

Sat

sandesh

*the
message of the Masters*

December 1969

‘Ya Hu’ and ‘Ya man Hu’

What is to be done, O Moslems ? for I do not recognise myself.
I am neither Christian, nor Jew, nor Gabr, nor moslem.
I am not of the East, nor of the West, nor of the land, nor of
the sea;
I am not of Nature’s mint, nor of the circling heavens,
I am not of earth, nor of water, nor of air, nor of fire,
I am not of the empyrean, nor of the dust, nor of existence, nor
of entity.
I am not of India, nor of China, nor of Bulgaria, nor of Saqsin.
I am not of the Kingdom of Iraqain, nor of the country of
Khorasan.
I am not of this world, nor of the next, nor of paradise, nor of
hell.
I am not of Adam, nor of Eve, nor of Eden and Riswan.
My place is the Placeless, my trace is the Traceless;
Its neither body nor soul, for I belong to the soul of the Beloved.
I have put duality away, I have seen that the two worlds are
one.
One I seek, One I know, One I see, One I call,
I know none except ‘Ya Hu’ and ‘Ya man Hu’.

—*Maulana Rumi*

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Saute Surmadi

HAZRAT Inayat, a Muslim divine of the Mystic Order called 'Sufis', tells us that this creation is nothing but the 'Music of God' for it is the outcome or manifestation of His Power. He calls it 'Saute Surmadi' or the intoxicating vintage from the Garden of Allah (God) and has given an elaborate description of it, as would appear from the following account.

'All space is filled with 'Saute Surmad' or the 'Abstract Sound'. The vibrations of this sound are too fine to be either audible or visible to the material ears or eyes, since it is even difficult for the eyes to see the form and colour of the ethereal vibrations on the external plane. It was the 'Saute Surmad', the sound of the abstract, which Mohammad heard in the cave of Ghare-Hira when he became lost in his ideal. The Quran refers to this sound in the words: 'Be and all became' (Kun-feu-Kun). Moses heard this very sound on Mount Sinnai (Koh-i-Toor), when in communion with God. The same Word was audible to Christ when absorbed in his Heavenly father in the wilderness. Shiva heard the same Anhad Naad during his Samadhi in the Himalayas. The flute of Krishna is symbolic of the same Sound allegorically explained. This sound is the source of all revelation to the Masters to whom it is revealed from within and it is therefore that they know and teach the one and the same Truth.....

The knower of the mystery of the sound knows the mystery of the whole Universe. Who-so-ever has followed the strains of this Sound has forgotten all earthly distinctions and differences;

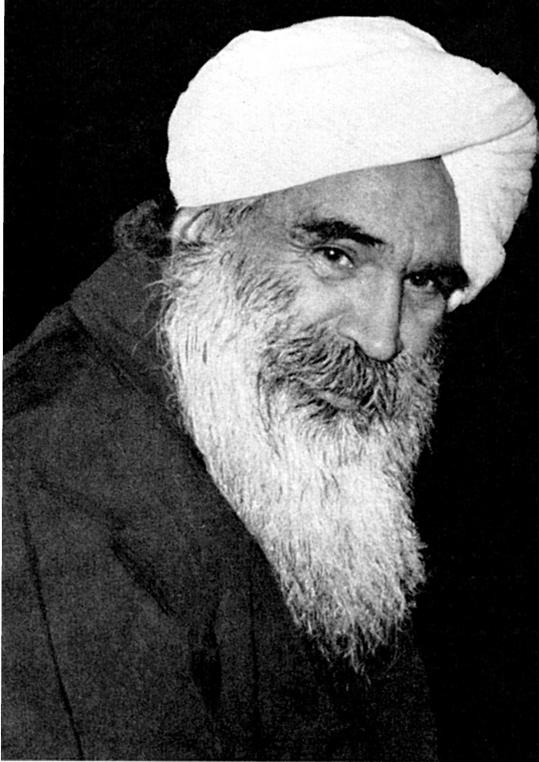
and has reached the same goal of Truth in which all the Blessed Ones of God unite.

This being the case, the Sound of the Abstract is always going on within, around and about man. Man does not hear it as a rule, because his consciousness is entirely centered in his material existence. Man becomes so absorbed in his experiences in the external world through the medium of the physical body that space, with all its wonders of light and sound, appears to him blank. When the abstract sound is audible all other sounds become indistinct to the mystic.

The sound of the Abstract is called Anhad in the Vedas, meaning unlimited sound. The Sufis name it Surmad which suggests the idea of intoxication. The word intoxication is here used to signify upliftment, the freedom of the soul from its earthly bondage. Those who are able to hear the Saute Sarmad and meditate on it are relieved from all worries, anxieties, sorrows, fears and diseases; and the soul is freed from captivity in the senses and in the physical body.

This sound develops through ten different aspects because of its manifestation through the different tubes of the body (Nadis); it sounds like thunder, the roaring of the sea, the jingling of bells, running water, the buzzing of bees, the twittering of sparrows, the Vina, the whistle, or the sound of *Shankha* (conch) until it finally becomes 'Hu' the most sacred of all sounds. This sound 'Hu' is the beginning and end of all sound, be they from man, bird, beast, or a thing.

— Bhadra Sena



THE MASTER SPEAKS

Kingdom of God

WHENEVER we read religious books or study any subject, there is a certain terminology peculiar to each of them. For instance, in law books, certain terms have a specialised meaning or connotation. If we are conversant with the definitions of the terms used, we are able to understand the law properly, and will be able to apply the same.

If a layman reads the text of the same law, he will not be able to grasp the true meaning of the law and neither will he be able aptly to apply the same.

We have scriptures, holy scriptures at hand. Therein we find a certain specia-

lised terminology. Unless we are conversant with it, we may not be able to understand the true import of the scriptures.

For instance, there are certain words used in the scriptures, such as "Kingdom of God" which is within you. There is "the Light of God." "When the eye becomes single, you will see the Light of God within you." There are certain terms peculiar to the English Bible.

Because of the special use of words, like these, persons not conversant with them are not able to understand the scriptures correctly. They simply interpret them from the intellectual level and many

a time they fall into error.

Phrases like “light within you.” or “God is Light,” which the intellectual people interpret as meaning intellectual light. But the scriptures tell us: “If thine eye be single, thy whole body shall be full of light.” What a difference !

Whenever the Masters came, they gave out the truths in a very simple way, so that even the unsophisticated could understand. But, unfortunately, people with no practical inner experience, have interpreted them in a way that makes it difficult for others to understand. If we but take up the scriptures ourselves and read them, we will find their language always very simple. But the task is rendered difficult, if we study them in the light of the controversies raised by different intellectual interpreters who have no knowledge of the practical side of things. Working from intellectual plane, they complicate matters. Those who read the conflicting commentaries on the scriptures become confused and are spiritually unrewarded.

So the task would become easier if you would read the scriptures directly yourselves. I think the best way to understand any scripture is always to read it in the original language in which it was written. If you know the language, you will probably be able to understand better than by reading how somebody else has translated it in the language which you know. A single error in interpretation may alter much of the essence.

The majority of our scriptures were written in a language different from that in which we read them now. When I was in search of truth, I wanted to read the Persian literature of Maulana Rumi, Shams-e-Tabrez, and other saints of the Middle East. I read the commentaries

of highly renowned interpreters and each gave quite a different version of the same thing. A commentator tends to give the view-point he holds, not what the scriptures—the real texts of the scriptures—convey. And so the persons who depend on these commentaries are liable to be misled. For this reason, I had to study the Persian language quite thoroughly so that I might be able to read those scriptures in their original form. And I found them different from what the commentators had said.

The Bible was originally written in Hebrew. Later it was translated in different languages. The translators found here and there something which they could not understand correctly and so those who only read these translations run the risk of going astray.

I have had occasion to meet very intellectually advanced people, who were the leaders of thousands of men. When I questioned them about something from the scriptures, just for interpretation's sake, they kept quiet or gave some quaint interpretation of their own, on an intellectual level. Their conception of God, soul and scriptures answered to the level of their intellect and interests.

Wherever I speak, I always question the heads of various sects, what they understand by the scriptural texts, like “God is light” and “God resides within you,” “the body is the holy temple of God, wherein you see the Light of God,” or, as the Gospels say: “Shut the doors of the temple of the body, and you will see the Light of Heaven within you.” Again : “As you enter the Kingdom of God, you will see the light of Heaven.” But they, not having been introverted, interpret “ the Light of God” as the light of reason or intellect.

The other day I met the head of a large religious society and questioned him about the significance of words like : “If thine eye be single, thy whole body shall be full of light.” “The Kingdom of God is within you. It cannot be had by observations.” “The Kingdom of God is within you inside.” Well, does it mean anything ?” No reply to that.

The point is, the truths are there in the holy scriptures. The pity is that, not being conversant with what lies within, we cannot interpret them correctly.

I have had a series of talks in Louisville Church. The Bishop incharge was very open-minded and admitted that though, what I said, was borne out by the Bible and other scriptures, yet they had no practical knowledge of the truths mentioned therein.

What I am telling you is not anything new. It is all there in the scriptures. I simply had the good fortune to sit at the feet of a Master in India who was a practical and perfect saint. At his feet I learnt not only the theory but also the practice—seeing the truth for myself.

When you see things for yourself, you are fully convinced. Generally, what do you find ? We take God as a matter of something in the way of feeling or something emotional, or just as a matter of inference arrived at by intellectual striving. All these are subject to error. But the scriptures tell us that we have “eyes and yet see not.”

“Blessed are they who see. That many prophets and righteous men have desired to see these things which ye see and have not seen them and to hear those things which ye hear and have not heard them.” (Matt. 13:17). Our scriptures say so.

Well, what did they see and what did

they hear ? That is the point. The scriptures tell us God is Light. They saw the Light of God. But where and how ?

God made man in his own image, and man made places of worship after the image of man. Churches are nose-shaped. All temples of other religious sects are dome-shaped, like the head, and the places of worship in Mohammedan mosques are forehead-shaped. All these are made after the image of man. What do we keep in them ? First the symbol of light and secondly the symbol of sound principle.

This is only to show to the seekers after Truth that in this temple of the body that you are carrying, you will find the Light of God. This light you can see if your inner eye is opened. You will also hear the sweet symphony of the “Music of the Spheres,” as Plato puts it, that is reverberating throughout all creation.

So the physical body is the true temple of God, and after this image of man the outer places of worship were made, in which you find the symbols of light and sound.

While I was in service, I had a Roman Catholic office-superintendent working under me. I asked him to go to the Bishop of Lahore in Punjab and ask him about the symbolism of the big bell that is rung in Churches. This symbol you also find in all other places of worship, whether they are Hindu and Sikh temples or Jain or Buddhist or something else. We also find the symbol of light in the churches in the form of lighted candles. This also is a common symbol in almost all other places of worship.

I just explained all this to him and asked him to inquire of the Bishop over there, who was considered to be the most advanced and divine in India, what the

ringing of bells stood for. He did go to the Bishop, who replied that it was meant simply to call the people to church. Suppose we take this to be correct. But how can we explain this custom in the temples of other religions where every visitor when he enters, tolls the bell ?

Among the Hindus it is a common practice to light earthen lamps and ring bells at prayer-time. These symbols stand for something about which we are ignorant.

When you look within this temple of God—the human body—you find the Light of God. Where to find God ? Does He reside in the holy scriptures ? The holy scriptures merely contain a very good account of the valuable experiences that the Masters had themselves, within this temple of the body. They saw the light of God within, and heard the voice of God within. The reading of the scriptures will inspire in us a desire to know Truth.

Does God reside in the holy temples ? We have respect for all temples because there we all sing the praises of the Lord. These holy temples are made after the image of man to remind us that God is to be realised within the human body and not outside it.

Where then God resides ? In the true temple of the body. We find in Corinthians : “Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you ?”

All is holy where devotion kneels. The true temples are these bodies we are carrying. The whole world is the true temple of God, the earth below and the sky above. There is no place where God is not present.

These temples were made to enable

us to sit together and join our hands in prayer to the Almighty. For that reason, we get together in temples. But God resides, not in the temples made by human hands. He resides in this human frame which verily is the temple of God. We must keep it clean and chaste. How clean we keep the temples of brick and mortar, both without and within ? But what about the true temple of God—the human body. It must above everything else be kept pure and chaste. In the Corinthians we have :

“Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

But we only defile this temple of God. Again, I refer to Corinthians :

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

These scriptures are all ours. They were produced by the holy Masters who found God within themselves. Whatever experience they had they recorded the same for our guidance and help.

Again we find in the Bible : “Now, this I say, brethren, that flesh and blood cannot inherit the Kingdom of God.” The phrase “flesh and blood” signifies the life of the senses. Until we know how to rise above the physical body, we cannot inherit the Kingdom of God. Saint Paul wrote : “Flesh and blood cannot inherit the Kingdom of God. Neither doth the corruptible inherit the incorruptible.”

That very question is found in the story of Nicodemus. When Jesus uttered : “Unless ye be born anew, ye cannot enter the Kingdom of God : Except ye be born again, ye cannot see the light of

heaven,” Nicodemus, who was the most learned man, asked : “Well, Saviour, how do you say that ? How can we be reborn ? How can we again enter into the womb of the mother ?”

Jesus replied : “Well, look here, Nicodemus, you are a very learned man. All the people worship you as the wisest man. Don’t you see, flesh is flesh and we have to be born through the spirit ?” These are the things I tell you. Even the wisest of the people do not come to know them.

“The lord of heaven and earth dwelleth not in temples made with hands.” That is what all scriptures say. This does not in any way mean that we have no respect for the places of worship. We have, because these are the places meant for this purpose—for singing the praises of the Lord, whom we are enjoined to love, with all our heart, with all our soul, and with all our mind.

Because we love God, wherever we sit together and chant His praises, the atmosphere of that place gets charged with the loving devotion of the devotees. But God resides in us. That is the point I am bringing out.

A Mohammedan saint says : “Whom you worship, whom you are after, he resides in you and you are seeking him elsewhere, in the outer things, how will you find Him ?” That is what the scriptures and all the saints tell us.

The body is the true temple of God, wherein God resides. How can we worship Him ? The scriptures tell us : “God is spirit and they that worship Him must worship Him in spirit and in truth.” (John 4:14).

The elementary steps that we have in all the religions begin with the body. These are the elementary steps leading or

paving the road to true spirituality. These are helping factors. They are means to the end. They help us, just like a nurse helps in bringing up a child. We have to make the best use of them.

God made man, and man made religions, because man is social. They started with elementary steps. We have to make the best use of them. Man was not born for social religions, but social religions were made for the uplift of man. Christ said : “The sabbath day was made for man, and not man for the sabbath ?” (Mark 2:27)

With due deference to all the social religions and their immense importance to man’s social life, we must yet go beyond them. It is a blessing to be born in a temple but to die in it is not necessarily so.

I had told you earlier that we in the 20th century are fortunate in possessing the records of the spiritual experience of all the Masters who came in the past. We are fortunate that we have all these words of wisdom, the invaluable records of teachings, of the experiences they had with themselves and with God. Had we come sometime before those Masters came, we would have been without them. The only thing that now remains is that we have to view these scriptures in their right perspective. And to begin with we have to learn the terminology of the scriptures. If you read the scriptures under the guidance of one who has had no experience with the Light within, who has not known God as a first-hand experience, it becomes almost impossible to understand the otherwise simple and accessible truths taught by the Masters.

In Revelations it is said : “Behold, the tabernacle of God is with men, and he dwelleth with them.”

Some people will ask: "Where should we find God?" For that purpose, we shall have to look within our ownself, which, the seers say, is the true temple of God. We have to make the best use of the scriptures and of the places of worship. We must understand the true import of the scriptures we have, but we cannot do so until we sit at the feet of one who has himself experienced what they describe and is capable of giving us that experience. Only a true Master is competent to give us all that.

What do the scriptures say? Again they speak of the true home of our Father and pray—"Thy Kingdom come." I am not going to give you examples from all the scriptures. I have simply laid before you the gist of what they say within the short time I have at my disposal in order to bring home to you the truth as it is given in them.

What do we find in our Bible? "The Kingdom of God cometh not by observation. The Kingdom of God is within you." If we have to enter the Kingdom of God, we have to enter the Kingdom of God within us and not go outside in search of it.

"The Word is beyond all physical perception and limitations."

"The Word, the source of all blessings, dwells within the human frame."

"If you ascend within, then alone you will experience the Word."

We find: "Whosoever shall seek to save his life shall lose it." Those who are just leading the life of the physical senses and do not know how to transcend body-consciousness will not have everlasting life. But "whosoever shall lose his life shall save it."

Losing one's life does not mean committing suicide. That means coming

above body-consciousness while alive. Let me relate to you a sad incident that took place in India due to an ignorance of the real meaning of the scriptures. We read in the Bible, that the Kingdom of God is within us. It can be gained by death-in-life or in other words by taking a new birth for we have in the scriptures: "Whosoever loses this life shall have life everlasting." This is what the gentleman had read in the scriptures. The ministers had given him to understand that by dying he would just enter the Kingdom of God, for the ministers had no practical experience of the truth given in the scriptures.

What did the poor fellow do? He took a glass of wine and put in it a big lump of opium as may bring about his death. He placed it on the table before him and said: "O God, I am now coming to you." With these words he quaffed the deadly potion, killed himself and thus brought ruin on himself and his family.

This was the result of blind faith in the teachings of the blind priests. The scriptures never meant this. Of course, they tell us: "Unless you lose this life, you cannot have everlasting life." But "losing this life" means just rising above body-consciousness at will. It is a practical subject that we can learn at the feet of someone who has had that experience, and is a real adept in the theory and practice of the science of spirituality.

Further, it is said: "Verily, verily, I say unto you, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." The scriptures explain the whole thing precisely provided there is a real teacher to expound the same from personal knowledge and practice and be a guide on the Godway.

“Baptism” or initiation at the hands of one competent enough to impart the life-impulse and grant an experience of the beyond is an absolute necessity on the Path of the Masters. By personal attention, the Master can make one rise above body-consciousness and give a first-hand experience of the “Kingdom of God” within.

“I will guide thee with mine eye,” said Jesus. The Kingdom of God does not come by observation. It is just a question of “being born again” of the incorruptible seed, “by the word of God, which liveth and abideth for ever.”

Again you will find : “Except a man be born again, he cannot see the Kingdom of God.”

Again, we have in scriptures; “Seek ye the Kingdom of God, and all these things be added unto you.” “Seek ye the Kingdom of God” is the first and foremost thing—the rest will follow. Unfortunately, we have been seeking the Kingdom of God without.

For entering the Kingdom of God, and for seeing the Kingdom of God, we have to invert, enter within the temple of the body. We have to tap inside and peep within. It is a regular process of inversion. The scriptures tell us : “Shut the doors of the temple of the body, and you will see the light of heaven.”

How to shut the portals of the body ? Our body has been likened to a mansion with ten doors. The outer organs of sense constitute nine of them : two eyes two ears, mouth, two nostrils, the rectum and the urinary organ. These are the outlets of the body. These are the doors with which we live all the time. Besides, there is a tenth door. It is within and is latent. It leads to the Kingdom of

God. But very few find this out about which it is written :

“...strait is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it.”— (Matt. 7:14)

About this, it is said : “Knock and it shall be opened unto you.” But we do not know where and how to knock. This is something practical. The tenth door in the body is the entrance into the Beyond. Until you know all about it, you cannot enter into the “Kingdom of God.”

How can you find your way to the Kingdom of God which lies within you and not without? It cannot be had by observation. You can enter into it and see it only when you are able to rise above the physical body at will. So do the scriptures say : “Live a dying life. Learn how to die that you may begin to live.” Bear the cross and the cross will bear you. Though the outward man perishes, the inward man is renewed day by day.

Christ, in unmistakable terms, speaks: “Take up your cross daily and follow me.” The life which can be saved, the everlasting life, can be had only when we learn to die while alive. Dadu, a Hindu saint, says : “Dadu learn to die ere death comes for in the end every one has to die.”

What is death ? Death is not something terrible. It is a mere change, a transference from one plane to another. What happens when you leave the physical body at the time of death ? This physical body is knocked down. We shake off this mortal coil. As we do not know how to shake it off, it eventually overtakes us and we are overtaken unawares.

We think ourselves to be just the body,

and we are attached to its environments. But death comes and we must leave all this behind, and therefore, we are frightened and confused. What is more, we do not know where we have to go and who is going ? And as we do not know how to leave the body, we have to pass through the agony of death.

I quoted from St. Plutarch to you the other day : “The experiences that the soul has at the time of leaving the body at death, the same experiences one has who has been initiated into the mysteries of the beyond.” This is the meaning of “Learn to die so that you may begin to live.” And unfortunately this we have not known yet.

Again it is said : “Forsake the flesh for the spirit.” Mark the word “forsake.” We live in the physical body all the twenty four hours of the day. We have the physical body, the intellect, and the soul. We know a lot about the physical body and its environments, our families, our social connections and political affiliation and the like. We have also advanced much on the intellectual side. But we know little or nothing about our soul—the real inner self in us. There are values and higher values of life. Each thing has its own value. “Is not life more than the meat, and body more than the raiment ?”

I told you the other day that in our daily life we unwillingly act wisely. When a man meets with an accident, and his very costly apparel is soiled and torn, he says : “Never mind, I am saved.” Again, when he is in the grip of a deadly malady and the doctors declare his case hopeless, what does he do ? He says : “All right, spend all the money I have so that I may be saved.” If there is no money in the house, he says, “Well sell all my possessions so that I may be saved.” Thus the body is to us more

than all the possessions we have. Again, if he accidently breaks his leg or arm, he cries out. “Well, never mind, I am saved.” This shows that there is something even more valuable than the physical body. This something is the actual life in him—the active life-principle of which he is not yet actively aware, though he feels its presence in him.

In worldly affairs, we act like this. But in spiritual matters we behave quite the other way. We act like little children with all our care for the physical body and its environments; for attaining intellectual advancement. We pay no heed whatsoever to our inner self—the real one in us. Isn't it most strange ? This is the grand delusion in which we live through all our life.

The most important aspect of a man's life is his own self, and he does little or nothing in that direction. Whomsoever you meet, you may say : “My dear fellow, have you ever considered this ? You have to leave the body some day.”

But that is no terror. It is just leaving this body and entering into the Beyond, about which we know nothing so far. And who is it that leaves ? That is what I was explaining to you in my previous talk. “Know thyself” has been the theme of all the scriptures. Even the old Greeks and Egyptians inscribed on their temples “Know thyself”.

You go to temples so that you may know yourself, not about others, not about books, religions, social forms, rituals. But they said: “Know thyself”. You go to churches only for that very purpose—to know yourselves and to know God.

The human life is the golden opportunity that you have. The highest mission of man's life is to know himself and to know God. If he has not done

that he has not achieved the object for which man's life was meant. You may be an excellent engineer, you may be a great astronomer, you may be a famous doctor, you may be anything, but unless you know something about your own self, you have done precious little. Why ? Because, after all, you have to leave the body. All your intellectual attainments and all your outer possessions cannot help you towards self-knowledge, which alone shall make easy the passage from this world to Beyond.

This is the desideratum of all religions. Kabir tells us that this is the only true devotion, the only true religion that you may know how to die while living. And this you will learn at the feet of some living Master who is a practical adept in the line. He will be able to give you a first-hand experience of how to go beyond the body-consciousness—how to die while living. Once he gives you some experience, you can develop that from day to day by regular practice, with proper guidance and help which shall be readily given.

This is the most important subject, and unfortunately we have ignored it too long. "Seek ye, therefore, first the Kingdom of God and his justice, and all these things shall be added unto you." All these things to which we are devoting the major portion of our daily lives will be added, when we seek first of all our own selves.

After all, we have to leave the body. When ? No body knows. No time is fixed for that we know. The sooner we solve the mystery of life, the better, because who knows when the time may come for us to leave the body ? Each one of us has to leave the body. That is no bugbear, I assure you. Certainly, it is a change but is no calamity. I assure you it is only for the better, if we know

how to leave the body.

These are the things we read in the religious books, all our life, but we have not cared about them because we have had no knowledge of their inner meanings so far. Our social religions teach us only to observe certain rituals, certain ceremonies, the daily recitation of hymns, offering prayers, and adopting particular modes of life. These are the elementary steps, no doubt. We cannot ignore them. But these are only meant to pave the way to spirituality, and not spirituality in its true sense.

What then is spirituality ? To know oneself—who you are, what you are. Are you this five or six-foot high physical frame of flesh and bones or something else ? Certainly you are not the body nor the senses nor the vital airs all of which constitute the outer man. You are the indweller of the body. You possess the senses and the vital airs as aids in your physical existence. The time does come when you have to leave the body, and all the rest. You must know the inner man that you are. Until you know the inner man, you are lost.

That is why it has always been stressed : "Verily, verily I say unto you, if a man keeps my sayings, he shall never die." "The last enemy that shall be destroyed is death."

How can we destroy the all powerful death ? By knowing how to leave the body while alive, at will; this is what all the Masters stress.

What is death ? It is simply "leaving the body." If you know how to rise above body-consciousness, naturally the sting of death is gone, all fear of death is vanished.

The holy books of the Sikhs say : "If you are afraid of death, just go to

the feet of some Master.” He will tell you how to die while living. He will give you an experience of death in life.

Everybody wants to live on. Guru Amar Dass, the third Master of the Sikhs, tells us :

“Every body is afraid of hearing the name of death. Why ? First, we do not know how to die. Secondly, we do not know after death where to go. And thirdly, we do not know ourselves that we have to leave the body. These are three things which awe us, and cause us to dread dying.”

God gave us different vestures of the body—physical, astral, causal, and super-causal. We find that the macrocosm is in the microcosm, on a miniature scale in the body. At present we are identified with the physical bodies so much so that we cannot differentiate ourselves. We pass our lives in the enjoyment of the senses, never given to understand what it is to die while alive.

In our places of worship, this ought to be the most important subject to be taught, but this point is never even touched upon. We are simply told to observe certain rituals, certain rites, certain forms, this and that; and we shall be saved.

But with all this, we are still where we were. If we acquired great learning, will we retain it after death ? If not, we remain as ignorant after death as when alive. Death by itself does not mean heaven. It does not make gods of us all.

Now what should we do to conquer death ? Guru Amar Dass tells us : “Just sit at the feet of a Master-soul by whose favour you may learn how to

transcend the body. When you have learnt to transcend the body at will, you become a conscious co-worker of the Divine Plan. If you know how to die while living, if you know this much, you will have life ever-lasting.”

So this is what our scriptures say—this is the way by which we can overcome death. If we know it, we are prepared for it. I know I have to leave Philadelphia, I am prepared for it, and ready to leave at any moment.

During the last war, an Indian Air Force pilot was given six hours notice to prepare himself for the front. In panic he came to me and said : “Well, please tell me how to die.” He was panic-stricken for he was not prepared for death.

My point is, if we are prepared in advance, then there is no danger. Forewarned is forearmed. After all, we have to leave the body one day. When death overtakes us, can we do anything at that hour ? If you are prepared for death, there is no fear, no panic.

I will tell you of an instance in India in 1919. There was a friend of mine in Peshawar. At that time influenza was sweeping the country. I went to see him. He was then reading a book on Yoga. When I asked him what he was doing, he said since death was overtaking everybody, he was reading that book to find the Yoga-way. “I may as well learn something about life after death and am reading a book on Yoga,” he added.

I told him : “Is it not too late now ? How can you begin to dig a well when you are dying of thirst ?” A week after this conversation I went to see him again. It was Sunday and the gentlemen lay on his death-bed. My words had proved true. It had indeed been too late.

This is the most important thing in life, the most important subject, but we have ignored it altogether. "Seek ye first," say the Masters and we have not even made it the last. We have simply been ignoring the great importance that all the scriptures attach to this subject. A saint of the East has said : "All must die at the time of death; but thou, my friend, learn to die while living." If you are prepared in this way death may strike at any moment and you are prepared for it. Once you have traversed the inner planes, you know where to go after leaving the body.

Maulana Rumi says: "Look here, be not afraid of death, for death is not the end of life; and thou hast bodies more than just the physical." We are at present working through the physical bodies and sense-organs. We feel that outer life is the only reality. If we learn to leave the physical body, work in the astral body through astral sense-organs, we will come in contact with the astral world, just as we are with the physical world. He who can transcend that way, why should he be afraid of death ?

This is no miracle I am telling you about. This is a practical subject, which can be learnt just as any other science. And I think this is by no means a very difficult one. Why ? In other things, when you have to learn, you have to begin with some hypothesis and then work up to the solution. But this way—an adept giving you a first-hand experience of transcending physical consciousness—is direct. Who are true Masters—their qualifications and their competence—and how can we distinguish the genuine from the spurious ? This subject will be discussed in my next talk.

Coming back to our present theme, all that I say is what the scriptures have put it, Rumi says : "Don't be afraid,

because you have another body to live in."

Again, he lays much stress on it. He says : "Look here, poor friend. Die while you are alive, if you would like to have the true profit of a man's life." That we also find in the scriptures. "What does it profit a man if he gains the possessions of the whole world and loses his own self."

I do not mean that you should leave the world and go to the wilderness and lead the life of a recluse.

God has given you physical bodies. Maintain them. These are the temples of God. Maintain your families. Fulfil your duties. God resides in every heart. Others, as members of your family, have come in contact with you as a result of your past *karmas* about which you are not aware. God brought you together. Maintain your relationships. By love serve one another. Do all that you can do in that way. This is an essential step.

Earn your livelihood by honest means, by the sweat of your brow. This is also part of the show. You must maintain your physical frame. It is the temple of God, wherein you may discover Him—a rare privilege indeed.

The Masters have said : "You have intellect. Develop it, become intellectual giants. But you are souls. You must know about your own self as well." They simply say, out of hours of the day, you should devote some part of it in search of your own self. Man's greatest search is man. Just search your self—who you are ? What you are ? Where you are ? The highest wisdom is to know your self. When you know your own self, only then can you know the Overself.

Is there any reality, other than God, which we can understand, which is defined by the name of God and so many other names ? Truly speaking, we are not really theists. How ? When we talk of God, we do so on hearsay or from our knowledge of the scriptures. We have no first-hand experience of it.

Unless we see and experience for ourselves, unless we have a first-hand experience of our own selves, and come in contact with that Reality, unless our inner eye is opened and we see the Light of God within us, we cannot be convinced. We may read the scriptures. We may come across a Master and hear his words of wisdom on the subject, yet we will not be really convinced. We may accept what they say, and make it the basis of our search for God. But till we see and experience God within ourselves, we can never be fully convinced, and thus become real theists.

But who is to know God ? It is our own selves. Self-knowledge precedes God-knowledge. Until we know ourselves, how can we see God ?

This is why so much stress is laid on self-knowledge. In all the scriptures, ever since the world began, the Masters have always been emphasising 'know thyself' Unless we know a drop of water, we cannot know the ocean. We may not get full knowledge, but we will have some idea of what the ocean is.

It is the soul that can know God, not intellect, nor physical body, nor sense-organs. God is an ocean, a limitless ocean of all consciousness. Our souls are a drop of that ocean. We are conscious entities, conscious beings. Unless we know our selves, we cannot know God. God will be known only when we know our selves by a process of self-analysis: who we are and what we are ?

Kabir says : "Learn to die at will, a hundred times a day. Transcend body-consciousness and enter the Kingdom of God." This is a regular way.

All Masters have laid stress on this point, but we have been ignoring it altogether. We think that by observance of the outer forms, rituals and ceremonies we can reach God. They are helping factors, no doubt; but self-knowledge is the real road that leads to God. Only then shall we come to know God.

Let me give a concrete example. Once in Lahore, there was a man who loudly proclaimed God, His generosity, His love and His Infiniteness. However, he had not had any practical experience of God and what he taught was mere hearsay from the scriptures. Then came the partition of the country into India and Pakistan, entailing great hardship on the people. He lost all his possessions and many of his relations were killed. When he met me again in Delhi, he asked me if there really was God, after all. And how many of us are like him ?

When misfortunes overtake us, we begin to question the existence of God.

But if we have had a first-hand experience of God, then how can we doubt His existence ? You see how important it is to have practical experience of Reality, and that you can have only by self-analysis, by knowing your real self. Unless you do that, you cannot see nor enter the Kingdom of God.

The question again and again arises : "How can we know the self ?" You have seen the difference in faith born of first-hand knowledge and that arrived at by belief in the hearsay. Seeing is believing. Direct perception is far better than inferential knowledge. That is why the scriptures say : "Blessed are they that see. You have eyes and see not." All the

scriptures say that there is Kingdom of God and that is within you. You can enter the same and see the Light of God if you transcend body-consciousness. The Kingdom of God cannot be had by observation; it can only be had by inversion, by tapping inside as Emerson puts it. But how to tap inside ? This experience you will have, as I have said repeatedly, at the feet of a Master—an adept in the science. He will give you at the time of initiation some experience which you may develop by daily practice. Now you learn how to leave your body. Until your inner eye is opened, you cannot see and be convinced. “Truly, we have eyes and see not.” Guru Nanak says: “He is not a blind man who has no eyes on his face, but one whose inner eye is not open to see the Light of God within.”

How many of us are there who are not blind ? We have heard about the Light of God. Have we ever seen it ? Can we see the light of God and how ?

Again I refer to the scriptures. Most of the sayings are taken from the Bible, as you are most familiar with it. However, let me tell you that Christ belonged to the East where the people are more conversant with the spirit. If you only learn those scriptures through the eyes of an Easterner you will come nearer Truth. I do not mean that the West is in any sense opposed to or different from the East. What I mean is that the terminology of the holy Bible is Eastern. Therein it is said : “It is better for thee to enter into life with one Eye.” With one Eye ? We have two eyes. What does Christ mean ? He says further : “ rather than having two eyes and be cast into hell-fire.”

When I was on my way from Chicago to Washington, in the plane, some children came to me for autographs, which

I gave them. An old lady also came up and said : “Will you please write something for me and give me your autograph ?” I simply wrote these words : “It is better for thee to enter into life with one eye” and signed it. She read it. She wondered what could it mean ? Her son was a bishop. He was also travelling in the same plane. She took it to him and asked if he could explain it. He read it exclaiming : “It is from the Bible, of course.” But even he could not understand its meaning. Practical knowledge is different. To ask people to observe certain rules and regulations, rituals and ceremonies is something else. The Bishop asked one of my companions, if he could talk with me. He was of course welcome. He came over to me.

The words I quoted are from the scriptures. I am not telling you anything new. They are not given in the Bible only, but in all other scriptures of which you probably know very little. If you are broad-minded and interested in the subject, I would suggest that you undertake a comparative study of different religions to find Truth, but for not finding fault with them for then you will gain nothing. The kite though it soars high in the sky, yet its eyes are fixed on the carrion flesh. If you begin to look for flaws, you will be able to find fault with every thing; but you will miss the truth.

Kabir, a great saint of the East, says : “It is not the scriptures that are false, but they who do not understand them.” Christ says : “The light of the body is the eye. If thine Eye be single, thy whole body shall be full of Light.” “Single” or “one Eye”—In the East they call it the third Eye, or the latent Eye—is in each of us, even in the blind who have one

(Continued on page 29)



The Master, Sant Kirpal Singh Ji Maharaj, President, World Fellowship of Religions, with Muni Sushil Kumar, sponsor of WFR (third from right), on the dias, facing a vast congregation on the occasion of the last WFR conference in New Delhi, The next (fourth) World Religions Conference is being convened again in New Delhi in February, 1970.

Fulfilment of flowers

The flower is in the seed
and the fruit is in the flower;
in the fruit is the seed again—
(O miraculous cycle
of ever-increasing circles)
and the seed again the flower.
Flower of fulfilment of Flowers :
your name is God !

—Jane Humphrey M.

Resolving mystery of death

Vimla Bhagat

Death is not a problem to be solved,
It is a mystery to be entered into.

—*Marcel*

We are living in a world bristling with problems. Each one has his own problems of one kind or another; may be personal and private or of social and public nature—economic, political, racial and religious.

The field of problems is vast and varied in nature. As many men, so many problems—nay, hundredfold for every one has problems at every step, from the cradle to the grave; making life itself a long line of problems. An individual without any problem becomes himself problematic for the family and the physicians—a pathological case, to be diagnosed and treated for this aberration.

Living in the world of problems, we never get time even to understand what the term ‘problem’ implies. It is something doubtful and difficult, something hard to understand. For the geometers, it is a proposition in which something has to be done. For the logicians it is a question involved in the syllogism and for the physicist an enquiry starting from a certain hypothesis for further investigation. This then is the nature of a problem, a proposition to be worked out from a supposition or assumption without any reference to its truth, and we try to reach at the required conclusion. It is all a play of human ingenuity, an intellectual jugglery that may sharpen the wits by a process of reasoning born of a heated brain without reaching out at any truth that may stand solid for all times.

All our self-created problems in which we are inextricably mixed up belong to the phenomenal world without us and we solve them for the most part impersonally, without personal self-involvement. The life-principle, the mysterious vital being in us, enlivening the body, mind and intellect, runs far deeper in us and is not affected at all by our outer activities. The ‘being’ is quite different from ‘having’. The ‘being’ and the ‘non-being’ are not problems of the mind and the intellect and as such cannot be solved on the human level. The state of ‘non-being’ or what in popular parlance is known as death comes on by the withdrawal of the ‘being’ in us. The death of which we are so mortally afraid of is itself a great mystery, and like all other mysteries, it is something hidden, inexplicable and mystifying because of the divine element involved in the process. Though we are unwittingly participating in the mysteries of life yet we cannot solve them as we do a Euclidean problem.

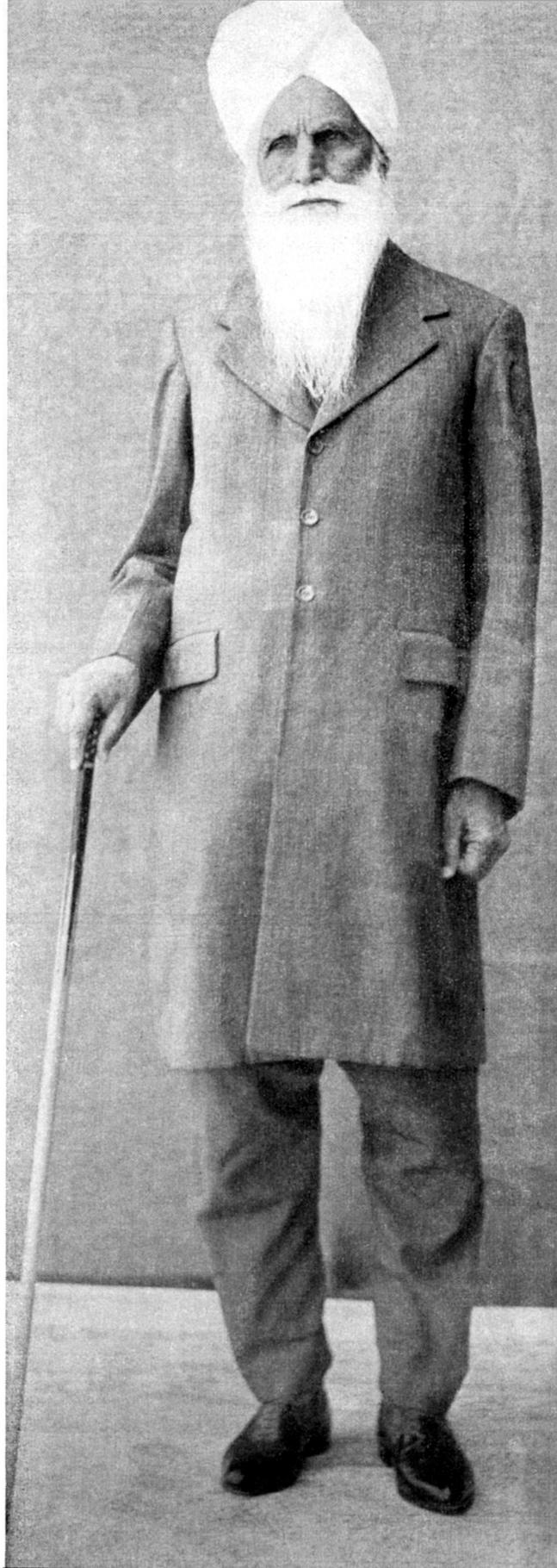
In order to reach to the hard core of any mystery, one far from being a silent and helpless spectator looking passively on and dumbly accepting the inevitable when it comes, one has actively to plunge headlong into it and forestall the event. This requires a courage and elan of the highest order. Unless one, while alive, consciously passes through the mysterious valley of the shadow of death, one cannot *resolve* the mystery of death. To get to

true knowledge of Reality at the bottom of the mystery, one has to transcend the mystery itself and plunge headlong into its deepest depths.

True knowledge or the knowledge of Truth is an action of the soul independent of the senses. 'Those who are initiated into the mysteries of the beyond, have to pass through experiences akin to those of death,' says St. Augustine. And this experience, hard though it may seem, is a possibility simple and sure if one could take hold of the saving life-lines so graciously provided by Providence in the human organism, in the form of the Light of Life—the audible life-stream in which we unknowingly live, move and have our very being. It is a transcendent experience of death-in-life, right here and now, 'swallowing death in victory,' as exclaimed by St. Paul. So the mystery of death, though it cannot be solved, but it can be resolved by just slipping into the domain of death through a point-like window—'smaller than a mustard seed' (Chh. Up. 3 : 1) or like the 'eye of a needle,' as Jesus puts it and then treading the ancient path that stretches far away into the unknown and the unknowable (*Brih. Up. 4 : 4.8*), and plumb the secrets at *Yama* (the Lord of Death) as prince Nachiketas did (*Kath. Up.*)

To find the true life, one has to lose the false one of the world and take to the 'death-cold' path leading to eternity. This is the mystic death through which, those who seek the light of wisdom, have to pass undeterred. There is no go without it for the seekers after Truth. 'The surest way into Truth,' says Henri Bergson, 'is by perception, by intuition, by reasoning to a certain point, and then finally by taking a mortal leap.'

Hazur Sawan Singh Ji Maharaj



Life in fullness

Kirpal Singh

THIS earth, the arena of so many struggles and strifes, full of sharp antinomies and contrarities, presenting, as it does, a vast panorama of life in its variegated forms and colours, is but a speck in the boundless creation of the great Creator :

There is no end to the creation;

There are countless forms of life with varied names, species and colours;

Writ on the objective world by the ever-flowing pen of the Creator.

—*Nanak*

With all its seeming imperfections, this world serves a useful purpose in the divine plan, just like an apparently insignificant cog in the machinery of a great powerhouse. Nature, the handiwork of God, is not the least extravagant in its design and plan. This world is a penitentiary, a house of correction, a sort of purgatory, a plan of expiation, a training ground where souls get chastened by experience. It is a half-way house between physical planes and spiritual realms. The powers that be of the earth are hard taskmasters, believing still in the ancient Mosaic Law of 'an eye for an eye and a tooth for a tooth.' Here all kinds of third degree methods are employed and hard knocks are administered, rendering less than justice, untempered by compassion and misery, so that one should take his lessons seriously, and by degrees turn away from the way of the world to the Way of God. Life

on the earth-plane then is a dreadful thing 'dark with horror and fear,' and we are long lost children of God in the labyrinthine wilderness of the world.

Evolution is in the nature of living monads and consists in moving towards its source and becoming one with it, for true happiness lies in 'fellowship divine; fellowship with Essence; till we shine; fully alchemised and free of space.' But the tragedy of life on earth is that 'we do not know what we are and much less of what we may become' for 'what we are we do not see; what we see is our shadow.' The 'inner being' in us is so constituted after the fashion of God that it knows no rest until he rests in Him. "A truly religious experience," says Plotinus, consists in the finding of the true Home by the soul exiled from heaven." And this experience can be ours if only we know how to unhook the 'self' from the trammels and trappings of body and mind.

Self-realisation and God-realisation are the highest object of mundane existence. Self-realisation precedes God-realisation. 'Know thyself' has ever been an article of faith with the ancients. First the Greeks and then the Romans in their turn laid great stress on 'gnothi seauton' and 'nosce teipsum' as they called it respectively and both these terms stand for 'self-knowledge' or knowledge of the 'self' in us. The knowledge of the self or '*atam jnana*' of the Hindu Rishis

and 'Khud Shanasi' of the Muslim darveshes comes first. Next comes the realisation and experience of the Overself or God—*Parmatman* or *Rab-ul-almeen* and this is called *Khuda Shanasi* or knowledge of God.

The process of self-realisation whereby the self can be separated from the mighty maze of mind and matter, begins with introversion—receding of attention, the outward expression of spirit in the world outside. It is an art of inversion from the world of senses to the world within, and beyond the physical senses, technically called *Para Vidya*. Real life or Reality is something that is cognised only in a death-like state a state that intervenes on conscious withdrawal of the sensory currents from the body to the eye-focus. Life is 'an active principle, however removed, from senses and observation.'

In the workaday world we are prone to all kinds of lusts—lust of the flesh, eyes, ears, and other sense-organs—and we are being constantly swayed by countless attachments, myriads of aspirations and desires, springing from the diverse longings of the heart and unknown latencies lying hidden in the folds of the mind. All types of likes and dislikes, prides and prejudices, loves and hatreds and many other things unwittingly keep creeping into our consciousness, personal consciousness, frittering our energy, and keeping us away from the ultimate goal and purpose of life; to wit, self-realisation. This ignorance of the aim of life is a serious malady we are afflicted with, and it is the cause of bondage,—bondage of the soul to a world 'bursting with sin and sorrow.' Yet, there is a Power within us that resurrects the soul. We have, therefore, to take a turn from this drama of hectic activity and find the still-

centre of our being within the human body where the all-pervading and all-free Power resides. This body is verily the temple of God, and the Holy Ghost dwells therein. So all this present activity has got to be reversed and geared back into the opposite direction. This is termed by Emerson as 'tapping inside' and 'going into the fox-hole in the brain,' as once remarked by President Truman, for it was into this fox-hole that he retired whenever he wanted peace and relaxation from the burden of his high office. The Vedas call it '*brahm-rendra*' or the hole through which *Brahman* could be contacted.

"Knock and it shall be opened unto you," St. Matthew says significantly enough. It shows that a door within the body leads into realm beyond—the Kingdom of God. And of this inlet it is said : 'Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.' To locate this gate and to have an experience of the ingress makes for personal conviction, for nothing becomes real till it is experienced. Intellect is finite and so is reasoning based on intellect. Scriptural texts speak of Truth but do not demonstrate It, much less give a contact with Truth. Logical knowledge is all inferential and cannot be depended upon with certainty. Certitude comes only when 'the eternal Word speaks.' The shortest, the swiftest and the surest way to plumb Truth is through a mortal leap (into the Unknown), says Henri Bergson, the great philosopher. Perception, intuition and reasoning just help in understanding Reality to a certain extent at the level of the intellect; but seeing is believing, seeing within with ones' own eye, the 'Single Eye' as it is called. Of this inlet or ingress little is known to the people at large. Nanak emphatically declares : "The blind find

not the door.” In order to find the ‘strait gate’ and the ‘narrow way’ leading unto life—life eternal—the life of spirit as distinguished from the life of the flesh, we have of necessity to recoil from the present downward and outward expansion, gather-in the outgoing faculties of the mind at the seat of the soul, behind and between the eyes. In other words, we have to change the centre of our being from the heart-centre as at present to the eye-centre (*Tisra Til* or *Nukta-i-Sweda*) and develop the ‘Single Eye’ of which Jesus speaks : “If, therefore, thine eye be ‘Single’, thy whole body shall be full of light”. This ‘Single’ or ‘Third Eye’ variously called by the sages as *Shiv Netra*, *Divya Chakshu* or *Chashmi-Batin* provides an ingress into the spiritual world—the Kingdom of God—now a lost realm to most of us. It is here that one has to tap within, and to knock and knock hard with fully concentrated and single-minded attention, as an undivided individual, in order to find the way-in and gain an entry into the astral world. Hence the exhortation. ‘Now is the time to awaken and lovingly remember the Lord.’ But how ? We have not seen Him. And one cannot concentrate on and contemplate the formless void as He is. In the same breath comes the sage’s counsel as well. ‘Learn of this (approach to the Absolute) from some Godman.’ What does the Godman say ? ‘Fix thou thy attention at the eye-focus, the seat of the Lord Siva (the *Shiv Netra*), for then everything will follow of itself in due course, as you will gain experience of the ‘self’ in you.’

The Masters tell us that the entire world is blindly groping in the dark: chasing the fleeting shadows, ever eluding and ever fading away into airy nothings as we draw nigh to them; while the fountain-head of all bliss and harmony lies

untapped within at the eye-centre which is the seat of the soul in the body in the waking state. This centre, when located, gives an access to, and provides a supra-conscious contact with, the realms that lie beyond the farthest ken of the human mind. Equipped with the sense-organs, our only means of knowledge is through them. The soul is perfect without the senses for its action is direct and immediate and not indirect and mediate depending upon outer aids as knowledge of the world is. After obtaining this contact, one is led, step by step, to the true Home of the Father. This is life in fullness. Thrice blessed is man for it is given unto him the power to traverse the regions, both astral and causal, and to go into the Beyond (*Brahm* and *Par Brahm*), the region of eternal bliss outside the pale of repetitive creation; dissolution and grand dissolution. But so long as one does not withdraw himself from the world and from himself as well, from his body, mind and intellect, he does not draw any the nearer to God. “It is only when the outward man perisheth (the human in the body is transhumanised), that the inward man (spirit) is renewed, and the dizzy heights of the mount of transfiguration are gained and one becomes a living spirit freed from the body and its impediments; capable of getting inner experience of meeting the ancient Masters like Moses and Elijah” (Matt. Ch. 17), “and joining the Lord in the feast of Passover”. (Matt. Ch. 26 and Mark Ch. 14). It is at this place that the Lord awaits his disciples : “Behold, I stand at the door, and knock, if any man hears my voice, and open the door, I will come in to him, and will sup with him and he with me.” (Rev. 3:20). All this experience that St. John reveals to us, he had when he was transformed into ‘spirit.’ and he speaks of

the coming in of the Lord 'as a thief in the night' (in the darkness of the soul). Hafiz, a Persian mystic of great repute, also testifies : "The Murshid comes in the darkness with a lantern in his hands."

"The way Godward," says Prophet Mohammed, "is narrower than hair and sharper than the razor's edge." It is described by Nanak as '*Khande-di-dhar*' (sword's edge) and thinner than a hair; and one has actually to pass through a death-like experience. In this context St. Plutarch says: "At the moment of death, the soul experiences the same impressions and passes through the same processes as are experienced by those who are initiated into the Great Mysteries," But how many of us are prepared to experience the death processes while living ? We are all mortally afraid of death. And why so, particularly when we know so well that it is the necessary end of all created things ? The reasons therefore are not far to seek. In the first place, we have not yet learnt 'to die at will' while living. And secondly, because we do not know what happens after death ? Where do we go ? What lies beyond the death-trap ? This is why we have a horror of death; and the mere idea of death holds us in a state of mortal terror.

Death, after all, is not a dreadful incident. 'How charming is divine philosophy: not harsh and crabbed as the ignoramus suppose; but sweetly melodious as Apollo's lute; and a perpetual feast of nectared sweet.' It, in reality, opens new vistas and new horizons of life beyond the grave, and the flames of the funeral pyre, that engulf, entomb and extinguish the mortal remains. 'Dust thou art and to dust returneth' was not spoken of the soul. The life-principle

in us or in fact in any other living thing never dies. It is only the elemental parts that go through a process of change which we erroneously call death, and wrongly understand it to be an extinction.

'In nature, death feeds life and life illumines death.' It is the universal law that operates every where and on all planes of existence. 'The wise men discover that the perception of Reality comes with the annihilation of the self (the bodily self in which the spirit is incarcerated). The moment the spirit voluntarily breaks through the fetters, something breaks in upon the spirit with a 'terrible illumination from the world behind the world' making It 'the Prophet of the Most High God.' 'It is at the Mt. of Transfiguration that one gets revelations and sees the mingling of heaven and earth.' It is here that one finds 'the dark grows luminous and the void fruitful.'

Everyone has, as a matter of course to die some day—man, bird, or beast; rich or poor, healthy or diseased, young or old. The soul which takes on the physical raiment has to shed it one day. Death alone is certain and real, while life (in this world) is uncertain. We seldom pause to think about the long journey which lies ahead of the inner being in us. We usually lament the death of others and mourn for them for days on end but are not wise enough to care for our own end and prepare ourselves for the final journey into the great unknown that lies beyond life's end. Before an analysis is offered of the death-process, practical and informative as it may be, it would be worth our while to know at least what we are ? Who we are ? Whence we come ? Whither we go ? And above all what is the meaning or purpose of life ?

Man, as at present constituted, is an

aggregate of body, mind and intellect with a great motor-power working from behind, called soul. Formed and environed, as we are, through the ages, our attention is continuously flowing outwards and downwards through the nine portals of the body—the eyes, the ears, the nostril nares, the mouth and the two passages below the waist. It is not that we wish it or do it voluntarily but it has just become a habit with us. We are not yet master of the house in which we live. We are being constantly dragged out by mind and the senses through the various sense-organs, into the vast and varied fields of sense-enjoyments. It is this constant association of the self in us (attention) with the mind and the material objects that has not only debased us, but defaced us beyond recognition, and now we do not know what we really are. We have become so identified with our limiting adjuncts that we do not know anything independent of, and apart from them. Unless the self gets depersonalised by throwing off the mask of dross personality with which it has covered itself and becomes disrobed self, pure and simple, by dissociation from these countless limiting agents: (1) the mind comprising the faculties of hoarding impressions (*chit*): thinking (*manas*), reasoning intellect (*buddhi*) and egotism or self-assertiveness (*ahamkar*): (2) the sheaths or coverings : physical (*ann-mai*), subtle (*pran-mai*) and (*mano-mai*), causal (*vigyan-mai*) and (*anand-mai*), (3) the inborn and natural propensities of righteousness (*satva*), mercurial restlessness (*rajas*) and inaction born of ignorance (*tamas*), (4) the five elements (*tattvas*) : earth, water, fire, air and ether of which the entire physical creation is made and (5) the twentyfive compounded elements in varying degrees of proportion (*prakritis*) which prepare the physical moulds or

bodies in different shapes and patterns, shades and colours as a result of karmic reactions, the self imprisoned in so many meshes, cannot know its own real nature, much less its divine ancestry and the rich heritage, all of which come to light only when it comes to its own and realises itself as the self-luminous Self.

How then is this inner urge to be fulfilled ? The process of getting fully into, and staying completely, in the eye-focus (the gateway to the so-called death), is akin to a part of the process of death. The process of withdrawal of the sensory currents from the body below the eyes is a voluntary one, and one comes to experience the mysteries of the beyond into which a Master-soul (*Sant-Satguru*) initiates a disciple during his lifetime. He gives a firsthand inner experience of conscious contact with the holy *Naam*—the Divine Light and the holy *Sound current* (Holy Ghost) as coming from the right side, as the lowest expressions of the divinity within. One cannot by one's own unguided and unaided efforts have an access into the spirit world when one cannot hold on by himself even in the physical world without the active aid and guidance of many teachers from the cradle to the grave. Herein lies the paramount need and importance of Satguru or *Murshid-i-Kamil* (Perfect Master, an adept in the science and art of soul), competent enough to disentangle the spirit-currents from every pore of the body, the plane of sensations as it is, and to raise it above body-consciousness to witness for himself the inner divine splendourous glory.

With the process of withdrawal of the sensory currents from the body, the death-like process commences. You have not to do anything but simply to sit in a calm, composed and fully relaxed posi-

tion with attention fixed at the eye-focus and engage in Simran or repetition of the charged names, which carry the life-impulse of the Masters through the ages and serve as passwords into the regions beyond. While so established in an easy posture (*asan*) in healthy surroundings, you forget yourself, entirely forgetting even the life-giving and life-sustaining *pranas* (vital airs) which will of themselves gradually slow down and grow rhythmic; and so do the entire respiratory and circulatory system of the body. At first, the sensory currents begin to gradually withdraw from the extremities of the body—tips of the hands and feet and come upwards and gradually pass through the various bodily centres, each of which being the region of one of the five elements of which the body is composed, until taking off from the heart-centre they reach the throat-centre, the seat of *Shakti* the Mother of the universe (the all-pervading energy), numbing the entire bodily system below the eyes; and then proceed directly to the centre behind the eyes (*Agya Chakra*). This is where the spirit-currents get collected and gain an entry into the fox-hole within *Brahmrendra* or the hole of *Brahma* and have a peep into the *Brahmand* or the cosmic universe. This is the tenth aperture in the body, the only inlet, apart from the nine outlets. This is the place where you have to knock and get admittance into the realms above—realms more vast, more glorious, self-luminous and self-resounding with rapturous strains of celestial music, unheard of anywhere in the physical world which has been left below; now no more than a great slum area fraught with miseries and tribulations ‘fading into a faint reflection of the world of ideas’ as Plato puts it. At this stage man becomes truly blessed, blessed at having access to the aerial region, the world of

spirits. He is now at the threshold of the astral world in company of the Radiant Form of the Master (Guru Dev) with *Gur-bhakti* complete in every respect. When a disciple reaches the Radiant Form of the Master, his job of self-effort is over. The Guru Dev now takes charge of the spirit and trains the spirit in *Shabd-bhakti* in the real sense, or devotion to the Sound-Current, which is his own real form (*Shabd Swaroop*). From here He takes the spirit along with Him on his spiritual journey that lies through countless regions of varying spiritual sublimity : the causal or instrumental plane, the seed-world, the ever pregnant Mother with vast and countless creations lying involved in its womb; and then into the Super-cosmic Beyond (*Par Brahmmand*) planes of Silence (*Sunn*) and Great Silence (*Maha Sunn*), and finally *Sach Khand* where dwells the Formless One of ineffable radiance (the Ocean of Consciousness) called *Sat Purush*, the primal manifestation of the Supreme Being. This holy process is simple, natural and does not involve any onerous austerities. It does not involve drastic control of *pranas*. The Masters have evolved this rare technique and termed it ‘the Science of Soul’ which can best be learnt under the able and competent guidance of some Master-saint, well versed in the theory and practice of life-current that exists in all created things, the creative and sustaining principle upholding all.

It is on this basic principle in all existence (Light and Sound of God) that the Master gives a practical experience to all those who come to him in search of Truth. The rare boon of holy initiation, explanation of the theory and demonstration thereof (*shiksha* and *deeksha*), into the esoteric knowledge and experience of the saving life-lines within,

is not an end in itself but just a beginning, a preliminary step for starting on the long journey for the soul to the true Home of the Father. Those who have chosen to undertake this course of life are indeed fortunate and experience this rare phenomena of 'death-in-life' and thus become jivan-mukta or the liberated beings, while yet in flesh, leading life in fullness on whatever plane they like, but always remaining within the Will of God. Such a lucky one, fully entrenched in God-head is in full control of his intellect, mind and senses. He is the master of the house and not a handmaid of his mind and intellect. Like a good charioteer, sitting in the chariot of the body, he directs his intellect aright which in turn gives a correct lead to his mind, and mind, which trained in the path of righteousness, refuses to be swayed by the senses which gradually lose their potency and cease to be attracted by the glamour of the sense-subjects. Thus is reversed the primal process of expansion and one gets settled in himself with the result that the still waters of the mind begin to reflect the Light of God, fulfilling the ancient maxim : Unless the senses are subdued, the mind is stilled and the intellect too is in a state of equipoise, one cannot witness the glory of God.

This rich experience of life in fullness is variously called the second birth, the birth of the spirit as distinct from the birth of the flesh. Led by the spirit, one now lives and walks in the spirit, abandoning the lusts of the flesh and and cuts right across the inexorable law of cause and effect or karma, which keeps all others in perpetual bondage. With the day to day progress on this path, new vistas of indescribable joy and beatitude open up and new horizons loom into view,

encompassing the totality of all that is, thus giving greater and greater awareness first personal, then supramental, next cosmic and super-cosmic.

Hereafter the liberated souls, liberated from all the shackles of mind and matter, enjoy perpetual bliss in the life of the spirit with an outlook on life entirely changed; the vast creation now becoming the manifestation of the One life-principle pulsating everywhere in him and around him and in all things, animate and inanimate. The world that he now witnesses is totally different from the world known to him before. It now looks as the veritable abode of God and one sees God truly dwelling in it, nay in every constituent part of it; for all created things appear like so many bubbles in one vast ocean of life. Hereafter he lives unto the Lord and dies unto the Lord. Like St. Paul, he gets 'crucified in Christ' (*fana-fi-sheikh*) and Christ lives in him, and with repetitive experience of the death process he triumphantly swallows death in victory—the Father and the Son becoming one. Though the outward man of flesh and bones still persists and continues to exist to spin out what remains of the web of life, yet the inward man (the spirit in man) is renewed—growing stronger and more sublime with time.

When a man learns to transcend the human in him, the Master in His Radiant Form comes in to help the soul onwards to its true Home, guiding it on the higher planes, both in one's lifetime and even after when the mortal coil is finally cast off.

(Extract from "The Mystery of Death").

God's great gift to man

Sylvan Levey

Where we are going ? Whence have we come ? Why are we here ? How can we find happiness ? These four questions have engaged the best efforts of many philosophers throughout history. Many have given up the quest for satisfactory answer—saying that the mystery of life can never be solved. Others have given answers to the four big questions which vary according to the depth and clarity of the vision of the individual thinker, school of thought, or religion.

The correct answer to these questions form the basis of the most ancient of all teachings—the path of the Masters. These truths have been taught by enlightened souls who have been sent into the world to keep the light of truth from being extinguished by man's ignorance.

The path of the Masters is the most scientific and profound philosophy ever revealed to man. Actually, it is more than a philosophy—it is a guide to living in harmony with divine law and to the discovery of the ultimate truth.

This spiritual treasure has been brought to the world—both East and West—most recently by Satguru Kripal Singh Ji. He is that rarest of all creatures in the universe : a *Jivan mukata*, or enlightened soul, who has achieved complete freedom from the bondage of *Maya*, or illusion—a perfect Master, in other words.

Who is a Master ? He is one who has eliminated all the dross of selfishness from his ego and has so purified himself that he can serve as a clear channel for the power of God to flow through to man-

kind. Such a soul is God's great gift to suffering, confused humanity. Without such a perfected saint to help him, the *jiva*, or human soul, would be unable to find his way out of the chaos that is earthly life.

When one has the rare good fortune of being drawn into the orbit of a true Master, he is reaping the fruits of some marvelous *karma* in his past.

Every such great soul is sent into the world to fulfil a particular mission, and for this reason it may be confusing to attempt to compare in detail the teachings of different Masters. Nevertheless, the central principles of their teachings remain ever the same throughout the ages—regardless of differing terminology and accented points which were designed to meet the needs of the times and communities in which they were uttered.

The Path of the Masters as expounded by Kirpal Singh Ji teaches the most suitable and effective method for the realisation of God in the current age, the end of the *Kali Yuga*. The main pillars of this Path are love and *Surat Shabd Yoga*, the yoga of the sound current. At initiation the aspirant is connected with the cosmic sound which can draw him back to his divine home.

The Master-power—or Christ power—that flows through Satguru Kirpal Singh to his initiates can liberate them from the dreary cycle of reincarnation if they obey his rules faithfully. His love for his devotees is absolute, and is not conditioned by their shortcomings or lapses.

Initiation involves a two-way compact between the Master and the initiate. The Master promises that he will never desert the devotee until he has brought him to the fifth plane of the cosmos, *Sach Khand*, or the plane of enlightenment. The initiate commits himself to the laws of ethical behaviour as laid down by the Master and to regular meditation, and to report on his efforts in a daily diary.

The grace of the Master acts to soften blows of karmic retribution so that the cosmic book-keeping accounts of his followers are cleared up more quickly than would be the case without such help. At the time of death, the Master is allowed to guide his initiates past the usual channels of judgment straight to the highest plane which the initiate had earned by his earthly discipline. It is truly a blessed birth in which one meets a satguru of this calibre.

Those who obey the commandments of the Master are blessed with a deepening sense of serenity and experiences which testify to their spiritual growth. As they drop their worldly attachments, both physically and mentally, the vibrations of the Master-power tune them to an ever higher pitch of consciousness. These same vibrations flow through the disciple to those in his vicinity, helping and soothing them—usually without their knowledge of the source of their help. In this way, often unconsciously, the initiate becomes an instrument of the divine plan. At each step of his progress along the Path, a touch of the divine gratitude gives him a taste of the rewards that lie ahead, thus further sharpening his eagerness for continued effort.

The message of Kirpal Singh is not aimed at the intellect, but rather at a higher level of consciousness—that of

the spirit in man. Especially in the West, people with highly developed intellects and tastes for complex knowledge of the higher planes and truths may find his discourses too simple to be satisfying. But to those who listen with receptive hearts his words open the doors of escape from the prison of worldly life. The Masters do not waste words trying to describe conditions which lie beyond the power of words to describe. Rather, they prescribe a way to experience those conditions through the development of faculties more suited to that purpose than the intellect—which is limited to understanding through the physical senses only.

The highest manifestation in nature is the physical body. And the greatest fortune which can befall a human being is to be adopted into the family of a Master. We who have had that good fortune are grateful that Kirpal Singh has drawn us to his glorious path, unworthy though we may feel ourselves to be.

Satguru Kirpal Singh Ji is a worthy teacher of this ancient science of the soul. Only one, who like himself, can speak from direct experience can properly explain and demonstrate the operation of the Light and Sound principle, the basis of creation. And his limitless love and ineffable power are sufficient to carry great numbers of aspirants over the stormy ocean of *maya* to the port of *Sach Khand*.

The teachings of the Path of the Masters are nonsectarian and acceptable to all well-intentioned people, regardless of philosophy or religion. One need not renounce the world to follow this path; it is suitable for householders as well as *sanyasins*, or renunciates.

Kingdom of God

(Continued from page 16)

no outer sight. But the single Eye is closed. We have to open it. When it is opened, you see the Light of God which is already within you. You do not have to create it.

Some people simply visualise. They light a candle, they look at it, and imagine it within. You need not visualise any such thing when you enter this temple of God—the human body. You will see the Light of Heaven within you. It is already there. You are not to visualise, not to pre-suppose, not to imagine.

These are concrete facts, which are experienced by those who enter this temple of the body, such as you have. The difference is that you are leading an external life and have never known how to invert and tap within.

The fact is as Jesus says : “But thine eye be evil, thy body is full of darkness.” The Light is there. It has been there. But do we see it ? Have we ever heeded the solemn warning. “Take heed that the Light in you be not darkness.” It does not mean that you have to create the Light. It exists already. You must see that it is not darkened. How can the Light be darkened ? Merely by not paying heed to it, by externalisation, by neglecting the inner life, if you could abstract yourself from the outer world, you would see the Light of God, now and here.

God is everywhere. The Light of God is everywhere. The whole world is made of Light, but only for those whose inner Eye is opened.

How to open that Eye ? This is a

practical question. These things are explained by others too, besides Christ. Tulsi Dass and Guru Nanak tell us that only a true Master can put us on the way to God. What can he give to us ? He opens our inner Eye. He enables us to see the Light of God. “Take heed, therefore, that the Light which is in thee be not darkened.” That is what we read in St. Luke. But how to find that Light ?

In the East we are told that there are two ways in this life. One, called the “*Pire marg*”, a very beautiful way, and the other, “*Share marg*” very dark and narrow to begin with. When you enter the way of the world, you are lost and reach nowhere. But if you were to go the other way—the way of the spirit within you, you may have to start in darkness ; but ultimately you will enter the Kingdom of God. The Gospels express it very simply : “Strait is the Way.” And when that opens up, you will find worlds and worlds within you.

There are two ways in this life. One taking us into the outside world, away from the Kingdom of God, the other taking us within towards the Kingdom of God. One leads to death, the other to life.

That is why it is also said : “Enter ye in at the strait gate.” This you will find in Mathew. “.....for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.” “Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.”

There are few who take to the latter course. So Jesus stresses : "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter but shall not be able." Again, it is easier for a poor to pass through the eye of a needle than for a rich man to enter into the Kingdom of God.

This then is the way to enter into the Kingdom of God within you. This then is the way to open the inner Eye.

At present you see through two eyes. How to have the Single Eye ? It is a practical matter which you have to learn at the feet of some competent Master, who can, by giving you the preliminary lift, enable you to have that experience from within. The Gospel compares it to the lighting of a candle : "If the whole body, therefore, be full of Light, having no part dark, the whole shall be full of Light, as when the bright shining of a candle doth give thee light."

Now you may understand the significance of the lighted candle placed in the churches; they symbolise the Light within. The Master enables you to see that real Light. That is why we are told about the Masters who came in the past that they could cure the blind—physical blindness in some cases perhaps, but for the most part spiritual blindness, the inability to see the Light of God. Jesus further says : "Blessed are your eyes, for they see, and your ears, for they hear." We have eyes and see not and ears that hear not. "Then, again, he says : "For verily, I say unto you that many prophets and righteous men have desired to see these things which you see, and saw not, and also to hear those things which you hear, and they heard not."

This is what the scriptures tell you. There is the inner Eye to be opened and also the inner Ear to see the Light of

God and to hear the Voice of God which is reverberating throughout the creation.

The subject of this talk was : Where is the Kingdom of God and where to see the Light of God; and how to enter the Kingdom of God and how to see the Light of God. All is within you, not outside. You will enter therein when you rise above body-consciousness. As long as you are leading this physical life of the senses, you are identified with the body; you do not know how to transcend the body-consciousness, to open the inner Eye and the inner Ear; you cannot see the Kingdom of God or the Light of Heaven and you cannot hear the Voice of God. You can learn all these things when you sit at the feet of some competent living Master. But Christ warns us : "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravenous wolves."

The world today is full of pseudo-masters so much so that the people are fed up with the very word 'master.' Men are willing to sacrifice everything—their money, their possessions, just to see the Light of God. They are fed on hopes and promises and then they are told that they are as yet not fit for the way. Ultimately, they find that those 'masters' (so called) are after material wealth like themselves; they lead the same life of the senses as themselves. Naturally this causes revulsion and the people say that masters are all hoax. This is only an erroneous result of the sad experiences that they have had.

All the gifts of nature are free. Spirituality is also a gift of God, not of man. Why should it be sold ? It is not a marketable commodity. Knowledge is to be given away free. Do we have to pay for the sun that shines on all of us ? Why then should we pay for the knowledge of God ? It is God's gift, and it is

to be distributed free and freely. So no true Master will ever accept anything in return. He gives freely.

Once, some people in America wrote to my Master in India : “We have sufficient worldly wealth. We will give you this wealth, and in exchange, will you kindly give us the wealth of spirituality?”

What did he write ? He replied : “Spirituality is God’s gift, and all His gifts are free. This too will be given free. I don’t want any material wealth in return.”

What does a spiritually rich man care for worldly riches ! But many of the so-called masters have made it a source of profit. I have had occasion to meet some of them. A few do concede their fault, but add that they must live, and living costs money. But it is sinful all the same. You will find there are heads of various sects all the world over, who, we are prone to assume, have reached God. Whether they have reached God or not, is another question. But

we do assume that all the religious leaders have reached God. If this be true, then why cannot they be friends with each other. Two lovers of wine, two tippers can sit together in a tavern but two professed god-men cannot even brook the sight of each other.

Humanity is ignorant, and therefore, it is exploited by so-called god-men. We must learn to distinguish the genuine from the false, and find the true Master, He would give us a first-hand experience of the Inner Reality. As Shams-e-Tabrez, a Muslim mystic, says : “We should be able to see God with our own eyes. We should be able to hear the Voice of God with our own ears.” He should make us see the Light of God and hear the Voice of God; and he would do all this for love and not for money. This is what all the the scriptures say and what all true Masters grant.

(This is the third of the four talks delivered by the Master, Sant Kirpal Singh Ji Maharaj, at Philadelphia in 1955.)

Cloak of love and joy

Gentle are the hands of love,
Patiently weaving the threads of time,
To make therewith a cloak of fond
delight,
Let warmth be there in the threads,
Soft ... gentle ... kind ... unending all,
And cling to you by day and night.

—Robert L. McKay

From the editor's desk

We quarter our gross bodies on our poor Souls,
till the former eat up all the latter's substance.

—*Thoreau*

EACH one of us, at one time or another, might have had to do something with what are called parasites or hangers on. The most common experience is that of parasitic willows—yellow weed-like creepers, which tend to climb about another plant nearby and like a vampire or blood sucker tenaciously clings to the latter, living in and upon it, drawing its sustenance and nutriment directly from the same.

This then is the common knowledge and experience which we get in the world without. The microcosm of the human organism is exactly a prototype of the macrocosm. In this little world of ours—the human mould, we have so many parasites which are imperceptibly living on the substance that is ours and we are being unwittingly impoverished from moment to moment until we wake up late in the day to find ourselves a complete wreck a total bankrupt with not a shot in the locker.

It is we who have given quarters to these parasites and tend to pamper them to surfeit, so much so that these flunkeys grow into snobs, assuming unduly exaggerated ideas of their birth, breeding and lineage. It is in the light and life of the spirit that they take their birth, live, move and have their being and yet they spread their tentacles to such pretentious dimensions and raise a host of discordant elements as to throttle down to abject submission the right royal heir to the Kingdom of God (the soul).

The mind, the senses and the sense-organs are so many limbs of the gross body but are at perpetual war with the spirit, the moving spirit behind the scene, and in diverse ways waylay her by dragging the attention outward into the fields of sense enjoyments. Allured by the ephemeral pleasures of the sensory world we, like babes in the wood, are lost in the wilderness and with all our wanderings through the ages have not yet known the way to escape therefrom.

We are no doubt placed in the midst of witchery of the glittering show with a purpose and a plan. We are here respited for a while, to be ultimately bought of at a ransom. We cannot win our native and natural freedom of the spirit until we are able consciously to rise above the limitations of the flesh. This is the only way out. One who remains a slave to the carnal mind, one cannot wing his way to the ethereal unearthly regions from which we have gradually been back sliding from time to time. The spirit has to struggle and struggle hard to escape but cannot do so on her own without being aided from without by a Master Saint well versed in the science of soul both in theory and practice.

The whole process has to be reversed from below upward, from without to within. But how ? Not by any outside agency nor by any outer means. There are within us the saving life-lines. If we could but know of them and get a hold of them, we can yet be saved. God never intends us to be lost for ever.

Wisdom of the ages

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

December :

- 1 Man's allegiance belongs to God and to God alone.
- 2 All things are of God but none of them is God.
- 3 Love God with all your heart and mind and all your soul.
- 4 Make life a pilgrimage to the glory of God.
- 5 By his own efforts man cannot live above his nature.
- 6 Release from fear, guilt and self gives man a new birth into life.
- 7 Locked within every human life is a wealth of love and joy that partaketh of God Himself.
- 8 Ye shall know Truth and Truth shall make you free.
- 9 Whatever ye would that men should do unto you, do you also unto them.
- 10 The righteous of every nation shall have a part in the world to come.
- 11 Nobody can perceive God unless God discloses Himself to him.
- 12 God reveals Himself not so much in words as He does in deeds.
- 13 The Lord giveth and taketh away; blessed be the Name of the Lord.
- 14 Social justice is a pre-requisite to political stability while injustice breeds its own demise.
- 15 Nothing happens by chance or by accident.
- 16 The world is an arena of God's purposes and activity.
- 17 The ultimate reality is discovered when one goes beyond the flow of events.
- 18 The goal is the apprehension of an orderly Reality.
- 19 God is a God of righteousness where living kindness is from everlasting to everlasting.
- 20 Defend yourself against enemy but attack them not first for God hateth the aggressor.
- 21 The society's health requires that material goods be widely distributed.
- 22 Faith and politics, religion and society are inseparable.
- 23 True happiness lies in fellowship with essence divine.
- 24 Nothing ever becomes real till it is actually experienced.
- 25 A self in solitude grows more wise.
- 26 In nature death feeds life and life illumines death.
- 27 Catch thou the Power that resurrects the soul.
- 28 Nothing is but all things seen.
- 29 There is no disease of the soul but ignorance.
- 30 Nirvana is a sublime state of conscious rest in All-consciousness.
- 31 Those who have communed with the Word, their toils shall end.

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