Awake
Arise
And stop not until the goal is reached.

THE UPANISHADS
The Master’s Message

ON THE BIRTH ANNIVERSARY OF
BABA SAWAN SINGH JI

July 17, 1970

O H MAN! Thou hast come into the world to make a profitable business of dealing with the merchandise of Naam which never fails. But alas, thou art engaged in fruitless and bewildering things of life. The night of earthly life is nearing its end. Those who do not reach the shore now, how can they cross when dead?

Hari Naam is the essence of all religions. All religions are deeply rooted in the Naam. There is no religion higher than that of the Naam. Verily, verily, the true study is the study of Naam, which is the Bread of Life.

He who knows how to die while living drinks Amrit, the Water of Life, which gives everlasting life. Therefore learn to die while living at the feet of a living Master. My Master, Baba Sawan Singh, instilled in me that we do really live when we are in contact with Naam, the Word, which can be given by one who is Word made flesh living on earth. Without that, there is no life. Very great and all powerful is the Naam, controlling us in the body. We cannot live without its shelter even for a moment. Time and tide wait for no man; please do hurry before it is too late.

Love,

KIRPAL SINGH
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TODAY, I am not placing anything new before you, but the age-old truth which has come to the world for centuries past. Whenever Masters came, they brought the same truth. They come with a Light and they give this Light to everyone who so desires it, in fact they not only bring the Light but they are the Light themselves . . . the Children of Light. For how long? For as long as they walk on the surface of the earth. However, that Light never dies, but is ever permanent, and when one bulb “fuses” another is put in its place. When the second fuses, the third is lighted, and so on. This Light or power is that which we call God or Guru, and it is ever permanent.

When the Masters come they bring Light into the world which is in deep darkness. By giving a little Light, the darkness is dispelled. Unfortunately, there is no right understanding, for the mists of delusion are disseminated so densely that one hand cannot find the other, though it be attached to the same body! The Masters have always said very frankly, *We bring no new thing, but that which has existed from the beginning—right understanding.* What is right understanding? In a simple manner of speaking it is a matter of common sense, a case of knowing who one actually is. Have you ever given any thought to it?

Man has acquired great knowledge—has given birth to intellectual giants. Highly informative lectures have been given, and the number of books available for reading is innumerable. Much has been learned about the physical form, and with the help of the intellect many new discoveries have been made in various fields. The world can be encircled in a matter of hours, rendering it somewhat like a small town; the moon has been landed upon, and now the heretofore hidden knowledge of the moon is gradually being opened up to mankind. Is it not ironic and regrettable that with all this knowledge, we yet know nothing of who we truly are? Through systematically feeding the body we have become physically strong and we are intellectually strong because we have fed all kinds of knowledge into the mind, but what food have we given to the soul?

When a man is born, is he at that time a Hindu, Muslim, Sikh, Christian, Buddhist or Jain etc.? He is just a human being—a member of mankind. Guru Gobind Singh, the tenth Guru of the Sikhs, said, “The true religion of man is only one.” The outer and inner construction of the physical form are the same. God has not sent man with a brand of a certain religion on him, but rather He sent him into the religion of Mankind, and the different labels have been attached afterwards by man himself.

When the world was created, there
were no religions existing. For instance Sikhism came into existence after Guru Nanak, when later the tenth Guru organized the followers into a fold, and established the Khalsa. Fifteen hundred years back there was no Muslim, and two thousand years ago there were no Christians. If we trace back as far as five thousand years we would find no Buddhists or Jains—all were made in the course of time, after the great saviours who came to guide the child humanity.

Though God has given all men equal rights relating to the birth process and physical composition, as yet man is ignorant to what he actually is. We have all got a body, but we are not the body—we are connected to it—we are the indweller. All is well while the two companions dwell together, but when one leaves, the other turns to dust. The companion of the physical form remains alive in this world only for as long as we, the soul, are with it, but when we are separated—No one keeps it, even for half an hour; they send it out of the house. When a person dies, everyone is anxious to quickly prepare the body and send it away. So the Masters teach us that we are actually conscious soul, and the body is glorified only for as long as that conscious soul dwells in it.

The physical form is a wonderful house in which we live. It has nine outlets—eyes, nostrils, ears, mouth, genital and excretory orifices, but the indweller cannot leave through any of them. Some Power has tied it within the body and it is imprisoned. When that very Power is withdrawn, the indweller also has to leave the body. That same Power is controlling millions of worlds throughout creation which abide in perfect rhythm and do not clash with one another. There are stars which can be seen on their orbits only after five thousand years. That power is called Naam, or Word, and when it withdraws, dissolution occurs, and in due course of the Divine Plan, grand dissolution. Guru Nanak Sahib says, “Naam is the controller of everything; he whose destiny is great will achieve it.”

The ultimate Lord is nameless, but He expressed Himself, and that expression is called Naam which is permeated through each atom—there is no place without it. If we search into this human form we will find the knowledge of it. It is a profound subject worthy of deep thought. To make anything one requires tools and machinery of some kind, but what tools are in the womb of the mother to create the child’s eyes, ears, nose, hands and feet etc? Have you ever given any thought to this? There is some power which is in control, is there not? It is this Power which we must know—the Sustainer of all life, both within the womb and without.

We are all children of the same Lord. When the Life-Giver is one and the same, though He may be known by different names, then where does the question arise of fighting each other? This is a great lesson repeatedly forgotten by mankind throughout the ages and the Masters continue to come to remind us. Hundreds of lovers, but the Beloved is the same. Caste and religion are different, but the work is the same. We also have, Everyone glories in his own Friend; the target is one but the arrows are many. This is the supreme mystery of life, which we must unravel. The Masters have realized it, and so have those who came into contact with them. In the desire to keep a particular Master’s teachings alive that more and more people may realize the Truth, so the religious formation was founded. So long as the self-realized persons were
here to fulfill those teachings, the forma-
tions prospered successfully, but on their
departure stagnation and deterioration
slowly reduced the performance of them
to mere forms and rituals.

Who can realize God? He cannot be
realized through the mind, intellect or
senses, or through pranas involving the
breathing process. He can only be real-
ized through the soul, and as long as the
soul has not realized itself, it cannot
realize God. For this very reason, all
rishis, munis, Mahatmas and Masters
who ever came to the world up to the
present, no matter to which country or
religion they belonged, stressed the same
injunction—O Man, know thyself! Even
if by theory, through using the intellect,
we have come to believe that we are the
soul and we have got a body, is this a
truly scientific knowledge through actual
self-analysis? Have we succeeded in
rising above the senses, at will? When
a true Master comes to the world he
gives the seekers a demonstration in full
consciousness, how to rise above the
body consciousness and still further
above the senses and mind—not from
the level of the intellect, but practically.
This can only be experienced through
the help, and the mercy, of a self-real-
zed and God-realized man. Until this
happens, our soul remains in its deplor-
able condition—surrounded by the mind
and the senses so much so that it is just
the image of the body and the world. It
has completely forgotten itself and the
Life-Sustainer, and has forgotten its way
back to the knowledge of all this. God
dwells with us in the same body, but the
drama is we do not talk to each other.

He whose soul is strong will find that
his heart, mind and physical body re-
main in good working order, because the
body and the intellect derive their
strength from the soul, so upon the

spiritual health depends the life of mind
and body, both. The Master feeds the
soul with the Bread of Life. This is the
basis of right understanding. They say
Our true friend is he, by seeing whom
all wrong understanding ceases. This
type of Master is found very rarely, and
if one is fortunate enough to meet one,
the worldly attractions diminish — all
narrow-mindedness fades away.

When Guru Nanak Sahib and Kabir
Sahib came, the two castes of Muslim
and Hindu were strongly opposed. There
was like a shroud of dense darkness over
India. Guru Nanak once described the
condition by saying that the Moon of
Truth had been eclipsed by a black
night. The princes had become butchers,
and all honorable conduct had taken
wings and flown. What teaching did he
give out? He said, “We are neither
Hindu nor Muslim—Allah and Ram are
the breath of this body,” meaning that
there is only one Power and we are the
devotees of that—call it Allah or Ram
—and that Power is the very breath of
our life. Hindus and Muslims were made
by us. Kabir Sahib voiced this in a sim-
ilar way, We are neither Hindu nor Mus-
lim—think of us both as one. Whether
we do puja or namaz,¹ both are for Him.

A Muslim maulvi or priest once chal-
 lenged Guru Nanak by saying, “If you
think that the Hindus and Muslims are
one and the same, then come and read
namaz with us!” Guru Nanak readily
agreed, and accompanied him to the
mosque. The Maulvi Sahib performed
the namaz, and the Kazi Sahib² and all
others followed him, but Guru Nanak
did not do so. He was afterwards asked
why he had not prayed with the others,
and he said, “With whom should I have

¹. Hindu and Muslim methods of prayer, respectively.
². Mohammedan judge.
prayed?” He was reminded that the Maulvi Sahib had been performing, but Guru Nanak replied, “But he was not really doing so; his mind was on his calf at his house and he was worried that it may fall into the well.” The Maulvi Sahib was shocked into silence, but the Kazi Sahib promptly asked, “Why didn’t you pray with me?” Guru Nanak turned to him and smiled—“You?—you were buying horses in Kabul!” With fear and shame they whispered, “Who are you?” Guru Nanak said, “If I say I am a Hindu, you will kill me, and Muslim I am not!” By this he meant that they would judge him by his outer Hindu appearance, and not by his soul—and that he was not their idea of what a Muslim should be.

The outer forms and rituals are all right, but are superficial, like monograms to show which school a child is attending. Obviously, only that school is praiseworthy from which many children graduate, having achieved the purpose of their studies. So, they asked Guru Nanak once again, “Tell us, who are you?” He replied, “If you want to know the truth, Nanak is a puppet made of five elements, in which the invisible plays—which is me.” This means that the body is made up of five elements, and that invisible Power is playing within that body — people called that Nanak. When he went to Baghdad, Guru Nanak made a statement, that, “I have renounced all religions.” People asked him, “Then, what is your belief?” He said, “Love God, and as He is in every human being, love everybody.” This is the true teaching given by all realized souls.

We have political troubles, countries are fighting against each other, and there is only one solution to this miserable problem, and that is to find out who we really are. It is a common-sense matter, and no philosophy is required to understand that the unity already exists as man body, soul and the same power we worship—but we have forgotten it, that is all. It is a subject of practical self-analysis, during which the consciousness has to be separated from the matter. In the past, the furtherance of this teaching has always been the free work of self-realized souls, but in this day and age it is a world of paid preachers and material motives. If we go back in history we find people like Maharaja Ranjit Singh who was ordered by his priest, Akali Phula Singh, in the Holy Temple, to “Go back, you have committed a sin—you are not fit to enter.” He was a king, but he obeyed implicitly—can any priest today order any man at all, and hope for obedience? No, because each is concerned with his own selfish motives. Kabir Sahib said, Everything is forgotten when the stomach is in question, meaning that all principles are cast aside in consideration of earning for the stomach. He also said, Some have used the holy scriptures and some have used donkeys (or any beast of burden) (to earn their living).

O brother, when you get the human form, it is your turn to meet God. No actions will avail you—keep the company of a Saint and repeat only the Holy Naam. It is with great good fortune that you have got this human form, and it is thy turn to meet God. In the Rig Veda, this human form is called Brahmpuri—the place where God can be realized. It is also called the real Ayodyapuri of six centers and nine doors, where Ram resides. While living in this human form, the most important work we have is to realize God. All other species of

3. Section of the ancient Indian scriptures.
4. Lord Ram Chanda’s birthplace.
creation live a life of the senses only—they have no free will. Due to the element of *akash tatwa* within man, he has an awakenedness with which he can differentiate the truth from untruth, and is thereby able to adopt the truth and make use of the untruth or illusion. We have all had this form for various numbers of years, but how far have we progressed in reaching our aim? We must give careful attention to those things which will help us.

We are advised to keep the company of a perfect Master, and repeat only the Naam. Who is a perfect Master? Guru Arjan Sahib has written pages upon pages in describing a perfect Master. A Master is a human being, born like all of us, but there is also a great difference, for he has freed his soul from the mind and senses, and according to his own will he can work through the senses. He is in constant contact with God—he sees Him as I am seeing you and you are seeing me. The Master has taken the human form, and, There is no difference between God and the Master, the Word made flesh. Master is not a name given to those who wear a particular mode of dress, but to one who is God-realized. And what does a God-realized soul give? Through the company of a Master you get the empyreal gift. He gives the connection with God Himself—he introduces you to the Holy Naam. One may have traveled to many places of pilgrimage, have sung the praises of the Lord constantly, but if one has never seen Him, of what value is all that?

Guru Amar Das Ji Sahib, who spent seventy years searching for the Truth, said, “How can a man whose inner eye is not open, open the eyes of others?” Without seeing Him, singing God’s praises is just like a blind man declaring that the light of the sun is very strong. God’s form is Light itself, but man has not seen it. He is a true worshipper, who first sees it and then sings the praises of the Lord. When seen, and praises are sung, then the songs will bear fruit. And he who sees can make others see, for, No man knoweth the Father but the Son, and he to whom the Son will reveal Him. Those who have seen Him have reached His lap. In the very last stanza of the Guru Granth Sahib, it is written, O God, may I be able to see Thee. It is an appeal to the Lord to reveal Himself. Think with a cool head—if you have got somewhere, then my congratulations are with you, otherwise go and seek someone’s assistance.

Today, we have an abundance of holy scriptures by many Masters, so it is of the utmost importance that one should seek carefully and seriously for a true Master who is God-realized — whose inner eye is open and who can open the eyes of others that they may see the effulgent Light of God. It is that God, that very Light which is working in all humanity which opens the inner eye, but which is shining in all fulness in the perfect Master. In the Sikh religion there is a prayer—to meet a Gurumukh—to keep a Master’s company — to be drenched in the color of Naam — O Lord, it is the most beloved meeting, in which Thy Name comes out of the heart. Guru Nanak prays in this way, Nanak, thy servant, prays only for this happiness—that Thou wouldst bring me to a Saint. What is a Saint? My Beloved is very awakened, and (without saying so) he is known as a Saint. He is manifested God in man. Nothing is bereft of Him. Full of joy, I prostrate myself before the one in whom He has manifested Himself.

The Master does not insert anything
from outside, for God is already within—he only withdraws the outgoing attention that it may see the Truth. With the eye of his mercy he gives you a way up, above the body and mind, and opens your inner eye. To enjoy the company of such a personage is called Satsang. Live in any place, belong to any religion, but keep the company of one who is illumined. Listen carefully to what Brahmanand, a past Master, says:

_Today, sakhi,_ let us sit in Satsang, and sing the praises of God.

We are all “sakhies” you see, One man—the rest are females (God, and all souls). He says, _O sakhi, we will all sit together at a Satsang and sing the praises of the Lord._ A real Satsang is to have the company of the Truth. God is Truth. When the soul releases itself from the mind and senses and connects itself with the Truth and in fact becomes one with the Truth, that can truly be called Satsang. If we have yet to reach that stage, then the company of a person who is one with the Truth and can connect us to the Truth, is also called Satsang. _Guru Arjan Sahib says, _He who has realized the True Lord—his name is Satguru. A disciple who keeps his company can truly sing the Lord’s praises._ Salvation is achieved through such company. Why? If you meet a Satguru, he will open your inner eye, that you may see the Truth. Again he says, _Only a Satguru can make a Satsangat,_ and _Through the complete Master, a Satsang is made._ It is unfortunate that most people labor under misunderstanding of the word, and think that a Satsang is any kind of talk, whether intellectual, or on the scriptures, or on the various forms of yoga.

In this Iron Age the way of salvation for all living creatures lies only through the Naam. _Guru Nanak stresses the point—Now that the Iron Age has come, sow the seed of Naam, sow the seed of Naam. There is no other way—do not waste your time in illusion._ No matter what caste or religion you belong to, true freedom can only be attained through the Holy Naam, or Word. What is the Naam? for God is nameless and absolute. The tenth Guru of the Sikhs says, _I bow down to He who has no name._ However, when God wished to become from one to many, He expressed Himself, and that God-into-Expression Power is called the Naam.

_O mind, repeat the one Name—that treasure which the Satguru has given._

The Naam is that expressed Power, and he who is that manifested Power can give you an experience of it. It is the form of the Truth, the Master, which gives you this experience in all consciousness, and it is the only way for all souls in this age—there is no other way. _He who came in contact with the Naam went to his true home; O Nanak, his countenance was radiant, and through him, many were released._ One can get a connection with the Naam, with a very good karmic background and the overflowing Grace of God. How does one know that one has got the Naam? _Nanak says, then only the eternal bliss pervades through that “house” where the Music of the Spheres is heard._ Again he says, _Through the Naam, the Light seen is brighter than millions of suns._ There are two aspects of Naam—one is Light, the other, Sound—and to see and hear them is to truly experience the Naam. Repeating the holy charged words given by the Master (Simran) is the first step, for

5. A girl’s close companion (female).
6. People who keep the company of the Truth (collectively).
through these words we can reach to the source of them.

*Ram, Ram, everyone says— but by saying the word Ram, one does not become Ram (God).*

If the immanent Ram is manifested within with the grace of the Satguru, the uttering of the word “Ram” would bear fruit. You can say Ram, Allah, God or any name expressing God, but unless you come in contact with the God Power which these words denote, how can you enjoy Him? With due consideration, good or bad actions will bring reward or punishment, as you are the doer, and until you are able to both see and know that He is the Doer and not you, the cycle of births and deaths will continue. There are many known as Mahatmas or Masters, who teach the various practices at the level of the outgoing faculties, mind and intellect, but these do not elevate one above the senses, and so one’s coming and going in the world cannot be eliminated. How can he light the lamps of others, whose own lamp is not already lighted? How many Masters are there who are really competent to perform this spiritual operation?

Guru Ram Das Sahib says that you can burn a huge pile of wood to ashes with a tiny spark of fire. Correspondingly, a little Light from a Master can burn to ashes all one’s sins from past births. Naam purifies the impure. It is said, *If the hands, feet and body are covered in mud, water will wash it away; if the clothes are full of filth, wash them with soap; if the mind is sinful, only the color of Naam can wash it clean.* This does not mean with words, but with the practical connection to Naam, given by that Guru who is the Word made flesh in whom God has manifested Himself.

Without the Saint’s company, Jnana (knowledge) is not attained;
Without the knowledge, you cannot get salvation.

This is not academic knowledge, acquired through the intellect and senses—it is the knowledge of realizing in full consciousness. Guru’s knowledge is obtained through the inner eye, which takes away the dark veil of ignorance. The Guru’s knowledge is something like a spiritual medicine which when put into the eyes, removes the dark veil and enables one to see the Light. If the soul does not leave the senses and withdraw from the outgoing faculties, the inner eye cannot be opened, so the Master, by directing his attention reveals the hidden Light of God in others. Another name for that Light is Jnana—Knowledge.

*The priceless jewel of the Song of God's Name is in the Master’s keeping:*
*He will reveal it unto whosoever takes his word as Truth—the Truth itself.*

The true knowledge is inaccessible without a perfect Master. Other teachings can be expounded with a little training, but they will not lead to complete emancipation from birth and death. The I-hood will go only when one becomes the conscious co-worker of the Divine Plan, and thereby sees clearly that He is doing everything.

All practices performed at the level of intellect and senses are good actions and bring reward, but there is no deliverance through them. One may light the candle and ring the bell, but these are only feeble imitations of the inner practice.
Each one has the spark of awakenedness within; 
Recognize it, and do the everlasting concentration. 

The everlasting Naam has an incomparable sweetness, but you cannot taste it while under the influence of the senses. This message is for all mankind, regardless of religion or way of life, and all men should make the effort to realize it.

Brahmanand says, the Guru removes all doubts, by showing us the Truth within the body; Listen always to the Guru's Knowledge with which you can cross the river of life.

You have listened to all that I have said, but is there really a Light within? If you do not see it, you cannot really believe it. When you are the one who sees, all your doubts will be removed, so having received the great blessing of a human form, now go in search of a true Master and entreat him to carry you across the ocean of life.

Guru Ram Das Ji prays:

O Lord, show me a Master who is a philosopher's stone; 
Who can make me a philosopher's stone also. 
I was not even a good metal, but all rust; 
Meeting my Guru, he changed me, Not into a philosopher's stone, but into himself. 
Understand the vast difference Between a philosopher's stone and a Master; 
The former turns iron into gold— The latter makes one like himself. Heaven, hell and heaven, are the desires of all; Daily they live in this hope.

The true disciples of God do not even ask for salvation; They desire only a glimpse of the Lord.

No king wants his son to be merely a minister, but rather that he should become a king. A Master desires that his disciple should become as he is himself. People either want the happiness of heaven or the Beyond — or else the worldly pleasures. Daily we pray to God for the sake of children, daily needs, dead relatives, law suits etc., beseeching the favors of this world or the next. We have to decide what is our true desire. If we really want God, then most assuredly we will get Him, for whatever we sincerely desire He fulfills from His vast abundance of everything. The merciful Father has ordered that the child will get whatever he desires. In the Koran it is said, Whatever a man wants from Me, most definitely I will give. So brothers, ask the question of your heart. The heart, tongue and mind—all three—should desire the same thing. The arrow which is drawn deep in the bow will go straight to the target.

If the Life-Giver, residing in the human temple, sees that his child is in torment of yearning for a glimpse of Him, He makes it possible for the child to be brought to that human pole in which He has manifested Himself. Who are these most fortunate children? Those who have no guile or cunning, but desire to serve; are humble and have love in their hearts for all. When He sees a child like this, then—When Thou earnest, the Guru appeared. Otherwise, how can a blind man search out one with sight? We, the blind, lost in our blindness, how can we walk as the Guru desires? Why are we the blindest of the blind? Because the poison of illusion has submerged us...
The Master recently visited Srinagar, Kashmir, where two public Satsangs were held. Here he is seen in a shikara—the famous gondola of Kashmir—on his way to visit a houseboat rented by Pushpa, daughter of Bibi Hardevi.

in its foulness, and he who has taken poison is not clear in mind, nor in heart. How can such a person walk in the Guru’s footsteps?

For an example, there is the story of a small child who was playing alone in a room, when he fell and hurt himself. Full of fright, he tried to hold the wall and rise, but fell again. He clutched at the tablecloth, and then at a chair, which tumbled over and again he fell. In helpless despair he cried, “O mother!” His mother was in the kitchen boiling the milk, but when she heard the desperate cry she ran out, picked him up and comforted him, returning with him to the kitchen. By this time, the milk had boiled over and more than half of it was lost. Seeing this, the child asked, “Mother, do you love me very much?” The mother told him that indeed she did. In his simple way of thinking the child considered that it was very easy to make his mother run to him, by just calling her, and after a few days he tried to get his mother’s attention by shouting, “Mother, oh mother,” but she did not come. Disappointed, he went into the kitchen and asked her, “Mother, what are you doing?” She said, “I am cooking lentils” (a very inexpensive food). He was amazed and said, “That day you left the milk to boil over and today you are only cooking lentils, and you did not come to me — have you stopped loving me?” She replied, “No, my child, but that day there was pain in your voice.” So, ask your heart what it wants,
and if you really want God, He will come. He does not reside beyond the skies, but within your own self—He is your Life-Sustainer.

Now the question arises, how can we increase this desire, or give birth to it, if it is not yet awakened? By keeping company with he who has what you want. If you wish to be a wrestler, keep the company of a wrestler, or if you are interested in learning, then keep the company of a learned person. The radiation absorbed whilst in the company of a Saint will bring untold benefit. Keep your own customs, and stay in your own religion — there is no need to change one’s outer way of life, appearance or language. Hazrat Mussa\(^7\) was once going through a forest, when he came across a shepherd boy, deeply absorbed in his prayer to the Lord. He was saying, “O Lord, if you were a child I would give you milk from the sheep—if you were feeling cold, I would make woolen clothes for you, and if you had lice in your hair I would remove them!” It was all his sincere expression of love from his heart. On hearing it, Hazrat Mussa became very angry and shouted, “You heathen, what are you saying? Your words are heresy—does God ever drink milk?” The poor child who had uttered the words out of great love, sobbed miserably, “Forgive me, forgive me.” He was so shocked and unhappy that in this condition his attention withdrew, and he saw God within who said, “Fear not, I will drink your milk and wear your clothes.” The Lord also appeared to Hazrat Mussa and told him, “I had sent you to join the souls back to me, and not to break away those who love me.” If the heart is pure and the desire is strong you might worship a stone idol or anything else, but God will hear your sincere prayer, and will Himself bring you to that person in whom He is manifested.

\(\text{Maya (illusion) and attachment surrounding everything: The stain of them is indelible.}\)

Illusion is another name for forgetfulness, and we forgot ourselves the day we were born into this world. No matter how clever you are, you will get stained if shut in a room full of soot! Our eyes are open and the outer impressions are being absorbed unwittingly—everyone is on a material, physical plane, and all men think and view from that level. How is it possible for a human being to remain unaffected by forgetfulness? One Muslim fakir expressed it this way —O God, you have made us sit on a narrow plank on a fast-flowing river, saying, “Be careful, do not get your clothes wet!” How is that possible? Our eyes, ears and all the doors of the senses are wide open to absorb everything—it seems like a hopeless situation—appears impossible that we can be saved. But there is a solution.

\(\text{My Beloved’s people are without stain and are free; Like a duck whose wings do not get wet.}\)

The Lord’s true disciples live in the world but do not accept its influence—they control the attention. As they choose, they use their senses or ignore them, living in the world but remaining aloof from it. \textit{Like the lotus flower lives in water but is untouched by it; like the duck who stays dry in the water. Through the attention and Sound you can swim beyond the ocean of life, praise be to the Naam, O Nanak.} The attention when connected to God or Naam from within, will not be influ-

\(^7\) Known as Moses.
enced by the world and its affairs. When you have come to know yourself—have become the controller—you will control whichever sense you choose, i.e., with eyes open you will not see and with open ears you will not hear. It is but natural that he who reaches this stage will be unaffected by small worldly matters. It is true that his boat is in the water, but the water is not in his boat!

The sandalwood tree is surrounded by deadly serpents—How can one approach it? Cut a way through with the blade of the Guru’s knowledge; Cutting the poison aside, to drink the nectar.

Illusion is snake-like, even by habits. When small snakes leave the eggs, they are eaten up by the mother—very few escape. Illusion is like a snake which is enwrapped around the world; whoever feeds it, is eaten up by it. It is said that a gurumukh? who, sitting beside a God-realized person has become the mouth-piece of him, whose eye is open that he can see God in each soul and all souls in God, is the only one who can get out of the illusion. So, to cut oneself free, one requires the Sword of Knowledge.

There is a huge pile of wood, and in one second a small spark can turn it to ashes; Great are the sins committed by man—apply the spark that the Master gives.

Some people perform the outer symbolic ritual of setting afloat upon some holy river a small boat made of leaves and filled with flowers, in which a small wick is lighted. To be able to swim safely across the ocean of life, the inner Holy Light is imperative. Who can give that Light? He who is Light itself—the permanent effulgence of Naam—and this is the criterion of a true Master. Others are lecturers, propagandists, etc., and there are many of them — but true Masters are very rare. If one is given an experience of the Light, naturally it will bring hope for further enlightenment.

A true Master is he in whom the Naam vibrates, Who joins others back to Him; The Master’s people who are touched by he who sees God, will also see.

Iron, which is covered by mud, cannot be drawn by a magnet, but if you clean it, though the magnet be some distance away it will draw the iron unto itself. When only He remains, and even the thought of your own body is gone, then you will be drenched in His color. It is only necessary to withdraw your attention from outer things. A self-realized man is the controller of his attention; he can draw your soul upward. Bhai Nandlal Ji says, One glance from Thee is enough to fill my life with Life. There may be ten, one hundred or five hundred present for the sitting, but with a little attention from a perfect Master all will experience their attention being withdrawn upward above the body consciousness and their inner eyes opened to see the Light of God. The Master has presented me with a sample. This sample is an experience of the soul—one only needs to turn one’s face toward him, no matter if one is physically thousands of miles away.

When cotton is full of tangles—how can it be spun into thread? No good will come from this—spend no time on such.
Those who are far away from God are like cotton full of tangles. Without thread there is no cloth, so beware of those people in whom He has not manifested Himself, for they will fill you with further doubts. Though one may be already seeing a little truth, but through association with such people doubt will come and one will begin to wonder about it. Kabir Sahib says, Run away from these people. If you desire some company, find a good and truthful person—otherwise keep aloof and lead a lone life. Each person’s company has a very big influence, and in the company of he whose attention is wandering, one will go further adrift. The company of he who is the controller of his attention will bring an exceptional stillness.

Those who accompany the Master vibrate with the goodness of him, Meeting such a Master in whom God is vibrating.

The company of a person who has become Truth itself has a purity—an uplifting impulse, for he is permeated with God and so you will also become permeated. His is the very best kind of company to have. Kabir Sahib says, In one day, have his darshan many times; if you cannot, then twice a day, and if not that then twice a week, or once a week—if not, in fifteen days, or once a month. If you are without his darshan for a year, your connection with him will become weak. Such strong stress of importance did Kabir Sahib lay upon the company of the Master. It once happened that a man who had been in Africa for six or seven years came to Baba Sawan Singh Ji. I was present that day and he said to the Master, “Maharaj, Kabir Sahib has said that if a disciple does not have his Master’s darshan for a year, his connection breaks.” Baba Sawan Singh Ji replied, “It was Kabir Sahib who said that, not I.” O brothers, if a single glance from a God-realized person falls on anyone, that connection can never be broken. Your face should be turned toward him, that’s all—near or far it makes no difference, you will get the benefit in the same way—just become receptive to it. Kabir says, “If the Master is overseas, and the disciple this side of the seas—direct the Surat (attention) to him.” You will derive the benefit by receptivity. When you can hear what is being spoken and see who is speaking through a television set, why can you not have benefit through receptivity?

My Hazur used to give the example of the calf which comes from the fields to drink his mother’s milk, and the ticks which are clinging to the udder of the cow night and day do not get this nectar, but only suck the blood. There is a valuable jewel within, but only with the Master's mercy can it be reached. You only need the Master’s single, purposeful glance, to have a glimpse of that jewel—he will never tell you to do this or that and then you will get something. From the first sitting the Master will start your experience, and then tell you to go ahead from there. This is the token or mark by which you can recognize his competency. He who vanquishes the dark veil to reveal the Light within—a true experience of the Beyond—is called a Sadhu, Sant, Mahatma or Master. His company is called Satsang.

God is the highest of the highest—beyond all time and space. Can we, who are engrossed in the outgoing faculties, mind and intellect, approach Him? It is through the grace of God manifested in man alone who can lift your soul into Him and make you perfect.
Book Review


This gentle compassionate book, by one whose existence is the fulfillment of prayer, is both a careful examination of all forms and aspects of prayer, and a highly charged devotional manual. It traces prayer from the elementary dualism of Turgeniev’s comment, “Every prayer reduces itself to this: Great God, grant that twice two be not four,” to that stage where life is prayer, where “prayer itself ceases to be a prayer and becomes a state of being.”

Very profound concepts are dealt with in very simple language; the book abounds in short passages that sparkle like jewels and stick in the memory. For example:

Prayer is nothing but concentrated will falling back upon its source, the great reservoir of power . . . Great indeed is man. He lives in a God-made temple along with God Himself. His very spirit is just a drop from the Ocean of Divine Life. Between God and spirit there is no other obstacle but that of the veil of the mind. If this veil were to stop fluttering in the breeze of desires, as it does at present, the spirit could take in directly the Cosmic Energy from its very source.

Also included are an Appendix containing specimen prayers from all religions, and two photos of the Master.

Based on a section of the Master’s great Punjabi classic, Gurmat Siddhant, the book was revised, expanded and clarified especially for English-speaking readers by the Master personally, so that the finished product is much more than a translation; every word carries the charging and full impact of the consciousness of the Saint who wrote it. To read it receptively is to move from reading about prayer to praying; such is the power of the words of the living Master.

Russell Perkins
Selections from the

PRAYER is, in a strict sense, another name for collecting the outgoing and wandering faculties of the mind, at the root of the mind. Like the rays of the sun, these spread out into the world, and likewise these can be withdrawn and collected at their source. . . .

* * *

In worldly matters, we do seek the help of persons who are more intelligent and capable than we are. We also offer prayers for aid to God—the greatest power conceivable—and that, no doubt, is a correct approach to the difficult and baffling problems which confront us every day in the course of our lives. But to regard that Omnipotent Power as something separate and apart from us, and to appeal to Him as to an outside benefactor, is assuredly a sorrowful mistake which is made by us; for He is the very soul of our soul, and is ever working within and without us, and we, in fact, live and have our very being in Him. The secret of success lies in direct prayer and appeal to the power within, as these bear sure fruit and in abundance. We do a great injustice both to Him and to ourselves when we think of God residing on snow-capped mountains, or under the depths of sacred rivers and water-springs, or in temples and mosques, or in churches and synagogues, or in this or that holy place. Limited as we are in time, space and causation, we try to limit the Limitless within the narrow grooves that imagination can conceive of. Such belief on our part and consequent frustrations that result therefrom not infrequently tend to make us skeptical of Him.

When the reservoir of all power is in each one of us, we can, by a dip therein, become spiritually great and powerful. As physical exercises make us robust and strong physically, so do spiritual exercises awaken in us latent spiritual powers. By means of these we can pull up the sluice-gates and thus flood our very being with Divine Currents. When a person becomes Divinized or Divinity Personified, the very Nature, which is the handmaid of God, begins to dance at his beck and call to fulfill all his needs and requirements.

* * *

As his angle of vision changes, so does the nature of his prayer. At first a person prays for the fulfillment of his physical needs, but when one starts on the spiritual Path he prays for the removal of such obstacles as come in his way, e.g., sense-turmoil, mental chattering, ingrained karmic impressions.

This period is most critical in the life of a Sadhak. Until actual self-reali-
zation he is in a state of perpetual restlessness, tossing back and forth. He belongs wholly neither to the world nor to God. While in the eyes of worldly people he is a man of piety, yet in the heart of his heart he knows he is full of iniquities.

Farid the sinful is still robed in black,
Though the people address him as Darvesh.

In this state of uncertainty the sadhak at times tries to snap away and escape from the struggle; but after a time the inner urge once again comes upon him and he takes courage and starts Godward.

Should a traveler while traveling fall down,
There is nothing to wonder and cavil at.
O Kabir! one who sits and starts not on the journey,
Has an immeasurable distance yet to traverse.
Circular 17

This extraordinary circular letter, first issued in August 1961, is Master’s clearest explanation of the psychology of mysticism, including the importance of self-surrender as a means of transcending the limitations of the ego, and the identity of love and concentration. Little known even among initiates, it is one of the supreme mystical classics and should be read and re-read by all those who are seriously interested in finding God in this life.

When one undertakes to reach a certain goal in any field of human activity, it is necessary to take stock of one’s progress from time to time. It is only through such stock-taking that one can become conscious of one’s shortcomings and errors, eradicate and uproot them and plan out future progress. Having put our shoulders to the wheel of the Great Master’s Cause, it is necessary that we should, in like manner, review our activity and achievement, from time to time. Without such self-analysis and self-criticism, no real advancement is possible and it was to encourage this practice and make it a daily habit that, in the case of individual initiates, I insisted (and continue to insist) that they maintain a daily record of their thoughts, words and deeds and of the period of meditation. What is necessary for us as individual initiates is even more necessary for us as members of a large movement.

Reviewing the work done in the past few years, there is much, I find, for which we may be grateful. Many have shown remarkable capacity for selfless service and others have made commendable progress on the inner path. Nevertheless, while noting this with pleasure, I cannot help observing the growth of tendencies which must be a matter of concern for all of us. In spite of repeated exhortations and persuasions, I find growing and springing up amidst us the weeds of discord and disharmony. Competition seems to have taken the place of cooperation, rivalry that of love, and distrust that of trust and good faith.

The emergence of such fissiparous tendencies has marked the beginning of the decline of any great movement. Unless checked, they multiply and lead ultimately to serious rifts and divisions. The original goal is completely forgotten in the heat of controversy and debate and the purpose we set out to achieve lies wholly neglected. If we are to escape this fate we must zealously watch ourselves and rid ourselves of any undesirable traits that may be imperceptibly developing in us.

Why such disharmony should keep up is not difficult to tell. The Master cannot be present in His physical person everywhere and at all times. His mission must be carried on with the assistance of His disciples. These disciples are individuals inspired by spiritual longings who have been put on the road, but who have not necessarily reached the goal. The ultimate end is not easy to attain and very few indeed reach it within this lifetime. The Master’s Cause must, therefore, be carried on with the aid of men and women who, in most cases, are
yet on the path and have not attained perfection. Their vision is individual, not universal, and the viewpoint from which they see and judge is limited by the degree of spiritual development attained by them. When they are entrusted with any responsibility it is inevitable that they should discharge it within the terms of their own vision and insight. And when in discharging this responsibility they have to collaborate with others like themselves, others whose viewpoint is equally individual and distinct, the roots of discord begin. So long as they work directly under the guidance of the Master, all is well, but the moment they have also to work in collaborating and cooperation, controversy begins. They should understand that they are all laborers in the field of the Master, working for promoting the Holy Cause of leading the seekers to the Goal of Life. The man who could see, could resolve at a touch the contradictory statements regarding the elephant made by the proverbial six blind men, but left to themselves, they could only wrangle and debate: each considered that he was right and the others wrong and each distrusted what the others had to say.

If six men lacking full vision could not agree about the nature of so limited and well-defined an object as an elephant, it is not surprising that those with limited vision should be unable to harmonize completely on so vast and unlimited a subject as spirituality. And yet, while it is natural for those who lack full vision not to agree fully on such matters, we must not allow this limitation to create division and dissen­tion. For if we fail to find a remedy, we will ultimately have to sacrifice the “Cause” which brought us together, and what a great loss that would be.

There is only one remedy for all such discord and that is Love. He who has not mastered its secret, can never hope to be received in the Court of the Lord. It is the beginning and the end of spirituality. He who understands Love in its true nature and who lives and moves by its light shall, surely as two added to two makes four, attain the Lord.

*Love and all things shall be added unto thee.*

CHRIST

*Listen! for I give you the very essence of truth:*

*Those who have loved have reached the Lord.*

GURU GOBIND SINGH

Love knows selfless service, sacrifice, and self-surrender. Let no one interested in spiritual advancement perform service for the sake of appreciation. Selfless service is a great reward in itself. It even sacrifices one’s personal interests for the cause one has sincerely taken up.

What is this love of which all mystics, Eastern and Western, have spoken so insistently? Is it like the love of the earth that we know? If you study the bonds of earthly love, you will find that at some point or another a trace of self-assertion is present in every case. Parent and child, friend and friend, man and wife; each is involved in a more or less strong drive for possession. It is a love that can often rise to great heights of self-sacrifice and yet it is a love that is not wholly selfless.

But the Love of which the mystics speak is a love that must be completely purified of the self. If one has not attained complete purification in this respect, one’s love is still not perfect and not truly acceptable in the eyes of the Lord. And so the love of mystics is one
in which one completely and unreservedly surrenders one’s self to one’s love. The seeker who, having found a true Master, has developed such absolute love for him, steadily purifies himself of all imperfections and makes himself a fit recipient of Divine Grace. You may well ask why there is this insistent stress on complete self-surrender on the mystic path. The answer is simple: without this absolute surrender of the last vestiges of ego and selfhood and without such complete absorption in the object of one’s love, one cannot attain that unwavering concentration of all one’s faculties which is the prerequisite of all inner progress. Absolute love and self-surrender are only other aspects of complete and flawless concentration. The moment the “self” enters into the picture and the question of “I-ness” arises, the single-pointedness of concentration is dissipated and inner advancement is made impossible. Besides, the goal of the spiritual aspirant lies far beyond the limits of individuality. His goal is union with the Absolute and such union must necessarily be a denial of the limits that separate us from each other. He who cannot rise above the ego, the faculty which creates these very limits, cannot hope to attain to that station which is the denial of all individuality and a realization of the oneness of all life.

Hence it is that mystics of all traditions have been untiring in their stress of the need for absolute self-surrender. It was this cross of sacrifice of the self, the ego, of which Jesus spoke when he exhorted his disciples to bear their cross daily. For in every little act, word or thought, the ego is seeking to dominate us and if the seeker is to triumph over it, he must be prepared to crucify it every moment. To achieve this degree of self-surrender, one must not look up to the Deity in Its Abstract form but in Its Human form as the Master. For how else is one to know God’s Will directly, in order to surrender one’s self to it? What one may take as an intuition inspired by the Divine may be really one’s own self speaking in disguise, and surrender to such seeming intentions may be really surrender to the self, the ego. However, if one has found a true Master, who is attuned to the Lord and is His mouthpiece, and obeys Him in all things completely and absolutely, he will surely destroy the hydra-headed serpent of the ego and reach his heavenly home one day. There will be moments in the course of such love when one, judging from one’s own limited understanding, doubts the validity of the Master’s instructions, but such moments are only tests to make our self-surrender more complete and more secure, and he who passes through these tests successfully, will one day radiate with the glory of God.

Such love and self-surrender to the Will of the Lord embodied in the Master, has been the keystone of the teachings of all mystics and especially so of Sant Mat. Your main task as disciples, as initiates, is to cultivate these qualities to the very utmost and leave the rest to the Master. There will, of course, be moments of doubt and of questioning, but if you can pass through them with your love and your faith unscathed, you will find the spiritual road within steadily unfolding itself before you and all things being added unto you. The path is certainly not easy, but for one who has made such love the cornerstone of his life, nothing could be easier or more certain. Jesus never promised the peace and comfort with which the world is familiar. It was the cross he offered. We
have to suffer; to reshape ourselves, to destroy the old and forge the new.

We have to face the ridicule of our fellows and the organized opposition of orthodox institutions. But if we have anchored ourselves in such a love of complete self-surrender, nothing can disturb the peace of our minds or distract the spiritual harmony that is ours. Initially, perhaps, it is easier in the East to take to the mystic path than it is in the West. There is in India for example, a long standing tradition of seeking and following a Living Master; a tradition that is foreign to those to whom religion has been taught in terms of a closed revelation. Nevertheless, this initial advantage is not as great as it might at first appear. For the essential advantage in the field of spirituality is to be found not without but within. It lies not in the absence of outer opposition but in one’s inner capacity for complete self-surrender and love; and outward obstacles may in fact act as tests and stimuli for the development of this capacity. This ability to conquer the ego and to submit oneself to the Higher Will is as rare in the East as in the West, and wherever it can be found there you shall observe the true grandmark of spirituality.

It is this capacity that you must cultivate and develop if you really wish to make substantial progress in the spiritual field. I repeat that the path is not easy. You must crucify your ego and lay your selfhood at the altar of love for your Master. Rome was not built in a day and the True Abode of the Lord is not to be attained with a few weeks’ labor. Most seekers want quick results. They want miracles and sudden transformations. But the seed generates rapidly only in thin soil and then withers away. The seed that must grow into the life-giving tree must grow more slowly. The science of spirituality as it has been taught by all Masters and as it has been given to you, is a perfect science. Its truth has been demonstrated by some initial experience. The rest depends on your effort. The Divine Grace is ever ready to pour itself into the vessel, but the vessel must first be ready. The power to perform miracles is not very difficult to acquire, but it is not to be confused with true spirituality, which must be paid for with complete self-transformation and self-surrender.

This then is the task before you. If you aspire for spiritual salvation, then do not lose a moment in seeking to reform yourselves. Man making is the most difficult part of spirituality and if you have perfected yourself in that field, then God realization is not difficult. Let your love for the Master be absolute and your obedience to His wishes uncompromising. Work for His Cause to the best of your abilities, but do not let the individuality of your limited vision inculate feelings of opposition and resentment for your fellows. So long as one has not attained universal consciousness, differences of opinion are bound to exist. But if one has understood their cause, one will not allow them to disturb one’s peace of mind. Whatever the outer opposition, whatever the opinions of others, if one has surrendered oneself completely to one’s love, then nothing can ever disturb one’s equanimity or obstruct one’s spiritual course. He who is upset by what others have to say is without question one who is still controlled by the ego and has yet to conquer his self. He has yet to learn the rudiments of spirituality.

Let me therefore, command you as a Father, exhort you as a Teacher, persuade you as a Friend, to turn to the reformation and conquest of the self if
you seek to progress on the inner path. Try to help others and do the best for them, but be not concerned with the fruits of what you do. That is something that you must leave to the Master. Make your love for Him so complete that, beholding His Hand in everything, you rise above all feelings of enmity, rivalry and resentment. See Him present in all and remember that He is always with you, ready to assist whenever you turn your thoughts to Him. And above all do not forget that He is to be won not by words but by deeds: “If you love me follow my commandments.” If you can do this; if you can conquer the self and surrender it at the Feet of the Master; if you can learn to see Him working through all things; if you can accept the fact of your own limited vision; if you can undertake a ceaseless and zealous watch over your thoughts and deeds, weeding out all evils and imperfections—then you shall not only win salvation yourselves but enable others to do likewise. Your example shall shine like a torch in the darkness and men, even those who may first oppose you, will turn to you for guidance and help. You will find a new sense of peace surging through you, a peace that does not depend on the absence of outer disturbances, but is an inner state of mind that stands unshaken even in the most tempestuous situations. And this same quality shall enter not only your individual lives, but the larger life of the Great Spiritual movement of which you are a part. Instead of being disrupted and divided, it shall proceed single and purposeful toward its goal.

No true Master has ever been interested in attracting large numbers to Himself and quantity has never been my aim. It is quality that counts and I would rather have a handful of disciples, nay even one, who can sacrifice their ego on the spiritual altar and learn to live by love, than millions who understand not the value and meaning of these virtues. I have suggested this before, and I emphasize this again that a seeker should be studied more carefully and his/her background learned more before being recommended for initiation. If, after understanding the basic principles of the science, he is willing to undertake this complete remoulding of himself that its practice requires, then and then alone can he become a fit recipient of initiation. And how much more is this need for self-transformation to be stressed in the case of group leaders and representatives. They are the foundations of the movement, and if the foundations are weak, how shall the superstructure stand firmly? Their responsibility is much greater and their effort must be much greater than that of the ordinary initiate. If they really loved me more than their little selves; if they only know how deeply I suffer when I see them divided and wrangling, they would never have permitted matters to come to such a pass. I am not happy to say this, but I am left no choice.

The chief element that results in disharmony between the representatives, group leaders and other initiates can also be traced to the word “distrust” or some sort of fear that some of them have acquired certain powers; viz., mind-reading or seeing or listening in on others at a distance, or psychic dominance over others, etc., which they misuse. If any one misuses such powers, those are taken away by the Master immediately. Moreover they are armed with the repetition of five names by which they have no cause to fear anyone.

Take it as an exhortation, take it as
a command, but from this day, this very moment, make love and self-surrender (and the two, as I have already said, are really one) the cornerstones of your life. Do this and you will find your life becoming daily a blessing. I am always with you, waiting for you to turn away from yourselves and towards me. Let not the light that has been planted in you become darkness, but let it flame forth into a blaze that shall illumine the world. The path is strait and narrow and difficult, very difficult and exacting, but for one who is truly willing, every help is promised, and he can attain the goal in this very life; a goal that sets all other goals to shame, for beside it there are no goals at all, but empty baubles and toys, at best half-way houses.

I know the initiates abroad are anxious to see me in person, and I also long to be amidst them. You can well imagine how happy and jolly a father would feel amidst his sons and daughters who are all loving and amicable. I would, therefore, suggest that by the time I make a trip to America, all initiates, including leaders and representatives, make a special effort to live a pure, Christly and Master-like life as is possible so that all initiates will stand out amongst other men and women shining with love in full bloom, and drenched in the sweet remembrance of the Lord.

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**Oh Lord, In Thy Mercy**

Oh Lord, in Thy mercy
Thou hast placed us in the lap of Saints,
Thou hast covered us with the mantle of the True Shabd.
In the peace of the silent way
May we set up our hut,
And bathe in the everlasting stream,
Which flows freely at the tenth door.
The sun that rises over the glowing meadows of Thy Name
Does destroy all ignorance and passion.
Oh Beloved, we attest to Thine unattestable glories,
There is none else.

*Michael Raysson*
The Master on Spiritual Healing

This complete, clear explanation of the dangers involved in spiritual healing is taken from a letter to an initiate. The shorter extracts on other matters which follow are also taken from letters, most of which were published originally by the New York Satsang.

Spiritual healing is prohibited by the Masters. It has reasons and deeper significance behind it, which ordinarily people ignore, considering the face value of the profits accrued and attributing it as service to the suffering humanity. The inexorable Law of Karma is supreme and demands adjustment of each farthing. The human body is the highest rung in creation granted by Providence for the spiritual perfection of soul during this incarnation. The soul in man being the essence of God Himself has the same attributes as those of God, but having been environed by mind and matter has lost its true heritage. Soul in its present state is gravely enmeshed by body and bodily attachments, which are more or less the reaction of past Karma, which it has been contracting all through up to the present incarnation. The present earth life is a passing phase in the long journey of the soul from the lower categories of creation on to the True Home of the Father. Physical body is material but the soul is spiritual, but when reaction of Karma occurs the man is bound to suffer pain and pleasure.

Now the sufferings demanding spiritual healing fall mainly in the domain of physical troubles, which may include even mental agonies such as nervous breakdown etc. These, being the reactions of the past Karma, must demand adjustment and as such are to be borne by the victim. The healer, whoever he may be, conducting this service takes the karma on his head, to be borne by him at a later stage. Besides, the bit of spiritual attainment he has attained in silencing his mind, is dissipated in such gestures of a miracle healing. Moreover, this process of healing is administered on weaker minds, which usually fall a prey to their sentiments. What can ordinarily be cured by undergoing a bit of suffering and medicine, is exchanged for spiritual dissipation, and the debt remains standing, awaiting adjustment at a later stage. Again, this sort of healing becomes professional and at times encourages corruption and misery. It not only invites malpractices, but brings in more mental agony and wretchedness in multiplied form added with interest. This is a causal postponement of payment for a future date, and adds strong fetters over the soul.

Contrarily, the Masters advocate right living and right thinking. A disciplined devotee of the Master is advised to lead a pure, clean, chaste life thereby pursuing a spiritual goal under the protective guidance. The implicit obedience of the dietary regulations and leading a simple truthful life leads to happiness and joy. If, however, some suffering due to the evolutions of past Karma comes, its severity and duration is much toned down by the intervention of the gracious Master Power, like a penny for a pound, or a needle prick for the gallows, and
the disciplined child disciple comes out unscathed with the grace of the Master.

The healing which is said to have been administered by Jesus or others was of a higher quality, as when you merge in the cosmic awareness, and lose your identity, you become so spiritual that even thinking of a person or those touching the hem of your garment will get healed, as termed colloquially in the Bible. You have not to exert on your part to heal others. Yet above all, it is the faith which cures, and the sincere initiates do not indulge in these things and rather aspire incessantly for the attainment of their spiritual perfection, which is the highest goal of earth life. The Soul which has to go far higher to merge into the Oversoul, is retarded by engaging herself in lower pursuits. The initiates are, therefore, warned not to administer this spiritual healing in their own larger interests, which would result in spiritual dissipation and bankruptcy. It will add strong fetters over the soul and karmic debt will be very heavy to be repaid.

Other Matters

DRUGS
I appreciate your kind sentiments for your friends when you wish them to progress spiritually. The so-called spiritual experiences had under the spell of drugs are misleading and are rather likely to affect your inner progress. Spirituality is a research into the realms of reality—the consciousness. . . .

* * *

It is amusing to note about the Utopiates (LSD, Marijuana, etc.) for producing hallucinations. You may please note that spirituality is the science of the soul, which (the soul) is a conscious entity in the body. The Way back to God as offered by the Masters is one of developing inner consciousness with the aid of Holy Naam (the WORD). All suchlike outer aids resulting in temporary hallucinations, as stated by you, are certainly a mockery for the divine grace. You can well understand the vast difference between having a conscious and wide awake approach for proceeding within and that which makes recourse to these outer aids which are no less than opiates creating sensational vibrations. You will recall that the observance of a strict dietary by avoiding all flesh food, intoxicants and opiates, is a basic essential for inner spiritual progress, for attaining a refined state of mind. We have to develop consciousness, the divine attribute of soul, and for the achievement of (inner) consciousness, inner and outer piety and chastity are very much needed. The drugs are equally harmful, and should be avoided, which dull the brain and cloud the mind with vague feelings of distrust and confusion. You are advised to convey this piece of right understanding to all the dear ones who are on the Holy Path and to others who seek your counsel in this behalf.

* * *

ASTROLOGY
The astrology is a regular science but few there are who are really conversant with it. This requires a clear mind vision. Moreover, it affects those who are under the influence of the Stars; but those who transcend the starry sky, or are taken under the care of Masters who transcend the starry sky, the predictions in their cases do not stand correct.

* * *

THE MACROBIOTIC DIET
I have not discouraged those initiates
who have written to me saying that they find the macrobiotic diet congenial to them. However, I never advocate extremes, and the use of the macrobiotic diet appears to be extreme in its nature. Nectar of one man may be poison to the other. It depends on various temperaments. One should not impose his ideas on other people.

* * *

The Masters have always stressed that food is for man and not man for food. They have therefore advised that pure foods, such as vegetables, fruits, grains and permitted dairy products such as milk, butter and cheese be eaten in order to provide sustenance to the body. As you mentioned, the body being the temple of the spirit, must be correctly maintained if the spirit is to manifest itself in one’s lifetime.

I do not advocate the macrobiotic diet that is apparently being followed by some of the initiates and advise all those who are presently following this diet to eat in moderation a balanced diet consisting of fresh fruits, vegetables and dairy products as referred to above.

The best thing would be to follow the diet (vegetarian) which suits one.

If the animals are permitted to eat fruit, at least man, who is the Roof and Crown of all Creation, should also be permitted to eat it.

Initiates should be guided by the Teachings of the Master only in all phases of life, whether material or spiritual. To allow other concepts to creep in is to sully the Teachings and confuse the initiates.

If you believe that it will help others to a correct understanding of the relation of diet to the Path, you have my permission to publish this letter for general distribution.

* * *

MISCELLANEOUS

The book I CHING has been seen. . . . Stop altogether asking questions of this book as these are not only misleading but fraught with dire dangers. It is incorrect to understand that Master speaks through the book. You are invited to refer to Stanzas I and II of Jap Ji for understanding fully about the Divine Will of the Lord. Please tell . . . others accordingly who seek your advice in this behalf.

* * *

QUESTION Is group investigation of re-incarnation and karmic relationships advisable among initiates?

ANSWER You are kindly advised to leave all such studies well alone and devote your precious time in holy meditations and the study of the sacred books of the Master. The holy Path of the Masters offers a direct conscious contact with the divinity within after rising above body consciousness. This sublime principle differentiates the holy Path from all other schools of thought. . . .

Desire is the root cause of all disturbance and suffering. You will become desireless by regular listening to the holy Sound Current for some time. It is considered the tried panacea for that. It is the mergence of the soul in the Holy Shabd which grants such ineffable bliss and harmony, that the roots of desire are crippled for good.

KIRPAL SINGH
On Tour with the Master

Arran Stephens

When Maharaj Ji (the Master) and his caravan left Delhi early in the morning, bound toward Agra, Indore, Baroda and Ajmer, I was unfortunately left behind due to weakness following a bout with dysentery. Just before leaving, Master unexpectedly called me to him and consoled me, saying, “If you feel better by this afternoon, you may come to Indore with Pratap Singh by train.” (Pratap Singh is the Master’s always cheerful, long-bearded pathi, or chanter of the hymns. Because he is a Music Master, he is affectionately known as Master Ji.) Then Master left for Agra. Against the advice of the Ashram doctor and other well-wishing brothers, I decided at all costs to be with my beloved, for the discomfort of illness was mild against the agony of separation. Right up to reaching the railway station, I was plagued with digestive disorders, but from the very moment Pratap Singh and I boarded the train bound for Indore, some five hundred miles away, all the troubles miraculously ceased.

We traveled by Gandhi Class (Third Class) which was an experience not easy to forget. Apart from being cramped with sixteen others into a compartment meant for six, and getting covered with soot and cinders from the smoke of the steam engine, it was the most spiritually uplifting train ride of my life. After twenty-five hours of journey through the timeless plains of Madhya Pradesh, we arrived in the beautiful city of Indore, to the hospitable greetings of the local Satsangis. As the Great Master was expected to arrive very shortly, the currents of expectancy and longing were plainly visible, and as he had become so much a part of me, I too yearned to have his blessed darshan once again.

After the exhausting journey, Master was shown to his room where he was expected to take rest; but several minutes later he emerged refreshed and recharged from a brief dip in the reservoir of pure spirit. He buoyantly met the loving crowds until late in the night, far surpassing the endurance of those half or one-fourth his age. The following evening the Great Master spoke before thousands of the citizens of Indore, including many of her high-ranking officials, who sat alongside those of more humble rank on the ground. While the pathi chanted bhajans of Kabir and Guru Arjan, the Master cast handfuls of marigold flowers into the delighted audience, who eagerly picked up this parshad.

In the presence of the Master, musical silence reigns supreme. Except for his deep, gentle voice, stillness prevails, even though thousands of listeners may be present. Everyone feels that the Master is talking personally to him. The Master’s every gesture and expression reacts upon his receptive audience as though they were part of him, similar to a master conductor before his orchestra, coaxing forth the sweetest and inspiring tones of harmony and rhythm.

Every evening, prior to the Satsang at the Gandhi Ground, an elegant silk- en cushion was placed on the platform for the Master to sit on. And every evening he would gently place it to one side.
before seating himself on the plain white sheet. Master has little regard for finery or comfort.

It was the remarkable experience of nearly everyone in the congregation who attentively observed the Holy One this evening, to witness him physically changing into the form of his Master and back again.

While riding back from the Satsang with Guru Dev, I asked him about this wonderful noumenal manifestation. Self-denyingly and humorously he replied, “What’s that? There must have been something wrong with your eyes.” Yes, thank God!

God is One, and His Saints are One in Him. No difference exists between one and another who have attained the Universal Lord. If we wish to meet the great ones of the past, we can do so through the living Master of the present. We have great respect for those who have come and gone, but the only way to complete at-one-ment with our unseen Maker is through the Living Father, who alone fathers the Light. Not only Father is he, but Mother too, and he gives us milk. That Milk of Life is the pure White Light.

Who can describe his magic? All creation is the raw material of the Master Saint. When he is one with the source of all life, what is not possible for him?

OBSTACLES IN THE SEARCH

The true seeker must find his way through the confusing maze of conflicting statements of friends, books, priests, false prophets, religious narrow-mindedness, dietary fanaticism, psychic phenomena, fortune telling, and a whole legion of other subtle meshes, before reaching the feet of the Satguru and accepting him as guide. Such searching is painful, no doubt, but it is a necessary step. Eventually he will find the Master, provided there is sufficient earnestness and humility.

Christ, in the Essene Gospel of John, said that his Lord was “a thousand times brighter than the brightness of a thousand suns.” Similarly, other Masters have spoken of the Lord Almighty in such glowing terms: “Billions of suns and moons cannot compare to the luster of one of His hairs.” The Masters, when speaking of the intoxication they enjoy, state that “A single draught of the Water of Life is more exhilarating than two thousand barrels of wine!”

We must practice honest self-inspection to see how far we have traveled on the inner path and attained mastery over the mind and senses. We can use the mystical experiences of past Masters in all religions, as well as lessons from their practical lives, to determine whether we have actually risen to such supreme heights. If not, then we can humbly approach one who has, and accept his assistance.

On the morning of departure from Indore, over a hundred men and women were initiated into the practical experience of Light and Sound and started on their homeward journey.

LOST IN BARODA

Leaving Indore, Pratap Singh and I boarded the crowded bus bound for Baroda, toward the southwest of India with its famous midday heat. When we arrived in that large and populous city, it was past nine in the sultry evening. We discovered that we had neglected to take the address where the Master would be staying. But as the Master is within, we felt no consternation and by rickshaw proceeded to a Sikh gurdwara where we
were put up for the night. (Five hundred years ago Guru Nanak also spent the night there.) In the morning while I was being shown by the Sikh priest how to pick out a few notes on the stringed vina, dear Pratap Singh returned with Kartar Singh, a big, hefty, smiling Sikh, and old Satsangi, whom he had bumped into in the bazaar while out for a stroll. Kartar Singh kindly drove us straight to the palatial residence where Master was accommodated.

As we were ushered into his bedroom, the Beloved sat up from a prone position and swung his feet down to the floor. It was impossible not to bow down before the majesty of the Master. He asked after our welfare and said that in his concern, he had sent people out to look for us until after 1 A.M. He added with a smile, “I was not worried, you see, but others were.”

That evening, Satsang was held in the city with about five thousand people in attendance. Below are given a few of the Master’s sublime thoughts.

**BARODA SATSANG**

During your lifetime you can raise yourself so high that death will be overcome and no fear of death will remain. During your life you can see the Light, but it comes as a gift of Grace through a Guru or Master.

If a boat has holes in the bottom, there is a great danger of its sinking. Similarly, man has nine holes in his body, and if he is not careful, he cannot cross the ocean of the world nor reach his goal.

The feeling of I-ness, ego, is what separates us from God. Only God or Godman can unite you with God.

Unless we lead a life of purity, how can we expect God Who is all purity to enter our lives? There should be no other thought except the constant sweet remembrance of God. When performing any work in the world, do not forget the Lord.

Philosophy deals with theories, while mysticism deals in contact with Reality direct.

The Master teaches us that this body is the true temple of God. All the external temples are only imitations. God resides within this body. That is why it is the true temple of God. You are not the body, you only reside in it. God is outside and inside the body, but why can’t we see Him? I-ness separates us from Him. Because we cannot see anything in the air, does it mean nothing is there? A microscope will reveal countless living organisms in the air. If we cannot see God, it does not mean there is no God. Who can see God? A man of Realization and a true disciple of the Master.

We derive only false pleasures from material objects. The real pleasure comes from within. The objects themselves have no pleasure.

On the morning of the Initiation, only one man out of sixty could not hear the Sound Current. Even when the Master put him to one side to sit again, he could not catch the heavenly strains. Only when the Master touched the man’s head with his own hands could he hear the sound of clear ringing bells from the right side.

It was nearly noon when we took leave of Baroda and set forth again up on the open road northward toward Ajmer.

In the afternoon we stopped for a delightful picnic lunch by the roadside. We sat midst green wheat fields and sugar cane, fenced by blooming cactus hedges,
under the cooling shade of a huge ban-
yan tree which spread its protecting arms
overhead.

We sat near the Great Master and re-
ceived cantaloupe cut and sliced by him. 
There are no words to describe the won-
derful feeling of being physically near
him. He is truly the fountain from which
we drink the Water of Life.

CHITTOR, THE TOWN OF MIRA BAI

In the evening our caravan paused
in the township of Chittor to have a re-
freshing cup of tea, and as Master
dropped parshad of sweets into my
hands, he lovingly explained that Chit-
tor was the town in which the famous
woman Saint, Mira Bai, had lived. Al-
though Mira was the Princess of the
vast state of Rajasthan, she received
complete enlightenment at the feet of
her Master, Ravi Das, a lowly cobbler
by profession.

Mira’s beautiful and soul-stirring
hymns in praise of her Master and the
spiritual life are today sung in every
province of India. Master explained that
because of her great spiritual devotion
and indifference toward worldly affairs
many people in her court and family
thought evil of her and sought to get rid
of her by any means, fair or foul. Her
sister once put a fatally poisonous snake
in a basket of flowers with the intention
of its biting Mira as she took the flowers.
When the snake saw Mira it is said that
it bowed down, saying in its animal lan-
guage, “How happy I am to meet a true
lover of God.” Her brother imprisoned
and starved a vicious lion and let it
loose upon Mira as she was walking to
the temple for her daily devotions. But
when the lion saw Mira, instead of kill-
ing her, he laid his head at her feet say-
ing, “At last I have found a true devotee
of the Lord . . . Now I have gained much
spiritual benefit from having your dar-
shan.”

The Master lovingly concluded this
mystic tale with the words, “This is the
outcome of true love for God. Such love
has great power, you see. Such love can
perform wonders!”

DANTAL: VILLAGE OF INITIATES

The Master was expected in a small
farming village named Dantal, some six-
ty miles from the highway across an in-
conceivably tortuous dirt path through
the farmland. The dust plumes picked
up along the old road by our rapidly
moving car rose high into the air signal-
ing the countryside that the Master was
fast approaching. Dust covered the car
and as it shook from the windows we
had glimpses of the beautiful farmland.
New wheat covered the fields with a rich
green. Hardy farmers could be seen be-
hind their plows, working their faithful
oxen and camels, while other men and
women, dressed in vivid robes, toiled
side by side. The deeper we plunged
into the countryside, the more the peas-
ant folk, seeing the Master’s car, would
drop their plows in the fields and run as
fast as their legs would carry them in
his direction, as it dawned upon them
that at last he had come! Turning to
peer through the dust-covered rear win-
dow, we could see a whole flock of
men, women and children running after
the Master’s car, great smiles on their
healthy faces. After passing through sev-
eral hamlets, we arrived at a beautiful
village nestled at the foot of a timeless
mountain. Almost instantly, the car was
surrounded by hundreds of eager ones
bowing low in reverence before the Mas-
ter. Mohan, Master’s always cheerful
driver, announced that the whole village,
except for a very few, were all initiates
of the Master—some five hundred. Maneuvering between the old brick buildings along the narrow streets, shaded by banyan and mango trees, the car narrowly avoided collisions with inquisitive villagers and occasional slow-moving white cows. Finally, the car came to a halt where the narrowness and incline proved too difficult for further passage. Master got out of the car to meet his beloved children, many of whom tried to take the dust from his feet, applying it to their foreheads. The crowds were so thick that it was necessary to push to keep up with the Master, in order not to be swept away by the river-like human mass. We followed in his footsteps up the steep rocky lane between a narrow corridor of buildings, with the mountain towering directly overhead. A solitary whitewashed temple high up on one crag caught my attention for a brief moment.

At the summit of the foothill Master paused and mounted a flight of dilapidated stairs, entering a tiny, darkened dwelling. Leaving my shoes at the door, I managed to squeeze through the compacted crowd into the cool dark room, where Master was speaking endearingly to a man lying prone under a mosquito netting. The veil was drawn back and the invalid smiled through his black beard with deep love for the Master glistening in his eyes. Master turned and said in English, “See his rosy cheeks? See how robust he looks? You would never suspect that he has been bedridden for fourteen years. You see, he is paralyzed from the waist down.”

As a silent interchange of loving glances passed amongst us, the man exclaimed in Hindi, “It is because of my bad karma that I am bedridden, but through my good karma the Master has come!”

This disciple, Pundit Danshan Das, is very learned in the ancient Hindu religious lore and well known for his exemplary humility and devotion, revealing his inner greatness. Before we took leave of our dear brother, lying there physically helpless but spiritually awakened, Master said, “It is for his sake that I have come all the way here.”

We followed the Master as he descended the hill to the Satsang grounds. The dais was draped with vivid cloth and garlands of flowers, and gathered before it were a thousand chanting devotees.

The Master expounded on the devotional hymns of Mira Bai, chanted in sweet refrains by the pothi. The bhaktas drank each word, each gesture, each glance with rapture. Sitting amongst the Sangat, I too was swept away in the divine love between the Master and these long-awaiting ones. One man was wholly lost in his inebriating vision. With his healthy countenance wreathed in a bright smile, he shook his head back and forth in abandoned approval of his Beloved, tears streaming down his cheeks. Glancing around, I saw and felt the contagion of divine love and ecstasy sweeping through the crowd, more consuming than wildfire.

Late in the day as we took leave of the “village of Initiates,” Master’s car was again pursued by the love-smitten villagers. Turning around in his front seat, Master said, “These people are simple; God is simple; and he (the Master) is simple, too!”

As we drove along, I ventured to ask the Master how many of these simple villagers saw the Radiant Form of the Master at Initiation. He replied, “Ninety-nine out of a hundred. There was only one man who could not see.” Astonished, I asked again, “The Radiant Form?” He answered, “Yes.”
In the life of these villagers, newspapers, cinemas, radios, lewd billboards, rushing and pushing pace, are unknown. Simple, honest living, healthy farm labor, deeply ingrained moral life and devotion to God since childhood had prepared a fertile ground for the sowing of Naam. When the Great Master last came to this village he conveyed the Initiation instructions to several hundred aspirants; meanwhile another group of about seventy-five had accumulated and begged to be initiated also. In his kindness, the Master interrupted the Initiation of the first group and had the new group sit in a separate section, whereupon he began imparting the sacred instructions to them. Meanwhile, in a steady stream more villagers from outlying districts appeared and also begged to be initiated. Again interrupting the Initiation, he had the third group sit for instructions. Then he went to the first group and completed the first part of instructions and put them in meditation, and went on to the second group, and the third, and so on. It so happened that a fourth group of considerable size began to collect, but unfortunately they had to be turned away, as it was simply too late in the day. Time, which bears heavily on modern society, means little to these folk of the simple and natural life.

It had often been the practice of the Masters of antiquity to give the sacred Initiation experience and competent instruction to a selected circle of disciples who were first put through unimaginable difficulties as tests of their sincerity and faith in the Guru. But in the present age, Kali Yuga, man is very weak, and the Master is all the more kind; he gives liberally to all who are thirsting for a glimpse of the Truth which liberates.

The Master says in a letter to a disciple:

*When morality deteriorates, Divine grace grows in greater abundance for the general benefit of the masses. The granting of first hand inner experience is perhaps the only tried criterion for distinguishing the grain from the chaff; the true from the imperfect Masters which abound the earth.*

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Everything will be given to you in due course of time if you follow His behests and live up to what He says. Every day you are given tasks which are intended to help your spiritual growth. Unfortunately, most people look for a very special assignment to be given to them by the Master personally before they accept it as a task from the Master. They do not see that their day-to-day dealings and behavior with other people in their work, the responsibilities they have to assume in their other mundane duties and how well they fulfill them, are all tasks given by the Master. If you watch closely your reaction to situations that confront you in life you cannot but be aware of how much you have grown spiritually. This is the most important part of spirituality as far as the disciple is concerned. He must first complete his course in MAN MAKING with full honors before he can be given higher tasks to carry out.

From a letter by
KIRPAL SINGH