined intellectual, something that a Virginia Woolf seems to be incapable of doing. Nor will it lose its head and descend to morbid obscenity, even when dealing with pornography, as may be seen by contrasting the relevant tales of Boccaccio, Chaucer or Jean de la Fontaine with some of those produced in our own times.

Again, the religious awareness offers a pattern that corresponds closely to the human situation with its mysterious complex of rational and intuitive forces. There is a powerful intellectual element involved, but the centre of the vision what the Gita calls as ‘*Brahman*’ or Eliot as ‘the still point’ remains a profound mystery. This mystery, the religious artist sees at the core of every object around him, and this, if he be a great master, he can infuse into every part of his work. Like Shakespeare he can create characters and poetry which will elude all final analysis. He can give the

experience embodied in his work a fourth dimension’ unknown to other men.

If the religious writer conforms to an accepted creed, he can avail himself of yet another great advantage. By accepting an old established tradition he can, like Dante, exploit a complex symbolism with different levels of meaning without running the risk of obscurity. Like Bunyan and unlike James Joyce, he can be enjoyed alike by peasant and academician.

We have, so far, talked exclusively of the general advantages enjoyed by the writer with the religious apprehension. It is time we made some useful distinctions in the field of religious literature itself. The first is that, broadly speaking, there may be two types of such literature: one in which the religious apprehension is a glass through which the human drama, the world outside, is viewed; the other in which the religious apprehension itself becomes the object of the writer’s contemplation. The first kind is best represented by the works of Shakespeare, Ben Jonson and Henry Fielding, and by the Hindi and Urdu novels of Munshi Premchand or the poetry of Ghalib and the early Iqbal. The second kind is exemplified by the poetry of Herbert, Crashaw, Vaughan, or the later Eliot. But these two types may coalesce especially in a major work, as in Dante’s ‘*Divine Comedy*’ or in the *Ramayana* and *Mahabharata*. A second distinction that we would like to make is that there may be two ways in which one may approach the supernatural order, either as a part of the material world and yet transcending it or as a pattern that exists apart from it and is reachable only through the denial of the sensory world, and of these two, it seems to us, the second attitude is the weaker especially for the writer. His chief concern, if he wishes to be read,

must be human life. He must not turn his back upon it. Besides a belief in an order that does not rise out of life itself must of necessity be intellectual rather than intuitive for in the case of such a believer intellectual faith and physical experience cannot be at one; instead they are always at war with each other. This is a weakness that disconcerts one in most modern religious poets. Eliot is not quite free from it. His 'The Waste Land' represents the failure of the modern artist to abstract a meaning out of the chaos around him, a meaning which Dante on 'The Divine Comedy' Shakespeare in 'King Lear' and Milton in 'Samson Agonistes' succeeded in rescuing despite the distractions and social turmoil around them. In Ash Wednesday and the Four Quartets he does succeed in finding possible significance: but at what expense? He has to turn his back upon the outside world. He has to

".....renounce the blessed face  
And renounce the voice."

It is because of this that his religious poetry fails to convey that sense of unity between the outer and the inner, the material and the spiritual: the intellectual and the emotive, which is the greatest achievement of Wordsworth when he is inspired:

"And giddy prospect of the raving  
stream,  
The unfettered clouds and region of  
the Heavens,  
Tumult and peace, and darkness and  
the light,  
Where all like workings of one mind,  
the features,  
Of the same face, blossoms upon one  
tree,  
Characters of the great Apocalypse,  
The types and symbols of Eternity,

Of first and last, and midst, and with-  
out end".

(The Prelude VI 560-67).

Lastly, we would like to say that the religious attitude, though it represents the finest and toughest ordering of human experience when fully developed, may, with weaker minds, become a sentimental means of escape. In such cases, it treats our life as a mere illusion, and takes refuge from its miseries, by dreaming of an imaginary Paradise of ease and pleasure to be entered into after death. No attitude could be more contemptible and more subject to the attacks of irony. If religion were only this, then it were better to be non-believer than a believer. Such an escapist mentality is the most easy to come by; and most professed believers—ever intending many priests and pandits—have never stepped beyond. It was the general prevalence of this pseudo-religion, one feels, which invited Carl Marx's sweeping condemnation of religion as the opium of the masses. The true religious faith is, in fact, a totally different affair, and it seems to us, the hardest to come by. It does not try to escape from the world: nor does it seek to evade the problem of suffering. In fact, as with Edgar in 'Lear' and Harry in 'The Family Reunion' it is often born out of tragic and harrowing personal experience. In some of the greatest tragedies, as in the Oedipus plays of Sophocles, or the Orestia of Euripides, or even the 'King Lear' of Shakespeare, we begin with cynicism and disbelief and arrive finally at belief after witnessing life at its most terrible. The true religious faith does not seek to console by turning to imaginary heavens, but draws its strength by the direct contemplation of the chaos and tragedy of human existence itself. No two attitudes could be more different; yet no two attitudes are so often confused. Both in literature



and in life, we must be even wary against the weakness of pseudo-religious belief. Michael's words to Adam before he and Eve are turned out of Eden, at the close of Milton's 'paradise Lost'.

“ , , , only add  
Deeds to thy knowledge answerable,  
add Faith,  
Add Virtue, Patience, Temperance,  
add Love,  
By name to come called Charity, the  
Soul,  
Of all the rest: Then shalt thou not  
be loath  
To leave this Paradise, but shalt possess,  
A paradise within thee richer far”.

Have a genuine ring very different from the weak sentimentalism of William Culin Bryant's poem, one of which closes with words:

“For God has marked each sorrowing  
day  
And numbered every secret tear,  
And heaven's long age of bliss shall  
pay,  
For all his children suffer here”.

One can never hope to do justice to such a vast and intricate problem; much less so in such a limited space. The most one may do is to suggest and stimulate, and we hope that we have, if nothing more, at least made it clear that religion and religious literature deserve more respect and attention than they are getting today. We must not presuppose that they embody a defeatist, outmoded view of life. Nor must we presume as most of our scientists and psychologists do, that life is no more than the sum of the parts we have analysed. Dr. Jung in his explanation of the unconscious, has shown how mysterious and complex, how elusive life really is. Science is certainly one of our greatest means for arriving at knowledge; but it is not the only means, and we must guard against its simplifications. Religious belief is essentially transcendental and subjective in character. Science, on the other hand, is essentially materialist and objective in nature. And a denial of a super-natural order because there is no scientific proof of its existence, has no more validity than the blind man's denial of the existence of light because he cannot feel, taste, hear or smell it.

---

## *Truth*

Truth lies within you, within everybody. Without that Truth we cannot live for a second. Just as the Sun is in the sky, but its rays illuminate the earth, similarly Truth is within us—in the brain, behind the eye-focus—but its rays activate the entire body. If we could hold our attention in the eye-focus, our attention would then be able to grasp Truth. So long as the attention is scattered in the body or out of the body in the world outside, our face is turned away from Truth.

—Hazur Sawan Singh Ji Maharaj

# From the editor's desk

O! the one life within us and abroad,  
Which meets all motion and becomes its soul,  
A light in sound, a sound-like power in light.

— Coleridge

LIFE is an endless impulse from the Supreme Being, the source and fountain-head of all life. The whole creation, visible and invisible alike is one mass of life, throbbing with and bubbling over with elan vital. Even the so-called matter in so many forms, animate and inanimate, lives by the power of life at its core. Matter without life, no matter the degree and quantum of the living force therein, cannot by itself assume any form for it is the motor power that upholds all between heaven and earth here and in the beyond.

Paradoxical as it may seem, life is characterised at once by motion and stillness. It is all a vibrating activity, at the surface and the circumference of all that is, but at the centre it is quietude and stillness, though highly potential. It is this latent potentiality that springs forth into active life, so plainly patent and visible to us on the level of the senses. It is just the diffused rays radiating from the sensitive life-mass that sensitizes matter, giving it a certain pattern and dimension, shape and form, besides colour and complexion with variegated hues and shades all over the lineaments, high and low, as the case may be.

We the humans, like all else in the vast universe, are the surface effects of the Cause of all causes, governing the grand panorama of life that unfolds itself before us. All motions, magnetic, electronic, gravitational, orbital and

elliptical are but different manifestations of the one life-current within and around us, and whether we will it or not, we are being governed by them, no matter whether we know it or not.

This then is the crux of the life-play that we witness from day to day. Tossed by currents and cross currents of our own action, and their reactions in the field of actions (*Karma—Khashtra*), little do we know 'from whence we come' and 'whereto do we go.' Are we then the outcome of mere chance and go by chance only. 'No' is what the saints emphatically affirm.

How different it would be with us if we could tear off the blinding blinkers from our eyes and penetrate through the thick veil of gloom enshrouding us and be the seers of the aimless shafts that we freely send hurtling to pave our doom in the distant future.

It is the communion of the self with the Self that puts an end to all our ephemeral sorrows and joys of the world.

The Spirit and Power of God resides in us. It is nearer to us than the jugular vein. It is the soul of our soul. We live, move and have our being in the sea of Divine Melodic Light—'A light in sound, a sound-like power in light,' and it can be realised through the grace of one who knows the Father and holds authority from Him for revelation to man.

## Song of myself

I could turn and live with animals, they are so placid  
and self-contained,  
I stand and look at them long and long;  
They do not sweat and whine about their condition.  
They do not lie awake in the dark and weep for their sins.  
Not one is dissatisfied, not one is demented with the  
mania of owning things,  
Not one kneels to another, nor to his kind that lived  
thousands of years ago,  
Not one is respectable or unhappy over the whole earth.

—*Walt Whitman*

# Ruhani Satsang publications

## By Sant Kirpal Singh Ji Maharaj

Brief Life Sketch of Hazur Sawan Singh ji Maharaj†	(in English)	\$ 0.75
Man Know Thyself* (A concise talk on spirituality)	„	0.50
Seven Paths to Perfection*	„	0.50
The Jap Ji—the Message of Guru Nanak (Literal translation from Punjabi with introduction and commentary)	„	3.00
Prayer—Its Nature and Technique	„	3.00
Spirituality—What It Is	cloth cover card cover	3.00 2.50
Naam or Word (Study of the creative life-principle)	„	5.00
Great Saint Baba Jaimal Singh Ji (His life and teachings)	„	2.00
The Crown of Life (Comparative study of Yogic systems including Surat Shabd Yoga)	„	5.00
The Wheel of Life (The Law of Karma—action and reaction)	„	3.00
Godman (The mission and commission of a true Guru)	„	5.00
Spiritual Elixir (Vol. I) (Extracts from correspondence with disciples)	„	6.00
The Mystery of Death	„	2.50

## By Hazur Sawan Singh Ji Maharaj

Shah-rahe-marfat Part I Vols. I, II and III	(in Urdu)
Part II Vols. I, II and III	„

## By other authors

Truth Eternal by Radha Krishna Khanna	(in English)	3.00
The Harvest in Rich by Dr. George Arnsby Jones	„	3.00
Lotus Leaves by Dr. Dona G. Kelley	„	
The Beloved Master by Bhadra Sena	„	2.00
Message of the Great Master and his Ashram by Bhadra Sena „		0.50
The Saint and his Master by B. M. Sahai and Radha Krishna Khanna	„	4.00
Talash-e-Nur by Darshan Singh	(in Urdu)	
†also available in Hindi, Urdu and Punjabi		
*also available in Hindi and Urdu		

All publications and further information available from : The Manager, Publications,  
Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7, India.

The books in English are also available from:

Mr. T. S. Khanna  
11404 Lakin Place  
Oakton, VA. 22124, U.S.A.

Mr. Reno H. Sirrine  
P.O. Box 3037  
Anaheim, Calif. 92803, U.S.A.