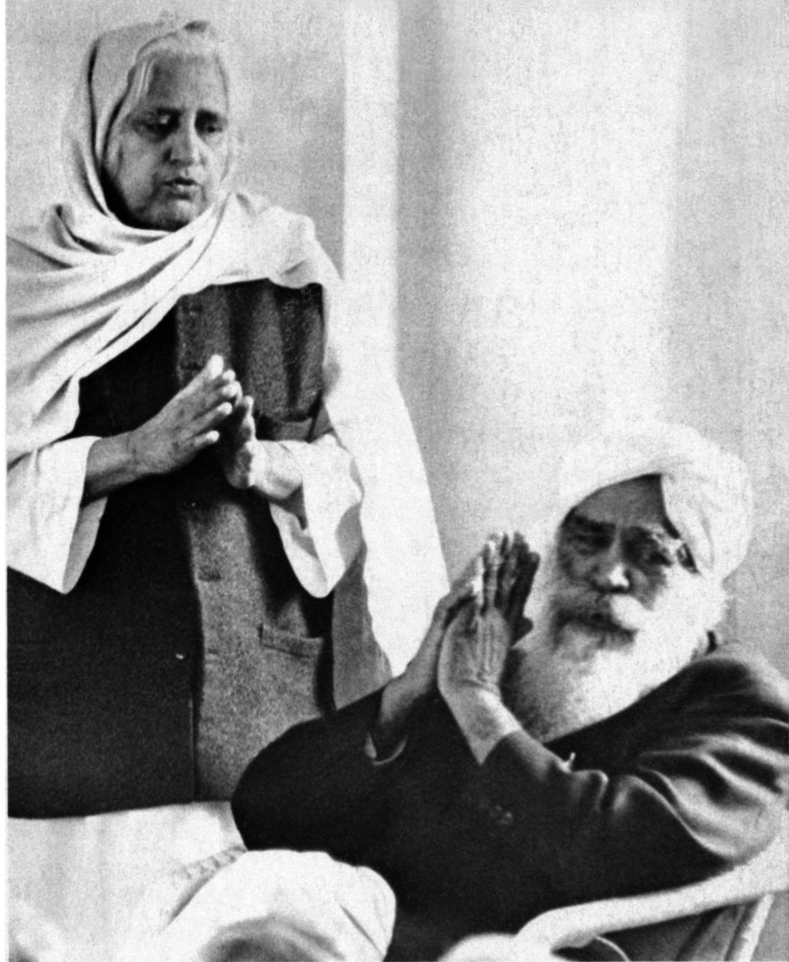


*The
Heritage
of
Hazur*



Sat

sandesh

the
message of the Masters

July 1972

FRONT COVER: *Bibi Hardevi (Taiji) with the living Master Kirpal Singh. Beloved spiritual daughter of Hazur, she was entrusted by him with the task of looking after the present Master's physical welfare. See page 14.*

BACK COVER: *Hazur's grace made manifest, as the living Master conducts Satsang at Sawan Ashram for the thousands and thousands who throng there every month.*

The Master's Request

THE JOYOUS NEWS that Master has agreed to visit the Western world and bless us with his presence once again, even to the extent of outlining the number of days he will spend at each center, has reached us just as SAT SANDESH is going to press.

To facilitate his early departure, he has requested us to stop writing him (including sending in our diaries) until after the tour:

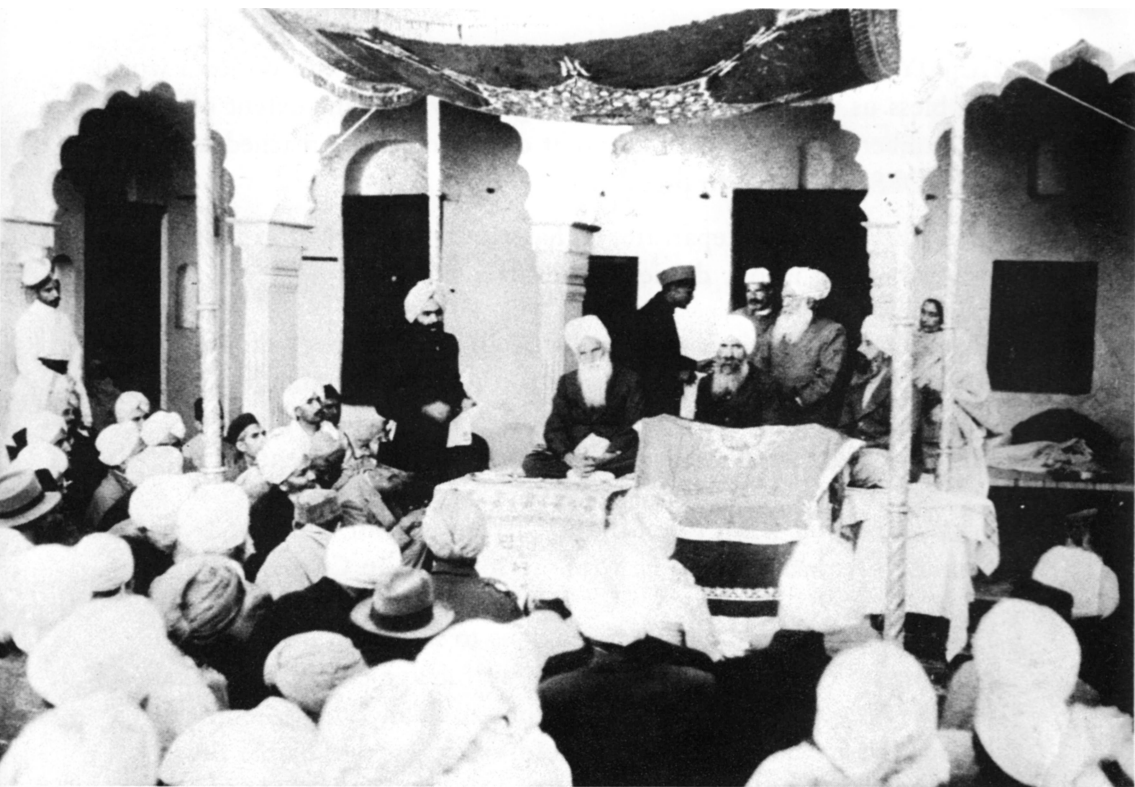
“In the meanwhile it is requested that all the dear ones should be advised to stop all correspondence forthwith. They should retain their progress reports during the course of my tour and seek requisite guidance later afterwards.” —From a letter to Reno Sirrine.

At this critical point, when so much may depend on our behavior, it may be worthwhile to remember what he wrote so long ago in Circular 17:

“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.”

As further news, including specific dates, etc., is received, we will let you know.

THE EDITOR



In this historical picture, Hazur Maharaj Baba Sawan Singh Ji is seen presiding at the wedding of his grandson, Charan, sometime in the 1940's. Standing at left, next to the dais, is the living Master's son, Darshan, a close friend of the groom, who is reciting an Urdu poem specially composed for the occasion. The living Master himself is sitting just left of the left-hand tent support pole; only his turban, forehead, and eyebrows are visible.

Sat sandes



July 1972

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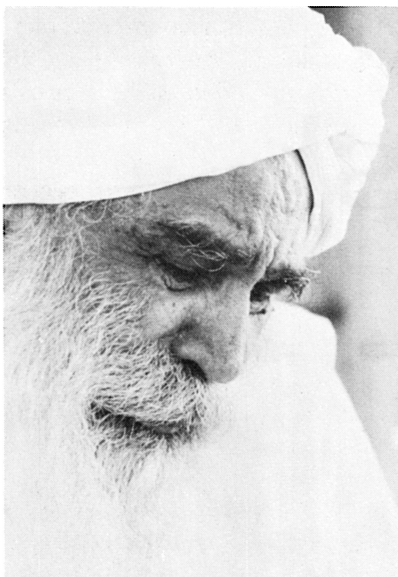
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THE MASTER'S TALK

He Came to Make Us Satsangis

WE HAVE TODAY assembled in the remembrance of Hazur Sawan Singh Ji Maharaj. It has been noticed that whenever we sit in his sweet remembrance, we invariably get a cool breeze. And today we are having a pleasant breeze.

*O dear one, seek thy Beloved for
Sawan has come.*

*If thy attention is elsewhere, thou
shalt ever shed tears of repen-
tance.*

Hazur came and gave us a glimpse of divine Light. Great souls come with a definite mission and leave after fulfilling it. Once on a winter night, between nine and ten o'clock, Dr. Julian Johnson, an American disciple, and myself were with Hazur. Dr. Johnson asked Hazur if it

was advisable for a disciple to pray to his Master. Hazur replied that the very life of a disciple depended on prayer. Being weak and helpless, prayer is the only weapon left in his armory. One who is helpless always seeks the protection of a powerful and competent person.

What should a disciple pray for? Man is a three-fold entity, comprising body, mind or intellect, and soul. We are all micro-gods. Soul is the essence of God. Only the soul can realize God.

Hazur came on his earthly sojourn and showed us divine Light before leaving us physically. It looks as if he has gone, but he is always with us. Master-power (or God-power or Christ-power) never dies; it is not subject to birth and death. Manifesting on different human

poles, it leads humanity to the right path. It is through the self-revelation of such great souls that people develop faith in God.

Hazur was Truth personified. He came to make us Satsangis—those who are linked with Truth. Soul is Truth and is the essence of God. God is immortal; so is our soul. It is only due to the soul's constant association with the mind and senses that we have become weak, for one is influenced to a great extent by the company one keeps.

*The Lord is present in all of us,
No human heart is without Him.
Blessed is the human pole
Where He is manifest.*

God is our controlling power. The physical body is useful as long as the soul is with it. The soul cannot escape despite the nine outlets in the human body—eyes, ears, nostrils, mouth, rectum, and genital organ. When we exhale, the breath does not remain outside. Some controlling power is pushing it back into the body. When that controlling power withdraws, the body becomes lifeless. That is an infinite power and the soul is its essence. He who has realized himself by liberating his soul from the clutches of the mind and matter becomes the mouthpiece of God. Who are we? We have God in us. We are all micro-gods. It is only because of our outflow at the plane of the mind and senses that we have become degenerated. If we withdraw from sensual pleasures and divert our attention toward our controlling power, we would surely become its mouthpiece.

So Hazur came to make us Satsangis. You may think, if the ultimate Truth is in all of us, why does it not pull the soul up? It is no doubt a logical question. If a piece of iron is covered with

rust or dust, a magnet will not attract it. The moment that piece of iron is cleaned, the magnet will attract it at once. Similarly, we have been defiled by the bad association of the sensual pleasures that our soul keeps all the time. If we are able to liberate the soul from sensual pleasures, we can become the mouthpiece of God.

Hazur was Truth personified and he came to make us realize the Truth. God is supreme and He is the Lord of everything—*dharma* (religion), *artha* (riches), *kama* (desire), and *moksha* (liberation). Whatever you earnestly ask of Him is given to you. In the Koran it is said, *God has said that whatever a man asks for will be granted*. Other great souls have also said, *The Lord, the benefactor, commanded: Let the child ask and it shall be given*. Whatever we earnestly ask for we get. But Hazur came to bestow upon us a unique gift. *Guru is the greatest benefactor*. He gives us the capital of inner spiritual contact, which no one else can give. So Hazur was a Satguru, an embodiment of Truth—and that Master-power is still guiding us.

In the United States I gave a talk on Christmas Day and said that “Christ lived before Jesus.” Christ is the God-power; when it became manifested on a certain human pole, it was known as Jesus. The same Power manifests itself on different human poles at different times, like Guru Nanak, Baba Jaimal Singh, Hazur Sawan Singh Ji. The great souls are beyond the cycle of transmigration.

All of us have a divine spark. Hazur used to say that the Master does not add anything from outside. He shows us the way to our ultimate goal. Not only that, he demonstrates how we can get the inner contact by withdrawing us from the intellectual and sensual planes. This

greatest gift only a Saint can give. Only such a soul is fit to be called a Saint. Hazur had the competency to extricate us from the meshes of mind and matter and to lift our souls above body consciousness even by a mere glance of his grace. Swami Ji says, *Only the all-powerful Master can pull the soul up.*

Anyone with a little training can give a religious discourse or explain esoteric methods. But to impart a practical spiritual experience is the work of a competent Master. Hazur revealed the Truth within us. Who was he really? *A God-man alone can truly understand a God-man.* Whether he was the embodiment of God or God Himself; whether he was one of the two or both in one—this is beyond our comprehension. We could know him only to the extent he chose to reveal himself to us. At times he did reveal himself to the people in various ways. Some of the incidents are well-known. There is nothing strange about them. The same God-power is still working. It is very much within us and is protecting us. . . .

When I was a student, I saw a man showing feats of hypnotism. He hypnotized a small boy and invited questions from the audience in any language and the boy answered them in the same language. Guru Har Krishan Ji, the eighth Guru of the Sikhs, was about nine years old when a priest asked him, “How is it that your name includes both *Hari* (God) and *Krishan* (i.e., Lord Krishna)? If you really are as great as Hari and Krishan. I challenge you to compete with me in interpreting the Shastras in Sanskrit.” Guru Har Krishan Ji called an illiterate waterman who happened to pass that way. Touching his shoulder with his stick, the Guru asked him to have a debate with the learned priest. The waterman interpreted the

Sanskrit Shastras with such profound knowledge that the priest was amazed and begged the Guru for forgiveness. These incidents seem strange, but these are no miracles. They are according to the laws of nature not known to us. Such incidents are not uncommon in the lives of great souls.

Shamas-i-Tabrez wished a dead body to come alive in the name of God. It had no effect. But when he asked the dead person to get up in his own name, there was immediate response and the dead body started pulsating with life once again. Maulana Rumi says, *A God-man has the power to retrieve from midway an arrow shot even from heaven.* Speaking for the great souls, the Maulana asked, “Do they claim to be on an equal footing with God?” He himself answered, “No, they are the beloved children of God. All the commitments of a loving child are honored by the Father.” Great souls are capable of doing anything, for it is indeed the God-power that works on the human pole in the garb of a Master.

Hazur came here to unite humanity with Truth. To accomplish this mission, he granted us some capital of inner contact. That initial capital is to be developed and enlarged gradually. One does not reach the goal the very first day of initiation. The time factor is necessary. Where the world’s philosophies end, there true religion starts.

After initiation, a spiritual aspirant should mold his life according to the Master’s instructions. The principles explained to you in Satsangs should be adopted in practice. One who observes non-violence in thought, word and deed is truly a great man. Remember that actions speak louder than words. If you cultivate the habit of speaking truth, people around you will act likewise.

Thoughts are more potent than words and even stronger than action. We are a conscious entity and God is super-conscious. We are Self and God is Overself, a veritable ocean of all consciousness, and we are a drop of it. God is the supreme Power and is capable of creating millions of Brahmands or universes. Being of the essence of that mighty Power, can't we create even a city? Certainly we can. Great souls always tell us that we are micro-gods; it is our utter ignorance about our own Self that stands in the way.

*One whose practical life is exemplary is my true disciple;
He is like my Master and I am prepared to be his devotee.*

The conduct of a disciplined initiate should reflect the greatness of his Master. During the Muslim period in India, whenever a Sikh would give evidence in a court of law, it was taken for granted that he would not tell a lie. Similarly, if any of Hazur's disciples happened to appear before the court, he was never doubted because he was a disciple of Hazur. Your actions should demonstrate that you are a true disciple of a great soul. *An unworthy disciple brings a bad name to his Master.*

To go to a great soul and not follow his teaching is to demean him. Christ said, *This is my commandment, That ye love one another, as I have loved you.* We are no doubt proud of the great soul who initiated us. But is he proud of us? One who lives up to his Master's expectations is a true disciple. Mahatmas always say that an ounce of practice is more than tons of theory. Mere theoretical knowledge without practice is of no avail. Sheikh Saa'di has said that a learned but impractical man is like an ass loaded with a heap of books. Guru

Amar Das was once asked about the fate of impractical people. He said they were like a spoon immersed in pudding but never tasting it. Such is the fate of those who are always busy in intellectual wrangling. We know how to preach to others but not to ourselves. We do listen to the Mahatmas, mostly to forget whatever they tell us, or to obtain knowledge which may help us in posing like a Saint. What is real listening? *It is to abide by the words of the perfect Master.*

You must have heard about the five Pandava princes of the *Mahabharata* epic. They were sent to their teacher Dronacharya for their early education. The first lesson was to speak the truth. Next day, the teacher asked them if they had learned their lesson. All except Yudhishta said they had. Yudhishta had not turned up at all! The Guru was told that Yudhishta had yet to learn his lesson. For several days Yudhishta did not go to the Guru. Only after he had learned the lesson in the real sense did he go to Dronacharya, and respectfully told him that he had learned the lesson. He solemnly declared that he would speak the truth all his life. And he did. If you act on what you are told, one Satsang is sufficient for your salvation.

*We intend to reach the goal, but we do not know how to tread the right path;
We only know how to preach and not to practice.*

Hazur was a strict disciplinarian. We have complete faith in his competency. A single glance of his grace was sufficient to emancipate anyone. All that is here now is undoubtedly Hazur's immeasurable grace. He used to say: "He who is learned while alive will be learn-

ed after death. And he who is illiterate now, how can he become a scholar when he is dead?"

Bharat (India) is named after King Bharata. He was an ascetic himself. He renounced everything and lived in seclusion for meditation. There he reared a little deer after the mother deer had died. By constant companionship, Bharata developed affectionate love for his pet, so much so that he used to think of him all the time. One day the young deer disappeared. Bharata could not bear the pangs of separation and died soon thereafter. Consequently he had to be reincarnated as a deer and is known as Jar Bharata. As you think, so you become.

The idea of self-introspection or keeping a diary is to judge your own actions. I have prescribed it after very careful consideration. I too kept a diary in my early life. If a dacoit like Valmik can become a Mahatma, so can you. A bandit named Udham Singh came under Hazur's influence and was completely transformed. Some bandits are being initiated even now. Naam is a great blessing. Mere intellectual accomplishments are futile as far as attaining salvation is concerned. Kabir says very definitely: *Do not be carried away by chanting of the scriptures, singing of holy verses or listening to sermons. The way of the Saints is something different. It can be found only through self-analysis.*

King Ravana was a scholar of all the Vedas and Shastras. But despite that, he is known for his wickedness. And what are we doing? Acting, posing, and false propaganda will not take us anywhere near our real goal. We can dupe all, but not God. He is omnipresent. From the time of Initiation on, the Master remains a constant invisible companion of the initiate, and watches all his actions. The

Master knows everything about his disciples.

So it is futile to conceal anything from the Master. Hazur used to give us simple examples to make us understand the various aspects of spirituality. Once Yusuf went to Queen Zulakhan, who wanted to fulfill her sensual desire. She first covered the idol she worshiped. When Yusuf asked her why she did that, she said she didn't want her deity to see their unholy act. Yusuf exclaimed, "My Lord is omnipresent and no actions of ours are hidden from Him." Hazur used to say, "We hesitate to do a wrong thing in the presence of a child. Do we not realize that God within us is watching all our actions?" Once initiated by a competent Master, a spiritual aspirant is never forsaken by the Master till he is taken to the Kingdom of God.

So we are here in obeisance to Hazur and to realize the Truth. He is ever with us and is showering his abundant grace. However, to realize Him it is essential to have a pure heart. Can you ever expect the Lord to manifest Himself till our hearts are spotlessly clean? The Lord cannot be realized as long as our hearts remain littered with lust, anger, jealousy, recrimination, etc. Our soul lies dormant and defiled by these vices. Just as a magnet will not attract iron that is all covered with dirt, God within us will not pull the soul up until it is free from all blemishes. In such a hopeless state only a competent Master can come to our rescue. This in fact is the greatness of a Master-soul. If a loaded donkey is stuck in the mud, it cannot come out with its own efforts. Someone out of sheer compassion will have to remove the load and then pull the donkey out of the mud. We are also loaded with heaps of impressions of thousands of lifetimes and in addition are trapped in

the net of sensual pleasures. There is hardly any difference between us as we are and the loaded donkey. We too need a compassionate soul, who himself is absolutely free, to unburden us and to pull us out of our misery. Only then will we be able to see the Reality. The greatness of such a Master-soul is beyond description. Such a competent Master enables us to see the Truth after freeing us from the effect of past impressions and bringing our attention above body consciousness.

Hazur used to say that the Master will definitely take his initiate to the ultimate goal, but only after properly cleaning him from all blemishes. For nobody wants to keep dirty clothes unless they are washed and pressed! Hazur often gave the example of a washerman who never refuses to wash even the dirtiest clothes, because he knows his own competency; sometimes he may have to put in a little extra effort. Soul in its present state is like pure gold mixed with dust. Remove the dust from it and it will be pure gold again. It is only a matter of removing the dust.

Hazur came to transform us into Sat-sangis in the real sense. He often emphasized that the human body is the temple of God and the eternal Light is illuminating it. But we are polluting this temple with all kinds of rubbish: bad diet, unfair and dishonest earnings, falsehood, deceit, recrimination, egotism and hypocrisy. To partake of flesh, eggs and intoxicants is to defile this temple. Such food habits are not conducive to one's spiritual growth. Therefore our diet should be pure and vegetarian. Even more: it should be prepared in a clean place and with a clean heart. In India there is still a practice in orthodox families that no one other than the lady preparing food is allowed in the kitchen.

That helps in maintaining cleanliness. Nowadays, food is prepared generally by people who indulge in all sorts of loose talk while preparing the meals. Mind is affected by the food you take.

I may tell you my own personal experience. In 1921 I was posted in the Accounts Branch of an Indian Army Regiment. An army orderly used to cook my food. I had given him strict instructions not to allow anyone to enter the kitchen, and also told him to recite holy verses while preparing the food. It was my practice to sit for meditation daily in the dead of night. One night I noticed negative thoughts disturbing my meditation. I woke the orderly up and asked him if there was anyone with him in the kitchen that night. He said no; but he was telling a lie. Later he admitted it. Where the dirt is already there in tons, a little more doesn't make much difference. But even a grain of dirt will be visible on an otherwise clean surface.

Ethical conduct and pure diet are thus stepping stones to God-realization. The main reason I attach so much importance to keeping a diary is to make us conscious of our shortcomings. We only talk of non-violence as the true religion; we never observe it in spirit. The result is that we try to deceive Him Who is all seeing! How can we expect His grace? *Blessed are the pure in heart for they shall see God.*

A pure heart is a necessity if we are to realize God. All scriptures and Masters have said there are only two ways to reach the ultimate goal: the way of living and the way of religion. What is religion? It is the same as ultimate Truth—to realize the power of God manifesting in and sustaining the entire creation.

The way of living is the first step. It means inculcating the habit of truthfulness in all its aspects. One of these as-

pects is the observance of chastity. Chastity is life, and should be observed in thought, word and deed. The real significance of marriage lies in having a life partner who will stand by you under all circumstances—pleasure and pain, riches and poverty. Both partners should cooperate with each other in striving to realize God.

We should have love for all and hatred for none, for the entire creation is His manifestation. And then we should render selfless service. *Ahimsa* (non-injury) is thus the highest dharma.

Sheikh Farid says, *If you wish to meet your Beloved, do not injure anyone's feelings.* Maulana Rumi says, *You may indulge in intoxication, or burn the Holy Koran, or set fire to the Kaaba [holiest place of the Muslims] but do not hurt the feelings of anyone.*

Let us take the outer life of Hazur. He was married at an early age, but his wife died before the marriage was consummated. He married again after reaching the age of 25, and thus completed 25 years of complete celibacy. He himself used to say that his stay with his family during his whole life would total not more than six months. You can see what a disciplined life he led. Hazur's practical life should be an eye-opener for us. He used to hand over his full salary to his Guru, Baba Jaimal Singh Ji Maharaj. Out of that, Babaji would send money to Hazur's family. He used to go to his home town to see his family only if Babaji desired him to. He was often asked how it could be that he was a householder and Saint both. He always said that from the time the spiritual work was assigned to him, he stopped being a householder. Observance of celibacy is a great blessing, and Hazur always attached the highest importance to chastity. Even at the age of

90 he used to roar like a lion! During those days there were no loudspeakers, and he could be heard giving a Satsang from a long distance. He had divine grace on his loving face. This was mainly due to his strict observance of a highly ethical and chaste life. We are losing this essential virtue. God only knows what the future will be if the present trend of utter callousness toward moral standards continues.

Hazur had many virtues which we need, especially in our present state of delusion and despondency. He always had a cheerful and pleasant personality. He had all smiles on his ever-glistening face. Those who have seen him know that he had immeasurable love in him for his children, as we are. He would cast such a loving and soothing glance on us, as parents might after meeting their child after a long separation. His love towards his children was much more than the love that hundreds of fathers and mothers have for their children. A single life-inspiring glance of his was capable of raising us to great heights. Eyes are the windows of the soul. Swami Ji says, *These eyes are the windows that open to the abode of God.* Whenever someone bowed to Hazur in reverence, he would say, "There is nothing down at my feet. You can see me through my eyes."

Hazur used to tell us that when his son died, he felt no trace of grief; for he knew he had been a sacred trust from God, and He could take it back at His will. These things are common in the lives of Saints. Cheerfulness was one of Hazur's many virtues. This is one thing we should learn from his life.

Have you ever considered as to where the senses derive their power from? It is from the soul itself. Newton was solving certain mathematical problems on

the roadside when a blaring band passed by. Someone asked him if a band had gone that way. He said that he did not know. His attention was absorbed at that time in solving the problems. Many times it happens that we do not hear even a loud sound because our attention is focused at some other point. Our attention or soul is thus the driving force of our outgoing faculties.

One whose inner self is overflowing with bliss will be cheerful and have a sweet tongue. Out of the abundance of his heart a man speaks. Whenever Hazur laughed, it was real and hearty laughter. Those who saw him laughing were fortunate indeed. That life-giving laughter of Hazur can never be forgotten. The great souls fill the entire atmosphere with their radiation. By just a thought of such a one, we feel uplifted. After the partition of India in 1947, a large number of people had to emigrate from Pakistan. Some of them could not bear the shock of leaving everything in Pakistan and died soon after. It was very difficult to console them. But those who came to Hazur had an instant soothing effect from his charged words. His simple words, "Now do not worry," were enough to bring solace to them. Whoever went to him was touched by his sweet and soothing words. Kind words don't cost anything.

Kind words spoken with humility are the quintessence of all virtue. He was a really competent Master and yet he possessed humility. It is rightly said that humility is the true adornment of Saints. This should be a great lesson for us. Hafiz says, *Kindness and consideration for both friends and enemies bring comforts in both the worlds.* Do not think ill of anyone, even your enemies. Hazur once wrote to me, "My dear, discomfort in life is the property of Saints." He

quoted an Urdu couplet: *The moment I was destined to love, sighs were given as cash grant and desert as property.* He continued: "In Satsang all sorts of people come. There are some whose hearts are overflowing with love and devotion and who are ready to sacrifice their all—body, mind, wealth. There are some who only indulge in lip service and calumny. They are always ready to criticize and slander." And then he added: "*But our duty is to love all. If they do not give up their hateful habit, why should we give up our loving habit?*" This letter has been the sheet anchor of my life so far, and it will always remain my guiding principle.

The purpose of our life is to become a Satsangi—to get a link with the Truth. If we attain that, we shall remain contented and happy with the entire Creation. Semen is the essence of our body. It is the driving force, a vital fluid. The more of it we have in our body, the healthier we will be. One who practices celibacy is great and brave enough to face hundreds of people single-handed. If such a man has spiritual understanding, he is a great soul indeed. Those who are deficient in this essential virtue are incapable of any worthwhile progress. In the Shastras it is said that to waste even a drop of semen is death, and to conserve it is life. Guru Nanak has also said, *Whoever loses semen loses everything.*

We should mold our lives according to the scriptures. As already explained, the purpose of marriage is to have a companion through the thick and thin of one's life. Both should strive to reach the ultimate goal. Procreation is only one insignificant aspect of married life. From the time of conception until a child is weaned from the mother's milk, there should be absolutely no self-indul-

gence. In this way, once conception occurs, there will be a break of two years or more in sexual relations. This is what the scriptures prescribe. If one has two or three children on this pattern, he is regarded as a chaste person.

The Bible says, *Husbands should love their wives as Christ loved the church.* Further: *When you sit for prayer, love the Lord as if you never had any wife.* This should be our highest ideal. Tulsi Sahib goes even further and says, *If you are truthful, humble, and consider all women as your own mother, and still you do not realize God, I as His servant will be your surety.* Prophet Mohammed has also said, *If you can control the two organs—one between the two lips and the other between the two thighs—I will be responsible for your liberation at the Court of God.*

To commemorate a great soul is to imbibe his teachings in our practical life. Mere lip-service is no use. When we are practical, blessing is invoked. We should learn a lesson from Hazur's life. We are here in his remembrance and from this day we should resolve to lead a pious and disciplined life. We should have regular self-introspection by keeping a diary. You have just to become chaste and you will find that you have developed supernatural powers of perception and foreknowledge of world events. And if such a chaste life is dyed in the color of spirituality, then the great capabilities of that person can be imagined. So, purity of heart and chaste life are the main prerequisites for spiritual progress. Tulsi Sahib says, *Clean the closet of your heart and remove all worldly thoughts, to make room for the Lord within.*

We have to realize God through purity (in both diet and conduct) and by developing receptivity through constant

remembrance of Him. You need not renounce the world and go to the jungles to realize God. A Persian mystic says, *I do not ask you to remain aloof from the world. But whatever you do, be with God.* You should not forget the Lord at any time, and always remain thankful to Him. If you develop such receptivity, you are free from bondage.

So purity of thought, purity of diet, and purity of conduct are most essential. If our inner self is free from all blemishes, the divine Light and celestial Sound will emerge in the silence of our heart. The very silence will become vocal. Our meditation is not successful because we have yet to come up to the necessary standard. Kabir says, *If our heart is polluted, we shall be pushed out of the Kingdom of God.*

Tulsi Sahib says that he wouldn't believe anyone who claimed to know the Master. So people knew about Hazur only to the extent he chose to reveal himself. He was the glistening gem of humility and chastity. He had divine attraction in him. Those who had a chance to see him for the first time even from a distance would notice in him the piety and greatness of a Saint. We should learn at least four virtues from his life today—sweet speech, cheerfulness, chastity, and humility. If we imbibe these virtues we shall have a complete metamorphosis in our lives. Maintain your diary from today and see the result. This is Hazur's grace: that you get practical experience at the time of Initiation. It has to be developed further by devoting sufficient and regular time to meditation. The common excuse for neglecting meditation is the paucity of time. Don't forget that you have to die some day. And only you can accomplish your meditation; no one else. It is not like offering ritual prayers that a priest can do for

you. Successful meditation brings abundant blessing, perfect satisfaction and concentration. After all, we have to commune with the Truth which is already within us. In order to become a Satsangi, you have to stop being a *man-sangi* (one who is linked with the senses). So we have to do away with our association with sensual pleasures in order to obtain the ultimate Truth. We are fortunate indeed that at the very first sitting, at the time of Initiation, we get practical experience of spiritual bliss. This is Hazur's grace and blessing. He has never forsaken us. We must make ourselves worthy of his grace. The Master Power never dies. Only the pole at which it manifests changes. When I was in America, they asked me, "When is Christ returning?" I said, "Has he ever left you? Did he not say, *I am with you always, even unto the end of the world?*" That Power works through different human poles. It is within you.

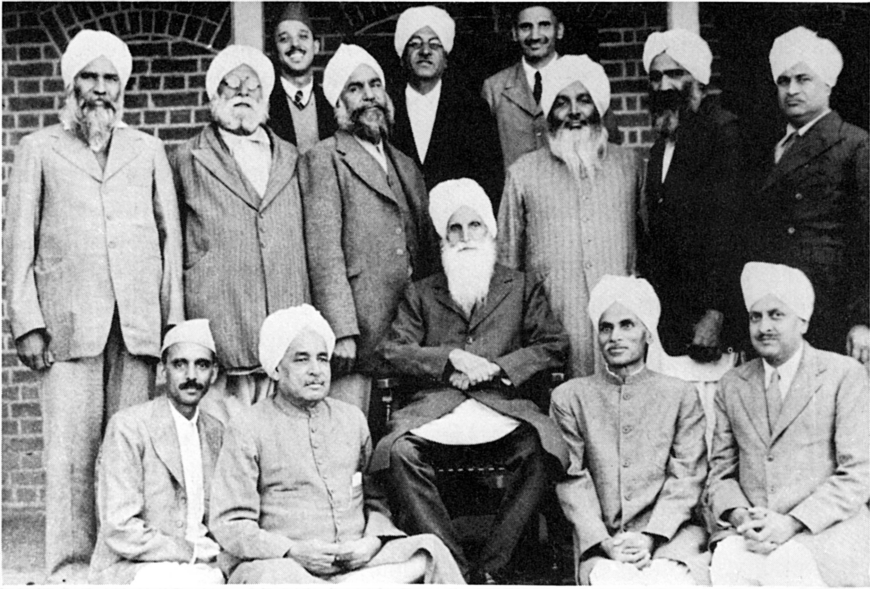
Those who have been initiated have to withdraw their attention from outside and rise above body consciousness. To accomplish this task, you may take help from the human pole at which that Power is working. So, mold your life if you wish to become a Satsangi. His abundant grace is already there to lift us up spiritually. We need a competent guide who can put us on the right path and who can be a torch-bearer in our spiritual journey within. Kabir says, *He who calls himself a Satguru or Sant, let him show us the invisible Lord*. Only such a Master, who is capable of opening our inner eye—the Third Eye—is competent to become our spiritual guide. He gives us the initial capital of Naam to start with. We then have to do our part, by regular practice and self-introspection. By Hazur's grace we got the initial capital; and left it at that. If we

intend to reach the ultimate goal, we shall have to mend our ways. To remember Hazur once a year is not enough. We should sit in our Master's sweet remembrance every day.

To forget the Master is to lose his protection, thereby giving an opportunity to the Negative Power to pin you down. Nevertheless, the Master Power is not going to forsake you in midstream. He has mighty protecting hands. The seed of spirituality sown by him at the time of Initiation must germinate sooner or later. *No one can destroy this seed*. But if you do not prepare the soil conducive to its germination now, you will have to be reborn—no doubt as a human being—to accomplish the task, for the seed sown by a competent Master must germinate and sprout fully. But why delay and prolong your torture? You have gathered in the remembrance of Hazur, who was a living embodiment of Truth. So make a firm resolve today.

Finally, I would again emphasize that you must strengthen the foundation. If you take one step in the right direction, the Master will come a million steps to guide you and help you. This is a guarantee which I give you on behalf of Hazur. People enter the world crying and after leading a life of suffering and misery, depart still crying. Lead such a disciplined life that you depart from this world with a contented smile on your face, and people remember you.

The diary I have prescribed after thoughtful consideration will go a long way in helping you in your progress. Continue living in your respective social structures and religions. All are noble in their purpose. We are all one as man, and from the soul level we are also one. We are all children of God. The same controlling power is controlling us all. This is the teaching of all the Saints.



Seated, from left: A devotee; Deputy Har Narayan, Secretary; Baba Sawan Singh Ji; S. B. Jagat Singh; Pandit Lal Chand Dharmani. Standing: S. Harbans Singh and S. Bachint Singh, sons of Baba Sawan Singh (two devotees are between them); Hiranand; Radha Krishna Khanna; S. Bhagat Singh; the present Master Kirpal Singh; Judge Kulwant Rai.

THE HERITAGE OF HAZUR

JULY 27, 1972, is the 114th anniversary of the birth of Baba Sawan Singh Ji, the guru of the present living Master Kirpal Singh Ji and one of the most powerful personalities ever to walk the earth. During his Mastership which lasted for forty-five years (from 1903 to 1948), the number of disciples following this Path increased FIFTY TIMES from three thousand to one hundred and fifty thousand; and the world-wide distribution of Naam, which has continued at an unprecedented pace during the ministry of the present Master, began.

The heritage of Hazur (as Baba Sawan Singh was called by his disciples) lives on in several ways. There are many

people still living who were his disciples, and they of course can contact him within and talk to him on the inner planes. Many of the people most prominent in the living Master's work, at Sawan Ashram and elsewhere, are initiates of Hazur, and many others (such as Bibi Lajo, Hazur's housekeeper and righthand lady) come regularly to the present Master for darshan. B. S. Gyani Ji and Sardar Dalip Singh, the Superintendent and Treasurer, respectively, at Sawan Ashram; Bhadra Sena, the Editor Emeritus of SAT SANDESH; Radha Krishna Khanna, prominent attorney and author of the books TRUTH ETERNAL and THE SAINT AND HIS MASTER; the Music Master Pratap Singh Ji, the Mas-

ter's pathi; the members of Master's immediate family, including his son Darshan; and many others who are currently very active on the living Master's behalf were initiated by Hazur. In the West, Mr. and Mrs. T. S. Khanna, Mrs. Dona Kelley, Mr. and Mrs. Sharma, and the late Dr. H. M. Brock (Hazur's first American disciple and his American Representative for thirty-five years), all of whom are or have been very active in the living Master's work, are all disciples of Hazur.

Foremost among these dear ones is Bibi Hardevi, affectionately known as Taiji, the widow of Raja Ram, a well-known Rawalpindi businessman. It was to her that Baba Sawan Singh assigned the enormous task of looking after the present Master's physical welfare. It is interesting that as far back as 1932, Taiji's spiritual stature and development were generally known among Sawan Singh's disciples. The American author, Dr. Julian Johnson, writing in that year in his book WITH A GREAT MASTER IN INDIA, describes her as follows:

"On another occasion a group of disciples sat on the roof and we listened to stories of many kind deeds of the Master in helping students. . . . One account was of a lady who went totally blind. The doctors had given her case over entirely, saying that she would never recover sight; for the optic nerve was gone. She and her husband were both devoted disciples of the Master and their love was extraordinary. They had advanced far on the Path. So on one occasion when this lady was traversing one of the upper regions in company with the Master and a few others, another radiant one walking with them,¹

¹ Taiji has since confirmed that this radiant one was the present Master Kirpal Singh.

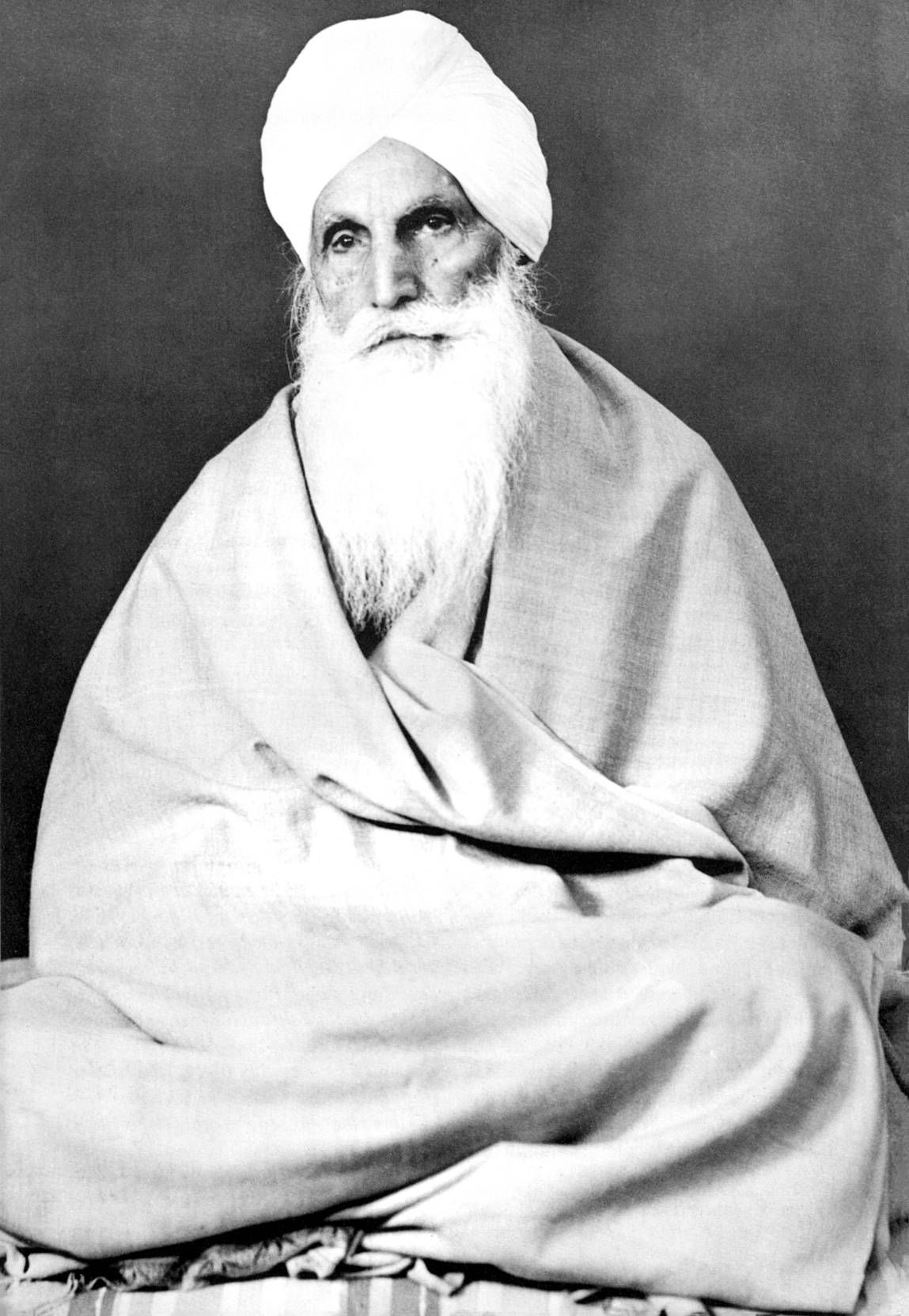
said to the Master in the hearing of the lady herself: 'This lady is quite worthy, you should restore her sight.' The Master instantly replied: 'All right.' And on the morning of the second day thereafter the lady's husband came into the room where she was sitting, and as she looked up to him her sight was perfectly normal. While this story was being related to the writer, the lady herself sat there before him, with large clear and beautiful eyes smiling at him, confirming every word of it. She is the wife of Raja Ram, of Rawalpindi, a well known businessman."²

"The Master, with his secretary, Rai Sahib, went to his rooms in the temple, while the rest of our party were comfortably quartered in the home of Raja Ram and his wife. Here is a couple one would go a long way to meet. Although he is a wealthy man, he is one of the humblest and most unassuming of men. His wife is likewise humble, gracious, kind and very spiritual, besides being a beautiful woman. This is the lady whose sight was suddenly restored after several doctors had declared that she could never see again. They are both unusually devoted satsangis, and their love for the Master is an inspiration to us all."³

Of course, Hazur's heritage lives on in its entirety and fullness in the person of the living Master Kirpal Singh. Even that statement is incorrect; it is not Hazur's heritage that lives on in the present Master, but Hazur himself. Not only is this obvious through inner experience and the common-sense observation of the Master's everyday life, it is verifiable through the thousands of disciples (including the present writer) who have

² Julian Johnson, *With a Great Master in India*, Beas: 1953, p. 26.

³ *Ibid*, p. 60.



watched the living Master's face and form literally change into that of his Master on many different occasions. It is Hazur's way of demonstrating beyond a shadow of a doubt that he is the living Master—there is no difference between them.

Hazur was the first modern Master in that he was the first to restate the ancient Truth in terms understandable and acceptable to a scientifically oriented age. The letter printed here, taken from the book SPIRITUAL GEMS,⁴ is one of the most powerful expositions of the Path

of the Masters as an inner science ever written. In its careful and painstaking insistence on the necessity of converting theory into facts of personal experience, and its refusal to be sidetracked into useless but entertaining theoretical discussions, it illustrates another facet of Hazur's heritage—the groundwork that he laid for the tremendous mission of the present Master with his continual insistence on the need for personal, first-hand inner experience, and of really DOING IT—the one thing we are most reluctant to do.

BABA SAWAN SINGH

on

THE SCIENCE OF THE MASTERS

BOOKS THAT MATTER, as distinguished from trash, are accounts of the experiences of persons reduced to writing for the benefit of others. If anyone wishes to learn, say chemistry, he studies books on chemistry. Thus he learns something about chemistry. But if he gets instructions directly from a chemist, he obtains a better grasp of the subject. Again, if he sets up a laboratory and begins to experiment, he will gain still better knowledge of the subject. And last of all, if he carries on his experiments under the personal directions of an expert chemist, he will avoid many a pitfall and will, in due time, become a chemist.

Again, one book on chemistry may appeal to one student and may not appeal to another; for the mental make-up of the two may not be the same. One may have his analytical faculty developed, while in the other the synthetical

faculty may predominate. A book, therefore, is not all-comprehensive. The author has written it from the angle characteristic of himself and it will appeal only to persons having a touch of the same qualities. Also the same book may appeal to a person at one time and may not appeal to him at another time; for man is a variable creature, and his intellect is a variable factor.

Again there is the difficulty of exact expression and of correct understanding. You cannot convey a correct idea of a railway train or a modern motor car to a person familiar with only bullock carts as a means of conveyance. A radio agent without receiving apparatus, will carry but little conviction as to the marvels of radio among persons who never before heard of the radio. Even with a radio set at hand, he is likely to be taken as a juggler.

So, when ideas about material things cannot be conveyed correctly in words,

⁴ Beas: 1960 (second edition), p. 303.

either written or spoken, ideas about non-material things, such as mental and spiritual experiences, cannot possibly be expressed, with any degree of clearness and exactitude, to persons who never have had any such experiences. Yet mental and spiritual experiences on the mental and spiritual planes are as real as are the experiences of anyone on the physical plane.

A boy who leaves school after learning the three R's says, "Knowledge is unlimited." A student who completes the common school course but who has not yet entered the university also says, "Knowledge is unlimited." The graduate of the university also says, "Knowledge is unlimited." A university professor who has encompassed the limits of learning afforded by all universities also says, "Knowledge is unlimited." Now the boy, the student, the graduate, and the professor all use the same expression; but evidently they do not mean the same thing at all. The boy's idea of knowledge is very shallow, while the idea of knowledge as held by the professor is deep—a sea compared to a pond.

Books therefore convey but little at best, and are often misunderstood. The more critically a beginner examines books, the more discrepancies he finds, and the result is usually confusion of thought. Hence the need for association with a living teacher; also the need for actual experience of converting theory into fact, or individual realization. So, books, by their very nature, are imperfect and serve but a limited purpose.

Man himself is the perfect book; for all books have come out of him. Inside of him is the Creator with all His creation. Study of books gives second-hand information; while study of man gives first-hand information; that is, the study of what lies within ourselves. So why

not enter within ourselves and see what is there?

From the books we are to grasp the central or basic idea upon which the book is based. If you examine books in that spirit (I am not defending all books, and I am sorry to say that the English language is poor in real literature on spiritual subjects) you will find that the central idea of Sant Mat, and of other religions also, is the practice of the Sound Current. Many different names are used to express the idea. Christ, Mohammed, and the Vedic Rishis practiced and preached the same. It may be said that they had studied or risen on this Current to different heights; but the fundamental idea of all of their teachings is this Sound Current.

The type of language, or the setting in which this basic idea is given, depends upon the place and the people the Masters work among, their customs, the manner of their presentation and their own intellectual development. And as these customs, manners, etc., change with time, their books go out of date. Hence the necessity of giving the same principle of the Sound Current afresh. The message must be kept modern, and so adapted to the times and people to whom it is offered.

This Current is present in Man—all men. It is natural in man, not artificial. It can neither be altered nor modified, nor added to nor subtracted from. All else in this world is changeable, and changes continually, but not this Current. It is an emanation from, or wave of, the Great Source of all—the Supreme Creator, by whatever name you wish to speak of Him. Each individual is a spark or drop of that same Infinite Source.

The Creator is at the top of this Current and the individual soul is at the

other end, the Current thus acting as the connecting link between them. By that Current the life—even the very existence—of the individual is sustained. The individual feels no touch with it on account of the thick veils of mind and matter which cover it at this end. But it is there, in man and in all forms of creation, in the eye focus, whence it permeates the whole body below the eyes, and then goes out from the body through the various sense organs. To catch it, the scattered and scattering attention must be controlled and held in the focus where connection is established with the astral, mental and the spiritual planes, and the same finally merges into its Source at the other end.

The first essential thing, therefore, is to enter this laboratory within ourselves, by bringing our scattered attention inside of the eye focus. This is a slow process. But we are not justified in saying that we cannot do it, or that it is impossible, or that it is useless. Here is a worthy pursuit for the application of our critical and other faculties. If we cannot control and subdue our thoughts, arising within us, who else will? It is our job and we must do it, and we must do it now, in this very lifetime, while we are men; for man is the highest form of creation.

There are many ways of doing this; but from experience, Saints find that “Repetition,” called *Simran*, done in the manner explained at the time of Initiation, is the best and most effective way, as well as the simplest way. If thoughts of the material world take us out of the focus, thoughts of the inner worlds will take us in that direction. When we are inside of the focus, we have disconnected ourselves from the material world and are on the threshold of the astral world. We too have cast off our material

frame, and we are of the same stuff as the astral world, and are now in a position to function there. The same attention that was working in the material world is now capable of working in the astral world. And just as we now call this lower world real, we will find the astral world as real, or more real, than we now find this one.

After reaching the astral plane, the same attention, now purified from the material dross, hangs onto the Sound Current, becomes further purified and rises on it to reach the spiritual planes. With every inch of ascent inwards and upwards, the soul is casting off the coverings of mind and matter and is awakening from the deep slumber of ages. Needless to say that in this process the soul is not helpless, but it goes in and stays in and comes out at will.

We may look at this matter in another way: The Creator is Existence, Knowledge, and Bliss, or Power, Wisdom, and Love. An atom or a spark of this essence of Existence is the soul which, encased in its coverings of mind and matter, forms the individual man. If the coverings were removed from the individual, the soul would be naked and would be qualified to know its Creator. The individual will know itself—attain “Self-Realization”—and will in turn be able to know its Creator. Wrapped in its coverings, the soul merely hears of its Source from others or reads about the Creator in books, makes guesses and draws imaginary pictures to satisfy its intellectual curiosity. It also manufactures creeds.

If a lantern were wrapped in a thin muslin cloth its light would be dimmed. If there is another envelope of thick, coarse cloth over the muslin, the light will be cut off entirely and the lantern will cease to serve the purpose of a lan-

tern. Man is much like a covered lantern. There is light in him. There is the spark of Pure Existence, Knowledge and Bliss in him; but the envelopes of mind and matter dim his light and he gropes in darkness. Real Existence has degenerated and appears in him as reason, intellect and instinct. Bliss has degenerated into fleeting experiences of pleasure and pain.

Clothed in our dark coverings, we are incapable of understanding our Source. And the extent to which we succeed in removing our coverings marks the degree of our capacity to understand our Source. These remarks about the books, the Creator, the individual and the Sound Current, will help us in answering your three-fold question:

1—The Original Home so often referred to, whence we came;

2—Why we left that Home;

3—Will we ever leave it again?

The individual, as he is constituted now, is incapable of understanding what has happened or is happening at the Source. The Saints, who come from that end and have access to that end at will, know what is going on at that end; but by the very nature of things they are handicapped in trying to convey information to the individual at this end. They attempt, in various ways, to satisfy their audiences. Some are convinced, and some are not. No matter what answer is given to these questions, we can always find fault with it, and even if reason and intellect are satisfied for the time being, the necessity for converting theory into facts of experience and personal realization still remains.

But the point is that Saints do not wish to satisfy their audiences by empty words. They offer to take the inquirer to the other end, and thus give him first-

hand knowledge. One beauty of it is that, at that end, these questions do not arise. So, if the curious questioner would exercise a little patience and faith, most of his questions would be answered automatically as his experiences increase.

Suppose a man finds himself at the bottom of a deep well where he is very lonely and uncomfortable. Another man happens to pass that well. He carries a long rope. Finding this man in the well, he lets down his rope and offers to pull the man up, if only he will catch onto the end of the rope. But our man in the well enters into argument with the man above, and demands to know just how he came to fall into that well, and what is the guarantee that he may not fall into the well again, if he is pulled up. The utmost that the man with the rope can say is that he will take him out of the well and then he can study the situation for himself. But if the man in the well does not take advantage of this opportunity, it only means that his time has not yet come to escape from his imprisonment.

PREDESTINATION VERSUS FREE WILL: A will is free only so long as it has not acted. Once it acts, then that very act becomes binding on it. The second time it acts, it does not act as a free will, but as a "calculating will," for it carries the experience of the first act with it. And a calculating will is not a free will, but a limited will. The very creations or acts of a free will work as limiting factors upon it and guide it in its future activity. So, the more experiences one has, the more his will is guided and thus limited. And this is real predestination.

There is thus no antagonism between predestination, fate, karma, and free will. We were free at one time. We acted, and then our acts became binding

upon us. They curtailed our initial freedom. They now act upon us as unavoidable fate. Since our experiences have become complex and varied, these experiences now appear in us as joys and fears, hopes and desires, each of which in its turn moulds or fashions our reason and intellect.

Intellect, reason and feeling, being what they have been fashioned to be, now determine our actions and make us choose the predestined course. Thus the acts of one life determine the framework of the next life. Like farmers, we are now living on the crop we gathered last, while we are preparing the soil and putting in the seed of the new crop. Although we must undergo our fate, there being no escape from it, yet all is not lost if we use the little freedom we have in such a manner as to lead to our ultimate rescue.

We wish this age-long wandering from life to life to come to an end. And so it will, if we choose the means of escape. The easiest, the safest, and in fact the only way out is association with the Free. Saints are free by virtue of their practice of the Sound Current. And they come among us with one single mission—that of connecting us with the Sound Current and so making us free. And this is the only path of spiritual freedom.

FACTS VERSUS THEORIES: That which may be a fact to one man, may not necessarily be a fact to another. And it will not become a fact to him until he has had a similar experience. Facts of Sant Mat are reproducible, like facts of any science, and can be demonstrated in the laboratory of Sant Mat. The laboratory of Sant Mat, as said before, is inside man. Anybody who enters this laboratory (brings his scattered attention within himself at the eye focus) can see, feel, and realize what the Saints

say, and he can repeat the experiment as often as he likes.

Sant Mat deals with facts only, not with theories or beliefs. It lays down a practical course for its devotees. It is practical through and through, and it can be executed by young or old, male or female, wise or simple-minded—while at the same time they are enjoying the fullness of home life.

LIFE DUTIES: Sant Mat is natural, and hence rational. It expects its devotees to live a normal life and to do their duties better than others. Sluggards do not make any headway here or elsewhere. Sant Mat creates detachment in attachment, living in the world and yet not of the world. With mind under control, stimulated by a personal knowledge of other and better worlds, the disciple's viewpoint of life and of its duties and responsibilities changes.

The life here actually becomes unreal and its values are assessed accordingly. Things which others lay much stress upon become of little value to the disciple.

And often that which others may consider valueless, and even foolish, may become of more value to the disciple than life itself. This is because he looks down upon life from a higher viewpoint. But this does not mean that anyone may neglect a real duty. Compared with life in the worlds above the eye focus, the life below the eye focus (our present condition) is no better than a dream.

If people would go inside the focus and enter the upper worlds, they would become eternally happy. Empty talk would cease. They would contemplate the Grand Reality. So, first you are to control your mind and rise within yourself to the eye focus, and the other man is to do the same within himself. When inside the eye focus, you and he have

both cast off the material coverings, and matter is now no longer a hindrance in your study and upward march. Neither is it a hindrance in your communications with each other, while you are both above the eye focus.

To do this, it is not necessary to leave home or country. Anybody who goes inside of his focus is independent of time and space, and he can, from his own experience, give guidance to another who has not reached so far. He who rises still higher, and has access to other and higher worlds, is capable of guiding others to those higher worlds.

As in all branches of study, a student who occasionally meets his teacher and converses freely with him has a distinct advantage over one who takes only a correspondence course. The same is the case here in Sant Mat and the development on this Path. But the beauty of it is that when you gain access to the inner Light and the Worlds of Light within, the elements of time and distance so completely disappear that you stand face to face with your teacher and Master, and He will always remain right there to instruct and to lead you as well as to strengthen you.

You need not accept anything which does not appeal to you in books, or even in my letters. You may leave aside for the time being the ultimate object of life and its how and why. You may start your inquiry from this end, and then take as your objective the attack upon the eye focus. Reach that point as best you can, by this or any other method. Draw up your own plans, if you wish. Only make and execute some plan to reach that objective. Bring your plan into action. That is the main thing. And then if you find it does not work so well, come back to this plan. The main point is to reach the eye focus somehow. You

will be dealing with your own attention. If you succeed in holding it inside of the focus, you have won the battle of life.

You say in eight weeks since your initiation you have made no progress. *Sant Mat does not fix any time limit.* Let us appreciate the situation. Ever since our birth, at which time we left the eye focus and came out of it and established our connections with this world, we have not gone inside of it. Sometimes, when we have a deep intricate problem to solve, we close our eyes and try to think by holding all our attention in the eye center. We do it for a short time, but soon run out again because we have acquired the bad habit of always remaining away from the focus.

Poets, painters and musicians receive inspiration from this point. All great thinkers get their ideas clarified here. Whatever scientific progress the world has made has all been derived from this source. This focus, back of the eyes, is the fountain of all inspiration which has produced the world's masterpieces. And whatever further progress is to be made in the future, the source of information and inspiration will still be this point. Here is where Divinity comes down to meet the struggling man.

And what holds us outside this focus? Why does not everybody in the world rush, with his utmost ability, to enter this magic fountain of inspiration and wisdom? Because our attention has always been, and is yet, attached to our bodies, to our near relations, to our homes, to our countries, and to our pleasures; sometimes to our pains and sorrows. We have so much identified ourselves with these things that we have lost our identity. Unless now we start detaching ourselves from these outside connections, begin to develop the capacity to switch our attention on and off

at will, we can make but little progress on the Path.

We are to re-establish our identity, to assert our supremacy over our minds and bodies. Mind must be made to work when we wish it to, and to remain motionless when we wish it to do so. We must become able to enter this body when we wish, to function in this world when necessary, and then to go out of it at will when we wish to function in another world. It is the attention which is to go inside and see, and so long as it is running outside, who is to see inside? If the owner of a house sits always outside of his house and complains that he cannot see what is going on inside, his complaint is not justified.

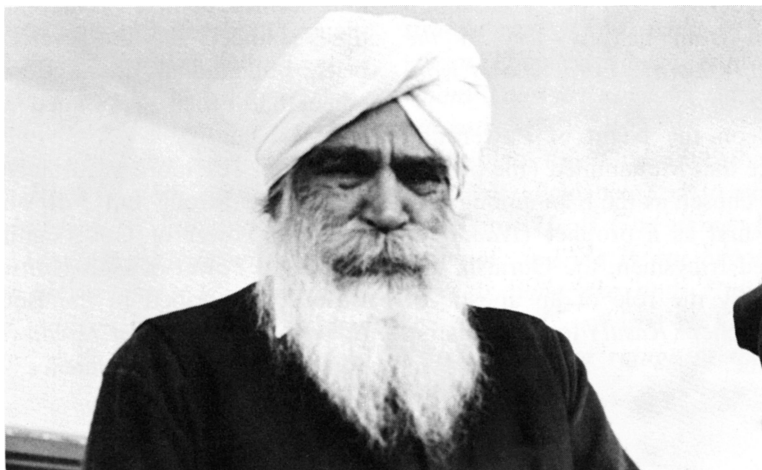
This detaching the attention from the external connections is a slow affair. Habits become second nature. It takes time to form new habits. But slow and steady wins the race, and practice makes perfect. Follow your mind for a minute and see what keeps it away from its headquarters. Avoid whatever interferes and accept what helps in reaching your objective. I have already given you the Saints' method, based on long, long experience.

If anyone is sure that he is on the right Path, then if he takes but one step a day, he is still approaching his destination, and is sure to get there some

day, no matter how distant his destination may be. You will perhaps say, "How am I to know that I am on the right Path?" I give you the means of proving it for yourself. Until you have proved it for yourself, you must, per necessity, accept something on faith. You would have to do the same if you were building a bridge. . . .

Lucky indeed is he who spends his short life in the Master's company. "If a man is a true seeker, he should give himself up to the Satguru and drop all else." It has been said already how the attention of man is attached to all sorts of worldly relationships and things. There is hardly any attention left for the study of self and for seeking God. Look about you. Who has time for all the needs of his own soul? He should take time, but he thinks he cannot. His attention is so monopolized by trifles that he has no time for most vital concerns.

A true seeker who gives undivided attention to the things of the spirit is a rare bird. But men follow after that which they love best. A lover cannot be kept separated from his beloved, for he has given himself over to his beloved. His beloved is his life. The quoted passages only point to the ideal. A Saint is lucky if he gets one or two genuine seekers during his whole lifetime.



The Spiritual Implications of The Koran

Bhadra Sena explores the esoteric side of the teachings of Mohammed.

IN THE NAME OF GOD
THE COMPASSIONATE
THE MERCIFUL

*Of a truth the Koran is no other
than a warning to all.*

*I am but a Warner; there is no God
but God the One, and the Al-
mighty;*

*I ask no wage of you for this, nor
am I one who intermeddles.*

SURA 38

THE KORAN occupies a unique place among the scriptures of the world. It made a tremendous impact on the heterogeneous warring tribes of the desert of Arabia and helped to weld them into one people to be reckoned with. In course of time the new faith came to occupy its rightful place among the religions of the world.

The word *Koran* or *Quran* is derived from the root *quaraa* which means to read aloud, to recite or to proclaim. *To Cry* was the first command that the prophet received from the Voice coming down from heaven—*Cry in the name of thy Lord, / Lord who is wondrous and kind.*

It was on the Night of Power and Excellence that Mohammed (the praised one) was chosen as the man among men to act at first as a prophet (*Nabi*) for his kindred tribesmen, the Quraish, and later to play the role of an apostle or public preacher (*Rasul*) for propagating his doctrine.

His mission was to proclaim (1) that *That there was no God but He, the most excellent, / And truly that God was but One, Gracious and Eternal, / Omnipresent and Omnipotent, All-seeing but Unseen, the first and the last;* (2) that it was blasphemous to set up against Him or associate with Him gods and idols, or representations born of human imagination and wrought by human hands; (3) that there were definite laws and commandments of God on all the affairs of man, and they were just and beneficial and for his ultimate good; and (4) that no one could ignore, disobey or transgress these laws and commandments except at great risk and peril to one's self.

The *ayats* or verses of the Koran descended piecemeal upon the prophet in manageable sections and segments so that they could be given out in slow degrees. This process went on for more than 23 years, whenever Mohammed went into seclusion among the solitary hills. They came to him "through voices that seemed at first to vary and sometimes sounded like 'the reverberating of bells,' but gradually focused in a single voice that became identified as Gabriel's." ¹

Gabriel (or more accurately *Jabriel*) means the Strong One, or one armed with the Power of God; signifying the Spirit and Power of God Himself. He is variously described in the Book as an *Illustrious Messenger, / Endowed with power and having influence with the*

*Lord of the Throne, / Obeyed by angels and faithful to his trust;*² *“the Faithful Spirit” that verily came down from the Lord of the worlds with the Book;*³ *The Holy Spirit that brought the Book down with truth from the Lord.*⁴ Elsewhere he is referred to simply as the Spirit: *the Spirit that had proceeded at the Lord’s command;*⁵ *the Spirit that He sends forth at His own behest on whomsoever of His servants He pleaseth that he may warn people.*⁶ Finally comes the confirmation that the Spirit was sent with the revelation to the prophet who knew not the Book nor the Faith.⁷

Sura 14 tells us of the express purpose for which the Holy Spirit (Gabriel) revealed the Koran: *this Book has been sent down to thee by the Lord’s permission so that thou may bring men out of darkness into light, into the path of the Mighty and Glorious.* It is a manifesto to man of the Will and Testimony of God—no God but He—the Living and Eternal. It is He who sent to the pagans the apostle from among them to rehearse in their own language His signs, to purify them and to impart to them the knowledge of the Book and Wisdom. This is God’s goodness for He is immense goodness. In short, it is a mis-sive from God to the God-fearing.

The Koran then essentially contains, among other things, warnings, admonitions and precepts for the guidance of all, believers and unbelievers. Throughout the Book, emphasis is laid on works and deeds of individuals: *For its own works lieth every soul in pledge;*⁸ *And every soul shall receive as it shall have wrought;*⁹ *He who doth right—it is for himself; and he who doth evil—it is for himself; and thy Lord will not deal unfairly with his servants.*¹⁰ *Whatever good works ye send on before for your own benefit, ye shall find with God.*¹¹ And

*every soul shall be paid what it hath earned*¹² *for each action, both small and great, is written down.*¹³

Even the godly persons (the prophets or apostles) are not immune from the operation of this law. They too are supposed to remain well within the authority entrusted to them by God, and are answerable for their dereliction or over-zeal, as the case may be, in the discharge of their prophetic or apostolic functions. *God may question the men of truth as to their truth.*¹⁴ Of Moses, a man of piety and chosen by God as a human pole,¹⁵ to act both as a prophet and apostle,¹⁶ we learn that he had to part company with Khizr (or Khadir), the Servant of God who was carrying out His Will, because he could not keep his patience with Khizr, whose actions appeared to him as absurd or vicious.¹⁷ Likewise, the Praised One (Mohammed), when hemmed in by treacherous enemies, prayed for the wrath of God upon them and received a sharp censure from God: *Surely they are unjust. But you have no concern whether He treats them with mercy or chastisement.*¹⁸

The Book opens with an invocatory sura in praise of God, the Lord of the worlds (*rab-ul-almeen*), *The compassionate and the merciful, / King on the day of reckoning* (*Malik-i-yaum-i-deen*). He alone is fit to be worshiped and sought for help: *Guide Thou us on the straight path, / The path of those to whom Thou hast been gracious—with whom Thou art not angry, and who go not astray.*¹⁹

It is to this God that the prophet owed his allegiance and to no one beside Him: *He is God alone: He begetteth not, and He is not begotten; And there is none like unto Him.*²⁰ Again, the prophet is advised by Gabriel, *Say: I betake me for refuge to the Lord of*

the DAY BREAK,²¹ against all sorts of mischiefs and evil influences of the world.

As to the nature of the Lord God, we find: *He is the Living One.*²² *He is the Subtle. The eyes see not Him, but He seeth the eyes.*²³ *God is the clear Truth itself. . . . God is the LIGHT of the Heavens and the Earth. His Light is like a niche is which is a lamp encased, as it were, in glass, like a glistening star. From a blessed tree is it lit, the olive neither of the East nor of the West, whose oil would well nigh shine out, even though fire touched it not! It is light upon light.*

*God guideth whom He will to His light. And the brightness of His lightning all but taketh away the sight! He to whom God shall not give light, no light at all hath he, but a thick cloud of darkness upon darkness, as on a deep sea, with billows riding upon billows.*²⁴

As to His immensity, it is said: *The East and the West is God's, therefore whichever way ye turn, there is the face of God. Truly God is immense.*²⁵

Islamic tradition tells us that the path Godward lies through seven heavens, one above the other, each aglow with brilliant lights. The lowest one is adorned with stars and the way thereto is star-tracked.

Those who are desirous of reaching God do so only when, at His bidding, the heaven is rent asunder, providing an ingress to aspiring souls. This splitting takes place when the Earth (the ground of the individual) is stretched out as a plain (becomes even and straight), after casting out what is in it (of all that is evil), and becomes totally empty (neat and clean, free from all the thorns and thistles of life). So had God commanded Abraham of old who was neither a Jew nor a Christian but sound in faith, *Unite not aught with Me in wor-*

*ship and keep My house clean.*²⁶ With these prerequisites duly fulfilled, the soul is surely carried onward from stage to stage.²⁷

As the believers, men and women, proceed on the God-way they are guided with their Light running before them and on their right hand.²⁸

It is with the splitting asunder of Heaven that the Spirit and Power of God (the *Kalma* of Gabriel, the holy Word) descends on whomsoever God wishes and makes His presence felt forcefully and indelibly. It in fact is the imperceptible link between God and man. Once a conscious contact is established between the individual spirit and the powerful Sound Current emanating from God and identified with Gabriel or Jabriel, the latter speaks and guides the spirit in the ways of God and leads her in His own unique light (light which is neither on sea nor land) on the God-way. This is why the Book enjoins: *Take a firm hold on what we have given you and HEARKEN. Hear Him and obey. . . . Hold ye fast to the CORD OF GOD and break not loose from that.*²⁹ And, *Verily, His Word is the Truth.*³⁰ Then comes an admonition to those who attend not to the Voice of God within: *And those who respond not to HIS CALL (Bang-e-Ilahi), evil is their reckoning! Hell their home! And wretched their bed!*³¹ And finally we have an assurance: God will one day wake up to life those who are in the tomb (dead to the life of the spirit). *The day on which men shall, in truth, hear the Shout (Nida), the day on which they will come forth from the grave*³² *And those with whom God speaks are raised to the highest grade.*³³ *Hearken thou unto Me and proceed aright* is the sage counsel from the Spirit,³⁴ and *the only way to escape judgment is to call the soul to return.*

From the very first when God caused Adam to descend to the earth-plane, He commanded: *Hereafter shall guidance come unto you from Me.*³⁵ St. John too gave expression to the same Truth when he quoted Christ as saying: *Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.*³⁶ This is the way to life eternal; and after having tasted death but once, they shall have no second death.

For treading the path, God has given a rule and a beaten track to everyone, and He tests by what He has given to each. It is God who guideth aright and it is for man to fear God and hearken to Him. *Whosoever willeth, taketh the way to his Lord; But no one can will on his own, unless God willeth it so, and God is all-knowing and wise (to so decide). He causeth whom He will to enter into His mercy.*³⁷ *And once secure in His mercy, the pious ones, with their first death passed, shall taste death no more.*³⁸ *But those who are blind here, do remain blind in the hereafter, and wander yet more from the way.*³⁹ *Verily, the wicked are sent in bewilderment and folly.*

Every soul, it is said, comes with a *Star of piercing radiance*, set as a guidance in the night (of ignorance). It comes like a thief in the night and no one knows the hour of its coming. As it suddenly bursts into view in the darkness of the soul, it is termed as the *Night-Comer*.⁴⁰ But few there are, now as then, who realize this and gladly submit themselves to the holier and healthier influence of the radiant Star. It is as St. John said: The true light lighteth every man that cometh into the world. And the light shineth in the darkness and the darkness comprehendeth it not.⁴¹

So it is said in the Book: *Blessed is he who keepeth it (soul) pure, And accursed is he who corrupteth it!*⁴² *But Man hath not yet fulfilled the bidding of his Lord and even of a truth is all ungrateful, and in following his conceit, and his own impulses, he is self-injuring in excess.*⁴³

A sharp distinction is drawn between the unbelievers (*Kafirs*) and the believers (*Momins*). *Whoso will not judge by what God hath sent down, such are the infidels, transgressors and the perverse. God is the Protector and his apostles and those who believe, And whoso takes God and His apostles and those who believe for friends, they truly are the people of God. O ye who believe! fear God. Desire union with Him. Contend earnestly on His path, that you may attain happiness.*⁴⁴

Then comes an exhortation to the prophet against the use of force in religion. *No soul can believe without the permission of God . . . What! Wilt thou compel men to become believers? . . . Every man hath his own time . . . Verily, thy work is preaching only and ours to take account.*⁴⁵ *We have not sent thee to be their guardian. It is thine but to preach.*⁴⁶

For offering prayers, the Book enjoins that one need not step into a mosque raised for mischief, malice and infidelity; or for discord and disruption; or out of sheer fear of God and desire to appease Him. Better by far, a mosque founded from its first day in piety.⁴⁷

And piety is defined as consisting of the belief in God and in remembering Him in frequent remembrances; and in, for the love of God, distributing wealth among the kindred, the orphans, the wayfarers and the needy.⁴⁸

Before addressing God in prayer, one is required to wash his face, hands up

to the elbows, and feet up to the ankles. And if there is no water, then to rub the face and hands with clean sand.⁴⁹

As diet plays an important part in life, one is advised to partake of what comes from the table of the Lord: grapes and herbs, dates and olives, as these are good both for men and their cattle. One must work for his living and take the fruit of the labor of his own hands. *Eat what is lawful and be grateful to God.*⁵⁰

Last but not least, there comes a stern warning so that men may beware of false prophets and half prophets who claim to possess the whole truth. They are ravenous wolves in sheep's clothing and try to lead the people astray by signs and wonders. *O believers of a truth, many of the teachers and monks do devour man's substance in vanity and turn them away from the way of God.*⁵¹ But strange are the ways of the world. *No prophet cometh to them but the people laugh him to scorn.*⁵² Even St. John complained because a prophet is rarely honored in his own country and in his own time.

Islamic tradition gives a graphic description of the two wonderful mystical experiences of the prophet, mentioned briefly in the Koran. The first is *Shaq-ul-qamar* or the splitting of the moon in two, and the other is the night-journey through space (*Almiraj*)⁵³ In the first spiritual journey the prophet, at the approach of the Appointed Hour, cleft the moon so as to travel further on the inner path. In the second, the prophet was carried by night from the sacred temple of Mecca to the temple of Jerusalem, where he was greeted by Jesus and Abraham. Remounting the silver gray steed he is carried through space and arrives at the first heaven, where he meets Adam. Then, traveling through the seven heavens, he comes across Mo-

ses, Abraham and Jesus, until he reaches a vast temple of hyacinths. Eventually, after crossing through an ocean of light, he comes face to face with God before His throne. This is called "ascension," or rising with the celestial body into heaven. The journey was performed by rising on a winged charger called *Al-Barq* which literally means "lightning."

Now we come to the "Day of Severance." It is the sure day, but no one knows when it is coming. *On that Day whoso shall take the path of return to God will, for himself, see all the deeds sent by him in advance. On that Day shall man be told of all that he has done from first to last and he shall be an eyewitness against himself—a self-accusing soul*⁵⁴—*for then none of the hidden deeds shall remain hidden;*⁵⁵ *and each soul shall recognize its earliest and latest actions.*⁵⁶ Hence it is said:

The present life is but a play and a pastime,

*Be ye not deceived by this life,
See that this life deceiveth thee not.*

Do not make ye a God of your possessions,

*And sin no more against your soul.
Every soul shall receive as it hath wrought,*

*No soul shall labor but for itself;
No burdened one shall bear another's burden,*

*Nor shall any intercession avail
with Him.*

Each of the Saints, sages, prophets and apostles, when he comes, comes with a divine mandate from God: to preach in His Name the age-old truths which we forget in the mighty maze of the world. That is but human nature:

Truly, man is to his Lord ungrateful,

And of this he himself is a witness,

*And truly, he is vehement in his
love of the world.*

*Ah! knoweth he not that when that
which is in the grave shall be
laid bare,*

*That which is in men's breasts
shall be brought forth.⁵⁷*

*Man truly is by creation hasty;
When evil befalleth him, impatient;
But when good falleth him, tena-
cious;*

*Not so the prayerful, engaged in
prayer.⁵⁸*

It is in accordance with the needs of the time and the temper of the people that God chooses a human pole from among the people themselves to serve them as a torch-bearer in the enshrouding darkness. *He best knoweth where to place His mission and defines the role of His protege. He entrusted the prophet with the task of a Warner: Warn then thou, for thou art a warner only. Thou hast no authority over the people. We have not sent thee as a guardian over them, nor as a prophet with miracles to strike terror in their hearts. Every man comes before us singly by himself⁵⁹ as a witness against himself, with a face dismal or beaming with light as the case may be.*

These were the instructions from God as conveyed to the prophet by the Spirit Gabriel. And the prophet on his part always stood faithfully by them unto the last. He always glorified God and never for a moment tried by any word or deed to glamorize his own person. At the top of his voice he proclaimed that his work was preaching God and His message:

*In sooth I am only a man like you.⁶⁰
I am just a plain-spoken warner.⁶¹ My
office is only plain-spoken preaching.⁶²
I only proclaim to you the message with
which I am sent.⁶³ I follow the utter-
ances of my Lord to me.⁶⁴ It has been*

*revealed to me that your God is one
God. Go straight unto Him and implore
His forgiveness. Why worship what ye
carve out with your own hands and set
up other gods against God? Fly to God
alone—God with power over life and
death.*

*I possess not the treasures of God,
nor do I know His secrets, nor am I an
angel. I am no apostle of new doctrines.
Neither know I what will be done with
me nor with you.⁶⁵ I have no power
over my own weal or woe, but as God
pleaseth.⁶⁶ I am only a Sent One charged
to warn openly and whosoever shall be-
lieve and amend, shall have no fear.*

*I bring to you the messages of my
God. I give you a friendly counsel, for
I know from God what ye know not.⁶⁷*

*I ask not any wage from you; keep it
for yourself. My wage is from God
alone.⁶⁸*

Islam, as the name implies, is a religion of peace: (1) peace with God, through total resignation and utter surrender to His Will; and (2) peace with all under the sun, as the children of One God.

The God of Islam was from the outset at once *Rab-un-nas*, *Malik-un-nas*, and *Allah-un-nas*, or Lord of Man, King of Man, and God of Man. He was *Rab-ul-Almeen* or the Lord of all the worlds in His creation. Hence there could be no dispute about God. And as all mankind was but one, there could be no compulsion in the matter of religion or the way in which one worshiped Him. "As God directed me to you," said the prophet, "I call you to Him. I have no quarrel with any of you. I only preach that the worship of gods other than God—the God of All—cannot do you any good, for God alone is the true Baptizer and He alone confers a true New Birth."

The sum and substance of the proph-

et's teachings may be summed up in his own words:

"FEAR GOD AND BELIEVE IN HIS APOSTLES. Two portions of His mercy He will give you. He will bestow on you light to walk in, and He will grant you forgiveness. These gifts of grace are in the hands of God and He vouchsafes them to whom He will." ⁶⁹

One can qualify himself for the free gifts of God by (1) worshipping Him in full faith and in all sincerity; (2) by offering the five obligatory prayers: upon rising, at noon, in mid-afternoon, after sunset and before retiring; and (3) by paying the stated alms.⁷⁰ "It is one of the glories of Islam," says Hunter, "that its temples are not made with hands and that its ceremonies can be performed anywhere (by spreading the prayer carpet) upon God's earth or under His heaven."

The prophet was essentially a man of peace and good will towards all. He firmly believed in the wholesome principle of "Live and let live." He not only preached peace and tolerance but practiced these virtues to the utmost limits. He was tolerant to the extreme—not only with those who differed from him in religious faith and belief, but even with those who jeered at him and scoffed at him. In Sura 109 addressed to the unbelievers, he gives expression to this tolerance, exhibiting the spirit of the Gospel of Peace he proclaimed:

O ye UNBELIEVERS!

I worship not that which ye worship,

And ye do not worship that which I worship;

I shall never worship that which ye worship,

Neither will ye worship that which I worship;

To you be your religion; to me my religion.

PRAISE BE TO GOD.

NOTES

For my insight into the teachings of the Holy Koran and for some of the quotations used, I express my deep sense of gratitude to the valuable work, THE KORAN, translated from the Arabic by J. M. Rodwell.

- | | |
|---------------------------|------------------|
| 1. Huston Smith | 35. Sura 20 |
| 2. Sura 81 | 36. John 5:25 |
| 3. Sura 26 | 37. Sura 76 |
| 4. Sura 16 | 38. Sura 44 |
| 5. Sura 17 | 39. Sura 17 |
| 6. Sura 40 | 40. Sura 86 |
| 7. Sura 42 | 41. John 19:5 |
| 8. Sura 74 | 42. Sura 91 |
| 9. Sura 39 | 43. Sura 10 |
| 10. Sura 41 | 44. Sura 5 |
| 11. Sura 73 | 45. Sura 13 |
| 12. Sura 3 | 46. Sura 42 |
| 13. Sura 54 | 47. Sura 9 |
| 14. Sura 33 | 48. Sura 2 |
| 15. Sura 20 | 49. Suras 5, 45 |
| 16. Sura 19 | 50. Suras 36, 86 |
| 17. Sura 18 | 51. Sura 9 |
| 18. K. L. Guaba, | 52. Sura 36 |
| <i>The Prophet of</i> | 53. Suras 17, 53 |
| <i>the Desert</i> , p. 88 | 54. Sura 89 |
| 19. Sura 1 | 55. Sura 69 |
| 20. Sura 112 | 56. Sura 32 |
| 21. Sura 113 | 57. Sura 100 |
| 22. Sura 40 | 58. Sura 70 |
| 23. Sura 6 | 59. Sura 19 |
| 24. Sura 24 | 60. Sura 18 |
| 25. Sura 2, 109 | 61. Sura 29 |
| 26. Sura 22 | 62. Sura 16 |
| 27. Sura 84 | 63. Sura 46 |
| 28. Sura 57 | 64. Sura 7 |
| 29. Suras 2, 3 | 65. Sura 46 |
| 30. Sura 6 | 66. Sura 10 |
| 31. Sura 13 | 67. Sura 7 |
| 32. Sura 50 | 68. Sura 34 |
| 33. Sura 2 | 69. Sura 57 |
| 34. Sura 2 | 70. Sura 98 |

God and the Ways of Men

James Forte

WE ALL SEEK CAREERS in the world when we should be seeking careers in heaven, of which only companionship with God is worthwhile. We all ask for our bodies to be honored among men; but who seeks to have his soul called by God to receive and share only His Presence hidden from the eyes and prestige of men?—including other initiates.

But yet we are still in this world with various responsibilities and duties pressing upon us. These by themselves indicate the scope of our outer life on earth. Unfortunately the situation is usually complicated by the presence of desires, deep ingrained propensities and strong elements of fated karma. If we pay attention only to those legitimate duties and accept the positive aspect of the implied course of our lives, showing respect, love and joy for God and His creation, then no extremes of behavior, such as ascetic disciplines in diet (fasts and unusual diets, etc.) and behavior (vigils, pilgrimages, etc.) need or should arise. This is because Master has outlined a process of Self- and God-realization which controls and transforms the destructive and outward-going tendencies without smashing the vessels of our lives which are necessary platforms for the spiritual discipline itself. Only God could be so gracious to save life without harming any part of it. Thus every man is to fulfill his positive nature in the world and in the spirit. Only God could describe in so few words a way of living pleasing to Him and profitable to the soul—a way which is a possibility for all men regardless of what caste, creed,

nationality, cultural or ethnic background they may be.

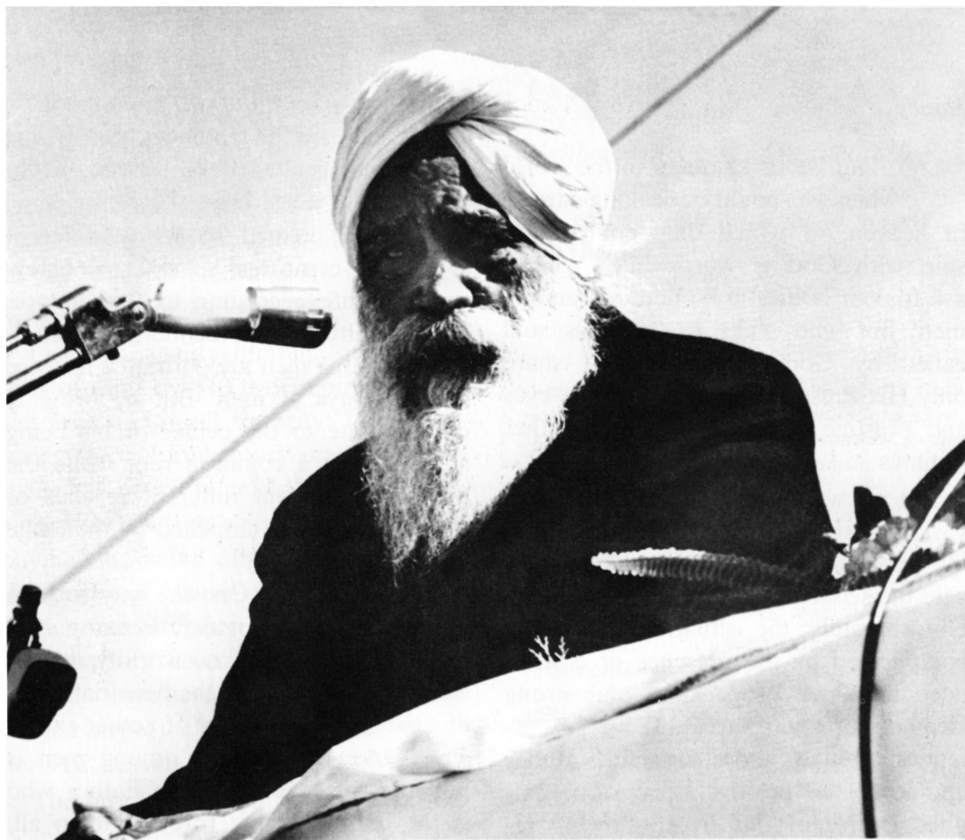
As God created so many different species of creatures, so external differences of life according to time, place, social, cultural and economic circumstance among men are permitted as these are the ways of men. But by bringing each initiate to the center of his being all are given a common root while the branches seek out different reaches of the world's sky as impelled by their fate karmas.

Because God is One the way to Him is also uniquely singular. Because it is in the spirit, it offers no worldly modes. Because it deals with the essential unity of existence as a matter of actual experience, true brotherhood among men is possible for they have one Father who is the indivisible life force in them all, and indeed in all creation.

God leaves men to dress as they will, according to the culture in which they find themselves, and goes directly to the heart of the matter: a man's thoughts, words and deeds, which are the true reality of a man's life. Of these he asks only: Purity—"Take nothing which is not yours"; Compassion—"Give where needed"; Humility—"Know that God is the doer"; Love for all—"Harm not the heart of another," and devotion to God—"A man goes wherever he fixes his attention."

So gently, so lovingly, so sweetly, God touches our hearts and quickens them to life, awakening our besmeared and fogged consciousness to its true nature. The way opens up so simply.

The final problem is man's total



weakness to help himself. If he could have helped himself, his history would be a different tale. For this God sheds His grace. His Love, in a sweet current, a waterfall of enlivening light, pours forth and finds its true form in the Word—and on earth as the Godman, that wondrous door to the eternity of God's love. Men help each other and so God comes as a Saviour Prince to convey grace and guidance; not just in this dense world of matter, but all through creation up to the Home of God Himself and from there to be projected into the infinite.

So the Godman, immense of spirit, showers the world with mercy and gives all who ask a contact with the Divine Grace itself; experienced by the individ-

ual soul as Shabd or Sound or Word.

As His glance sweeps across the world great clouds of mercy fly out to the remotest corners, great cataracts of love pour down and every longing soul gets solace and every seeking soul gets salvation, eternal companionship with God.

Man cannot by his own will attain to God, for then that which took him to God would be equal to God. Only God's Grace can save a man, only a humble man can receive such Grace. Such Grace is God Himself. We meet Him as the True Guru and our hearts become eternally happy, for at last we are going Home.

All praise, love and devotion to the Godman, the treasure of the universe.

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