the message of the Masters

June 1975
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On Lust and Anger

In a few words: man is the highest in all creation, and the highest aim that is before us in the man-body—as has been given out by all Masters who came in the past—is to know God. To know God, we must know ourselves first. God cannot be known by the outgoing faculties, the intellect or the vital airs. It is the soul alone that can know God. But our soul is under the control of mind, and mind is under the control of the outgoing faculties. Our attention, which is the expression of our soul, is diffused into the world through the outgoing faculties and is so identified with them that we have forgotten ourselves.

As I told you, it is the soul alone that can know God. Like knows the like. Soul is a conscious entity; God is all-consciousness. So the primary thing is that we should know ourselves. Whenever Masters came, they gave out the same thing: Know thyself.

How can we know ourselves? We can by liberating ourselves from the clutches of mind and the outgoing faculties; or, you might say, by analyzing ourselves from mind and matter; or, still further you might say, by rising above body-consciousness. When you know yourself, you will see that that very God Whom you find within is already there.

This, the Master’s last public talk in America on his second world tour, was given in the living room of Mr. Khanna’s house in Washington, D.C., on January 28, 1964, at 9 p.m.
The man-body is a wonderful house that we live in. We are living in this man-body, and we are also controlled in it because of some higher Power overhead: otherwise, we could run out of this body. There are so many apertures in this wonderful house we live in, but we are controlled: we cannot go out of it. Our breathing goes out, but cannot remain outside; some Power is bringing it back into the body. The very Power that controls us in the body, controls all the universe. That is what is called God-Power: it has been given so many different names by various Masters. When God, Wordless or Nameless, came into being, it was called Name, Shabda, Word. That God-into-Expression Power is the cause of all creation.

You reside in this man-body, and so does He Whom you are after. To find Him is the purpose for which you have joined various schools of thought or religions. He also resides within you: “The Kingdom of God is within you.” If you would like to find Him or enter this Kingdom, you will have to enter into the laboratory of your man-body. You might be seeking outside for years and years; you might be observing so many rites and rituals, performed at the level of the outgoing faculties; and yet, you cannot find a clue to His Kingdom. Guru Nanak says, “So long as you do not know yourself, you are in a grand delusion.”

It is a pity: we are the indweller of the man-body; and that very Power that we have to find is also already there: a fish living in the water inquires where water is. In the scriptures you will find a description of what the Masters found in their lives when they came in contact with the God-Power. Reading the scriptures can flare up an interest in you to know Him and to have those very same experiences that the Masters had. But there the scope of the scriptures ends.

What do the scriptures say? “God is within you; the body is the temple of God.” All Masters say that: in their own words, of course. So, if God is within you, you must try to find Him where He is. If you try to find Him in outward things or outward places, you will not find Him. We have regard for all scriptures, for they give beautiful, fine records of the experiences that the Masters had in their lives. We have respect for all places of holy worship, because they are models of the man-body: Hindu temples are dome-shaped, or like the head in the body; churches are cross-shaped, or nose-shaped. Within them are the symbols representing God: God is Light and God is Music of the Spheres. So these two symbols are kept in the temples and churches to show that this Light of God is shining within you and this Music of the Spheres, or Voice of God, is reverberating within you: it can be heard. You can have a contact with them when you rise above senses, above body-consciousness. It is a matter of practical self-analysis.

How can you rise above body-consciousness? If you can rise above it by your own efforts, you are welcome to do it. If you cannot, you can seek the help of someone who goes up and has the competency to raise your soul, to liberate your soul, from the clutches of mind and the outgoing faculties, someone who is able to give you an experience of opening the inner eye to see the Light of God and opening the inner ear to hear the Voice of God. Call him by any name you like. He is a man like you in his outward appearance; but inside he is developed in that way. He
has analyzed his soul from mind and the outgoing faculties; he rises above body-consciousness daily. This is what is meant when the scriptures say: “Learn to die so that you may begin to live.” This is what is meant when Saint Paul said, “I die daily.” This is what is meant by “to be born anew.” This is what is meant when it is said: “The Kingdom of God cannot be had by observation; it is within you.”

In worldly subjects, we do need the help of someone who is an expert in them. If you need someone to guide you and help you in these subjects that have to do only with the outgoing faculties, why wouldn’t you need that help in the subject that starts when you rise above the body and the outgoing faculties? It is a matter of common sense. If you can do it alone, well and good. A blind man needs two eyes to see. So we need someone: “The Son knows the Father and others to whom the Son reveals Him.” And that Sonship continues.

This is what is before us, and for that purpose we have joined various schools of thought. You will find that whoever can withdraw from outside is not attached outside. Whoever is attached outside or is given up to outward pleasures and lives a sensuous way of living, such a man is not fit. There are five passions connected with the outgoing faculties, but two of them are the most dangerous:

The first is lust.

The second is anger.

All are dangerous, but these are the most dangerous. And even between these two, the first is more dangerous. Kabir says, “I forgive all sins; but not those who are given up to an unchaste life.” These are his words.

Naturally the question arises: what can be said about those who are married? All scriptures tell us what marriage means. It means taking a companion in life to be with you in weal or woe on this earthly sojourn; and to help each other to know God, which is the highest aim before us. One duty may be that of begetting children; but it is not one hundred per cent of our duties. About such a marriage, Saint Paul wrote: “Husbands should love their wives as Christ loved the church.” They should have chaste lives. One duty, as I told you, is begetting children. When you have one or two children, all right; set your example and make their lives sublime.

The first thing needed is a life of continence. The rishis called having a life of continence, observing brahmcharya. “Brahmcharya means control of all the organs of sense. It does not mean mere control of animal passions. If a man controls only one organ and allows all others to have free play, he is bound to find his effort fruitless. To hear suggestive stories with the ears, to see suggestive sights with your eyes, to touch exciting things with the hands, and then expect to control the only remaining organ, is just like putting your hand in fire and expecting it not to burn.”

You will find perhaps that the palate is the chief of all. Brahmcharya means: the word charya means “the course of conduct”; and Brahm means “God.” So brahmcharya means to have a conduct of life adapted to the search for God. It is, therefore, the control of all the senses; and it will become easy to anyone who controls his passions, his palate. Diet has very much to do with our lives. Whatever sort of food you eat, you get that very same effect. If a dog is kept

1 Quoted from Mahatma Gandhi; see Self-Restraint vs. Self-Indulgence, p. 92.
on mere vegetables, he will be very amiable. If you keep him on meat, he will be howling and growling. Any diet that flares up passions, we have to eliminate.

Diet flares up passions, I tell you. Maulana Rumi says, “It is not love that arises out of eating bread; but love is of the soul, of charity.” Love attached with the physical body is called lust. You will find that animals observe brahmacharya more than men. When any animal gets sick, the first thing he does is not eat. There is also a time for their mating; and man has no special time. It is a pitiable state, I would say. That is why we are not born for eating; but eating is made for us, so that this body may be maintained. This body is the golden opportunity that we have: maintain it; keep it as long as you can. It is not for eating; but eating is for you to maintain it, so that you may know God.

Similarly, all other organs of desire are required to be controlled. All Masters have laid great stress on that very subject. These two things are specially important. What does it all mean? All these five passions practically mean the same thing; they hinge only on desire. To be desireless is to cut off, to exterminate, the very root of other things. Many Masters have come and said this. Lord Buddha said, “Be desireless.” The tenth Guru [of the Sikhs] said, in his own language, “Be desireless” (kama nahin). When you have no desire, there is no question of anger. What is anger? When you want to do something or have something and someone appears to be standing in the way—either directly or indirectly — that impediment to the achievement of your desire causes anger. When there is anger, what happens? You cannot speak slowly.

Take the example of a little rivulet or ordinary canal flowing strongly in a narrow channel. When there is no impediment in the way, it flows on smoothly. But if you put a big stone in it, the water retards and strikes against the stone, and two things happen: one, there is froth and foam, from the striking; and the other, there is noise. Similarly, those who become angry cannot speak slowly, and there is foam in their mouths. Then when there is any wish: “Oh, I must have it; there is no reason why I should not have it.” He puts in all efforts at having it; he makes parties, and this and that. When he achieves it, he does not want to leave it; he is attached. This is called attachment. And then he enjoys it.

So all five passions hinge on the one thing: desire. Out of these, as I told you, two are the most important, or the strongest ones controlling us in the body. All Masters have been saying that. They say, “Chastity is life”—here we lack very much—and “sexuality is death.” Those who are not married should observe strict chastity. Those who are married should regulate their lives according to what the scriptures say. And what they say, I have just laid out before you. The Mohammedan and almost every scripture says the same thing.

So “The abandonment of sensual desires draws the soul towards heaven.” The more you control this, the nearer you are to God; because on this very power depends the health of mind and body both: your intellect, your brain, your physical body. They say that what you eat forms chyle; from chyle, blood is formed; from blood, fat is formed; from fat comes the bones; from bones, the pith in them; and from the pith, this thing is formed—how valuable a thing it is! As I told you, animals observe.
more celibacy than men: men have no mating time whatsoever. All Masters laid down: “Any unchaste look, thought or act, and all profanity of speech, is declared to be unpardonable.” We don’t pay attention to these things. “A perfect man must be pure in every word and in every action in his own life. The Holy Spirit comes to him from the day he becomes pure.” You know the utmost necessity of being pure in thought. That is why Christ said: “Blessed are the pure in heart, for they shall see God”—not others. And further, you will find that Christ said that dogs are better than they.

All Masters have been laying stress on this. Shankaracharya in the Hindu religion said, “When a man follows the way of the body, true wisdom is not born within him.” When you are attached to the sensuous way of living, where is the divinity? Similarly, “Lust and temptations are like the sharks in the river of life.” 

Sharks—they eat up the man! Kabir says, “Lust and anger eat away the body, just as aqua regia, when put on gold, dissolves it.” “As the dawning of the day comes simultaneously with the passing of the night, so the dawning of true knowledge follows simultaneously with the dawning of control over the self.” Do you see how important it is, and how we have let these things loose?

All Masters, whether they came in one religion or the other, have been very particular about this point. And nowadays, how dangerous it is! Young men and women—I don’t know whether you will take it ill or not; I have pity for the state of affairs we are having nowadays—are let loose, going like anything: wild animals, running here and there. Marriage is a sacrament; it is not a contract. As I told you, Saint Paul said, “Husbands should love their wives as Christ loved the church.” This is the main thing. “He who is affected by passions cannot obtain liberation.” This is what Shankaracharya said. Not one, but each religion says so. We belong to one religion or the other; but we don’t follow its teachings.

“Fascination with the body is a great debt for him who is seeking liberation.” I am quoting you these things from the scriptures. These aren’t my words. They are there in whichever religion you belong to. Chinese philosophy tells us, “To be guileless and pure: this is the way to nourish the spirit. When lust and desires are deep, the springs of the heavenly are shallow.” What more do you want them to tell you? What are we doing? These things are given great stress, but we people don’t care. That’s the pity. Buddha says: “I proclaim the annihilation of lust. I teach the doing away with lust. Nirvana means the subsiding of all human passions. When inner fires of lust are extinguished, then one enters into the nirvana. This is the lesson of lessons.”

This is the most important thing and the mostly ignored. I tell you, when we were quite young and our brothers and sisters were born, we used to ask out of curiosity where they came from. And we were told that “the midwife has left it here.” Such innocent lives we had! Our parents had such chaste lives that children did not know where children came from. But now, small boys know. Why? They see you. How can you expect that not to happen?

This subject is the most important and the most ignored; everything follows this. May I quote you history? History shows that when Napoleon, whose name was dreaded throughout the whole of Europe, was caught at Waterloo, he had
fallen down in this way the night before. Indian history shows that Prithvi Raj had repulsed all invaders. But the day after he had fallen in this way, he was caught. Your own experiences show that when you go in for that, the following day you are not happy; your spirits are down; your eyes are sunken.

Excuse me, I have just taken up this subject because some friend of mine was asking about it today; there was an article in the papers on this very subject. They are recommending all these things, whereas these are deadly against the highest principles of spirituality.

So, as I told you, control of the organs of sense is of the first importance: that is to have a life of continence. Lust assails us through the eyes. Do you want to save yourself? Don’t look into the eyes of others. Anger is flared up through the ears. How can you control it? Leave the place. The more you hear, the more your anger is flared up; and you won’t talk slowly. You will go on talking loudly; and what will be the result? There will be foam in your mouth, and you will not be able to speak. Attachment comes through the skin. There are centers in the body. When you are attached to anyone—to your son or daughter—you hug him, here [to your heart]. These are centers in the body.

The man-body is the highest in all creation, and we have it! If only we could withdraw! What is the best way to control it? Just control your attention, withdraw it from outside and bring it up to the seat of the soul, which is at the back of the eyes. This is the best way. When you have full control, this can be had by regular practice. Practice makes a man. You use your eyes and you may not see; with your ears you may not hear. When will this be? When your attention is controlled.

I tell you, Prophet Mohammed said about these two things: “If you control two organs—the one between the two lips and the other between the two thighs—I am responsible for your liberation at the court of God.” Tulsidas said the same thing: “If you are truthful, have humility and are chaste, if you consider others as mothers, sisters and daughters, except for your wife” (and that also, only for a while; wives are not machines, mind that. Excuse me; I am a bit very clear today. They are not for that purpose. That is only one duty, not one hundred per cent of our duties), “I am responsible for you at the court of God.” And Kabir said, “I will forgive all sins; not him who is lusty.” We have no chastity left anywhere, that’s a pity.

These are the basic things that are flared up; others follow. To achieve God is just to have a pure heart. “Blessed are the pure in heart: for they shall see God.”

You are always thinking. Simply sit down and listen to what others are saying. Either they will be speaking of lusty things—excuse me—or with animosity. What does this do? Any thought, I tell you, any intention that considers someone to be retarding us, to be putting an impediment in our way, turns into anger. That’s all. So we must have a life of contentment. All Masters say this is a necessity. All scriptures tell us to love God and to love all humanity; God resides in every heart. An ethical life is a stepping-stone to spirituality.

Although there are others, these are the two main things. Here we fail very much. You fail with the tongue if you have no control over your eating or what you are saying. Think twice before you speak. “Will this word I am uttering...
carry an effect?” If there is any controversy, quietly follow what the other one is saying. If you are angry, mind that, never say anything. Keep quiet.

These are the ways to save yourself. But the highest aim is another thing. If you have love for God, and God resides in every heart, and we are of the same essence as that of God, then naturally we will have love for all and have no hatred. When you love anyone, you won’t harm him, you won’t usurp his rights, you won’t tell lies. All things follow love. So God is love, and love is the way back to God. For the way of love, it is necessary for you to have a life of continence.

This is, I think, the last talk I can give you. I have been referring to these things in my talks and enjoining you to maintain your diaries. Perhaps you have been thinking that I was talking to someone else. This is the stony ground on which you can raise your building of spirituality; otherwise, you are raising your building on sand. I think that the best I know and have found, I have given you. Man’s highest aim is to know God, and we should eliminate whatever retarding factors there are. Whatever are helping factors, we should adopt in our lives. Whoever has to solve the mystery of life, naturally the day this question enters his heart is the greatest day of his life: this question cannot be stamped out; we must find a solution, sooner or later. There is food for the hungry and water for the thirsty; where fire burns, oxygen comes to help. Demand and supply is the law of nature. God sees: My child is after Me. He makes some arrangement to bring you in contact with someone who has known himself and who knows God: who sees God as I see you and you see me. And he tells you how to control these outgoing faculties.

All outgoing faculties can be made to stand still if you control your attention. This is what the Masters have always given out: *Surat Yoga*—the way of attention, of controlling the attention. The Masters give you an experience of how to withdraw, how to analyze yourself, how to rise above body-consciousness and how to be reborn: “Except ye be reborn, ye cannot enter the Kingdom of God.” It is a matter of pure self-analysis. Blessed are you. With the grace of God you have been put on the way. Christ said to his disciples: “Blessed are ye who see things that the old prophets and righteous men could not see. Blessed are ye who hear things that the old prophets and righteous men could not hear.” So you can see and you can hear. Is it not a great blessing of God? Go on further. Just self-introspect your life like a strict judge, like a hard taskmaster. Don’t spare yourself. And go on with your meditations; weed out all imperfections; send your diaries at regular intervals. Have love for all; love God; God resides in every heart. Those who do not love, cannot know God.

These are, I think, the best things I could give you in a few words. Tomorrow, the last day, I will be physically leaving you. Please keep it in your hearts and live up to it. The more you live up to it, the more you will feel blessedness within you. Remain in any religion you like. Religions are our schools of thought, to know God.

I thank you all for all the cooperation and help extended by you — not in words, but in thoughts and deeds. You have been helping the cause of God: in other words, you have been helping your own Selves and helping me, too. My
best wishes are always with you, and the God-Power is with you. He can never leave you. He will be extending all feasible help and protection to you.

I will be glad to hear from you about your spiritual progress at regular intervals, say, quarterly. Give what you want in brief. Long yarns won’t do. Suppose you write a letter of eight pages—sometimes people write ten or twelve pages. So what do I do? The short letters I reply to first. The long letters I keep for later. That is what I have to do. So write short, to the point, what you want. That Power is within you; it will compensate you straight off. Your diary shows everything about how you feel and any difficulty you have in your meditations. If there is anything special, you can put it down. That will help you, and I think I can attend to it more clearly. My correspondence is increasing by leaps and bounds, because the number of disciples is growing. And I wish each one of you to remain in contact and attend your group meetings. Those who are there, have love and respect for them. Love one another, for the sake of God and God in Master, that’s all.

I wish you all my best wishes and love. Tomorrow I will be leaving at about, I think, ten or eleven o’clock. . . .

COMMENT: Master has been a source of great blessing. Even if Master goes away, He has left so much.

THE MASTER: It won’t be lost if you simply turn your face to it. It is always fresh. Remain in contact. God will help you.

COMMENT: He’ll be coming back again, if all goes well.

THE MASTER: It is all in the hands of God.

COMMENT: We want to thank all those who started Satsang in the United States; without them, we wouldn’t be here.

THE MASTER: Do you know how much love I have for them? If you people have any anger, send it to me. Don’t throw it here. Anything that is not good, throw in the wastepaper basket: consider it sent on to me. Love one another; that will help you. Be cordial and friendly when you see each other: when two disciples meet, intoxication comes up in the sweet remembrance of God and the Master. I am very glad. . . . All these nothings we should forgive and forget. These little daily dyings should be set aside. This is all, I think that will earn my pleasure. . . . All are on the same way, and how can the Father leave His children?

That’s all right. Thank you so much, each one of you.

A STORM AND A SAVIOR

Within its bounds
The storm never ceases
Winds of trial, cold rains of grief
Thunder and lightning
    of wanting and getting
But look! A hidden door
And a land of light
And a voice
I love you forever
Come, rise up in peace

FLETCHER LOKEY
HOLDING THE SCALES EVEN
A letter from Sant Kirpal Singh Ji

EDITOR’S NOTE: The first few sentences of this letter (for which we are grateful to Arran Stephens) appeared on page 15 of last month's issue of SAT SANDESH; but the whole letter is so beautiful and helpful, and gives such an important perspective on the Master’s talk “On Lust and Anger,” that we are reprinting it here in its entirety.

Sex is not something to be deprecated. It is sexuality that is condemned—particularly promiscuous sexuality without, or inordinate indulgence at home. Division into sexes is the law of nature which cannot be ignored. The institution of marriage, after all, is a time-honored sacrament. It is a sacred duty to be united in holy wedlock. One who is contented with his or her mate in life and does not cast covetous glances on others is an upright person in the true sense of the word, strictly honest and honorable. After all, in life’s pilgrimage, one needs a life companion who should stand by in weal and woe, sharing in the joys and sorrows of each other so that the life’s course runs smoothly. In such matters one cannot take an intolerably rigid view and fix inviolable rules. It is enough if one exercises a reasonable restraint and leads a life of continence and rectitude. Self-suppression of a natural instinct often does more harm than good.

If one takes to satvic diet (pure, wholesome diet of vegetables, fruits, milk, grains, pulses, and nuts) and leads a satvic (pure, highest) way of life and engages in Bhajan and Simran, his life would automatically become sublime and passions would gradually cool down of their own accord and cease to molest. If you were to turn to the lives of Saints you will find that most of them were householders — Kabir, Nanak, Ramakrishna Paramhansa, Swamiji Maharaj and Hazur Baba Sawan Singh Ji—all of whom led a family life and worked for their own living. They held the scales even between Swarath (world) and Parmarth (spirituality) and therein lay their true glory. A true horseman keeps himself steady and maintains his balance with feet firmly settled in both the stirrups. It is only a rare soul like Baba Jaimal Singh Ji who can successfully tread the solitary path of a recluse and yet be a soldier Saint. Everyone cannot and should not be expected to do so.

As regards marital relationships, you would do well to refer to Chapter 5 of the Epistle of St. Paul to the Ephesians, wherein the Apostle beautifully tells us of “submitting one to another in the fear of God” and how married couples should conduct themselves:

Wives, submit yourselves to your own husbands, as unto the Lord . . .

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . .

So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

EPHESIANS 5:22, 25, 28

These are wonderful words indeed and serve as perfect norms of life on the earth plane so far as marital relations go.

Advice like the above exalts the position of both husbands and wives.
Concluding Comments on Marriage

In the last two months we have published a number of sayings, talks and writings given by Master Kirpal Singh Ji on marriage and related subjects. Perhaps it would be helpful now to summarize and clarify the Master’s teachings on this whole area of human life:

The highest ideal for a human being in this regard is to live a chaste life; this Master has made completely clear, nowhere more so than in “On Lust and Anger,” beginning on page 2 of this issue. And in “The Power of Ojas,” published last November, as well as many other places, he explained that progress in meditation is dependent in large measure upon the conservation of the vital fluid; that without chastity it is very difficult to go within.

But chastity is not repression; this must be grasped at once, or hopeless confusion results. Repression and indulgence are two sides of the same coin; and the coin is sexual desire. A chaste person is neither repressed nor sensual; he is functioning on another plane entirely, and those points of reference have little relevance for him. A person who is addicted to heroin, for instance, is either giving in to his addiction or fighting it with all his might; a person who is not addicted is doing neither. Similarly, a chaste person is one who is free from desire except when he wishes to make use of it for the purpose for which it was intended: namely, the continuation of the race. Such a person sees people of the opposite sex as children of God, not objects of desire. And such a person relates to other people so as to bring out their own latent divinity; not in such a way as to provoke their sexuality.

Of course, such a definition of a chaste person excludes about 99% of the human race; and yet the wonder of it is that it fits every other animal species known. Master points this out when he says “animals observe brahmcharya more than men.” They certainly do. No male in all the lower creation feels desire for the female (and vice versa) except when the female is able to conceive. Is that not an outstanding fact? Would not an impartial observer conclude that perhaps there was something basically abnormal or unnatural about the human species in the light of that?

It is because of this addiction to sexuality among humans, and the terrifying power that the sex instinct has achieved over them, that Masters and avatars have universally decreed the marriage bond as the best method both to contain the sex urge within acceptable karmic bounds, and also to eventually overcome it, as Master explains in “Holding the Scales Even” on page 11. The idea of marriage does not occur among the lower species, with one or two exceptions (eagles, geese, and a few other younger brothers and sisters mate for life and are totally faithful to their partners); but, with human beings, it is an absolute necessity (of course, there are individual exceptions, as Master pointed out) in order to avoid a mountain of heavy karmic complications. Because, as Master has explained in darshan sessions, private talks, etc., intimate sexual relationships between two individuals register on the astral plane and the same karmic connection is set up as though they were married. If this is not worked through in this life, it remains as a debt to be paid off in another. And if a person is promiscuous and has many inti-
mate sexual connections with others, one can see how a web is constructed which could result in many lifetimes’ worth of unhappy marriages.

The Master explains that, without forgetting the ultimate ideal of chastity, a young initiated married couple, being faithful to one another, and having one or two children, can, by keeping the vegetarian diet, practicing self-introspection, and feeding on the Light and Sound within, gradually outgrow the addiction to sex, and eventually, without repression or dishonesty, see things in their true perspective and realize for themselves that that deep hunger which underlies our human obsession with sexuality is not for sense pleasure or fulfillment at all, but is on an infinitely deeper level and ultimately can be satisfied only by the union of our essence with its source. But it is important to recognize that Master taught that the most important job for married couples is to stay married; a chaste life is an ideal to work for and to lovingly help each other to attain, but if it cannot be done unilaterally, it is up to each person to promote the ideal in such a way that it is accomplished without inflicting pain or fear on his or her partner, and without causing the slightest strain in the fabric of the marriage.

Persons who have been divorced and are now re-married cannot undo the past and must undergo whatever karmic difficulties come up because of it; it is now up to them to live in the living present and be a real partner in their new situation. Except in rare cases, Master accepted and blessed second marriages after they had happened, and forgave and forgot; but this does not mean that “in the larger interests of their spiritual progress” persons in that situation would not have been better off, and pleased Him more, by remaining in their original marriage.

This holds true regardless of whether we think our partner is “spiritual” or not, or is initiated or not. And Master never considered the faults of our partner, no matter what they were, or how heinous they may have seemed to us, as an adequate reason for divorce; He maintained that he or she is our partner, given to us by God for the ultimate growth of both of us.

Three final comments:

1. Master quotes St. Paul’s “Wives, submit yourselves to your husbands, as unto the Lord,” as part of the way in which marriage functions as a living symbol of the union of the soul with God, as discussed last month. “Male” and “female” are relative terms; a soul may be in a male body in one lifetime and in a female body in another. Since, as Master says in *Spiritual Elixir*, all souls are female in relation to God, the only true male, (which is why, He explains, the Master Power usually though not invariably functions through a male body) it follows that the most successful marriages will be those in which the husband is looked up to by the wife; and this is what Masters have taught. To conclude from this that the wife (or women in general) is in any way inferior, is not entitled to respect from her partner, or should deny her own talents and personhood out of blind obedience to her husband, would be a great mistake. It is equally a mistake for the husband to try to force his wife to respect him if he does not live in such a way that she will. It is up to him to be worthy of the role to which he is assigned, to “love his wife as his own body” and respect the God in her and see her as a person,
not a machine for his enjoyment (whether physical or psychic).

Once when I was with Him in 1969, I mentioned that my bad temper and impatience sometimes made things very difficult for Judith, my wife; a look of such sweet compassion came over His face, and He said, “Well, look here! Change places with her for a week and see how the shoe pinches!” I became very uncomfortable, and He added, “Smiling face—kind words—she’ll do anything for you.” I mumbled something and He said, “They work harder than men, I tell you; little little things, but they add up. Change places with her—you’ll see.”

2. Master’s comment on children not knowing where children come from (see page 6) when He was a boy, shocked me to the core when I first heard Him say it. I thought, “Can Master be advocating dishonesty?” On further reflection, I saw that the lie His parents had told was irrelevant to His point: that sexual activity and interest among children is unnatural and a result of copying what they have seen adults doing.

3. The final comment is not really a part of this subject, and the fact that it is universally considered under this head today is in itself a profound symptom of something. No initiate or spiritual aspirant should delude himself: the soul enters the body when conception takes place, and from then on life unfolds in one continuous stream. Destroying the body at any point after conception has occurred, whether in the womb or out of it, is just as much a violation of the law of non-violence as destroying it at any other point. When it is destroyed in the womb, it is often called “abortion,” but its proper name is “murder.” That the soul enters at the moment of conception, and is in fact the reason why conception has taken place, has been the teaching of all Masters, is specifically and clearly stated in The Tibetan Book of the Dead, and has been clearly confirmed by the Master Kirpal Singh in the following letter, dated Aug. 30, 1959:

“There are various views about the entering of the soul in embryo during pregnancy. There are hundreds of contacts, but pregnancy takes place only in rare cases. It is, therefore, quite rational that pregnancy takes place only when a soul enters the embryo. The soul has some consciousness in that and lives on the bliss of God afforded to him there; she loses that bliss at birth.”

* * *

In these two issues of Sat Sandesh, I have tried to gather into one place the various sayings and writings of the Master on this subject as He made them known to me. To conclude from my comments that I have done any better than anyone else in living up to these things would be absurd. I have been fortunate enough, with Master’s grace, to have had a taste of the blessing of a chaste life—enough certainly to know that what He says about that is absolutely true. But that is not my usual state. Over the years, lust and anger, the two most dangerous of the passions, have been my most victorious enemies; in fact, ten minutes after the Master gave that talk, in Washington in January 1964, after having sat on the floor and absorbed the whole thing to the best of my ability, I lost my temper completely at a dear sister. Perhaps I thought He was speaking to somebody else.

Russell Perkins
IN SAN JOSE I was asked to do some portraits of Kirpal Singh. If you have ever looked into His eyes and looked into a camera, which through its limitational viewing brings the attention into eye focus, you can imagine what happens when you combine the two experiences. I was using a view-camera of sorts, which heightened the photographic-viewing experience. I looked into the ground-glass and came out shaking my head, I had gone so far in.

Then the Master was a perfect subject. His attention was always on me. He was there one thousand per cent and wanted also to please. By this I mean He went through all of the standard facial attitudes one would expect from a perfect subject. This was for the photographer and those who wanted the photography. He didn’t want to be photographed. He would ask, “What is this for? There are so many already.” Nonetheless, He also wanted to please. “What do you want?” He frequently asked.

Frankly, I was too frightened to tell Him. What I wanted was for Him to talk about Hazur and I would photo-
graph. I wanted Him to close His eyes and then come out, and I would photograph. I had used these and other exercises commercially with great success, but in front of the Master I lost my composure.

After the sitting, there was a darshan, and He didn’t take his eyes off me for maybe fifteen minutes. In L. A. I didn’t photograph. One night upon returning to Berkeley, I found myself calling airlines, hotels in Dallas, and loading equipment. Six hours later, I was there. I told myself I needed visual material for a book—some words had been given to me in San Francisco one morning. I now understand the Master drew us to Him any way He could. I was simply meant to have more time with him.

Some interesting events occurred in Dallas. I found that if I wished for a particular photo, the Master would oblige. Now this was all on the mental plane. For instance, I wanted an image of Him putting His hand to the third eye. A minute later during a talk, this happened. I was too startled to catch that moment again. This happens frequently with wild animals. My mind told me to put out the wish again. I did, and nothing happened—as with wild animals, you only get a chance once. Something similar happened the next day. I wanted a picture of His hands. I was sitting behind the dais. His talk was one of locking into something, and seconds later He put both hands behind His back right in front of me, and locked them for maybe ten seconds. Again, I was too startled, and too late.

The communication was two-way, maybe even a party-line. I had seen the Master for darshan, and so didn’t plan on going down to His floor the second night, because I wanted others to have His blessing. When I reached my room, I felt the urge to photograph, and found myself going toward His floor. Well, nothing was happening, and so I decided to continue photographing graphics—in this case, the signs on His door which read “Kirpal Singh,” and one

June 1975
which read “The Master is sleeping.” As I was focusing, the door opened, and there was the Master, looking out at me as I looked at Him through my camera. “You want something?” He asked, laughing. I fell to my knees, or rather, they were shaking so badly, I hit the ground.

Though photography is receptivity, receiving messages doesn’t entail acting upon them. Once I had an impulse to go to the church a bit early. Instead I dawdled, and when I arrived, the Master had arrived a minute before. I then saw the most powerful picture of Him I’ve ever seen, but, of course, my camera was in my pack.

There was a heavy wind. He was walking head and chest into the wind, pushing it back with such force—one got the feeling nothing could hold Him back. Behind Him were Mr. Gyaniji, Harcharan, and Mr. Khanna, all of them also in black with the same white turbans, hunched over, trying unsuccessfully to keep up. They looked like ducklings behind Him. The difference between His back and theirs was a study in forces.

Later that day, the official photographer had not shown up, and I “just happened” to be walking in the corridor with my equipment. Now I had never made much about my background to anyone, especially those around the Master. To them, judging how I was treated, I was just another sockless, sandalled longhair with some equipment. The Master knew better. Immediately I was put to work. Those darshan photographs were useful to the Dallas Satsang, and I got a couple of images out for myself, very special ones.

The second day I was in India (1974), I was pounced upon by Harcharan, the Master’s personal aide. Again I thought I was unidentified. “You,” he said, “—did you bring your cameras?” I nodded, and that night sent a telegram back for someone to bring on more of my equipment. All the while, I’m telling myself, “How did you get into this? You didn’t travel all this way for a busman’s holiday. You came to meditate . . .”

That afternoon, an old wish was answered. I was put to work copying old photos of the Master and Master Sawan. I saw what Master Sawan’s wife looked like, what Gunga the wrestler looked like, and Rai Saligram and Pandit Nehru, as well as many others I don’t remember.

As it was nearing meditation time, I told Harcharan I had to go. Harcharan said that I should stay and finish. I refused. He asked if I wished him to consult the Master and I said yes. Well, Harcharan came back with a big smile, saying that the Master had said it was all right for me to continue working with the photographs.

My paranoia and selfishness were at a peak, and I disbelieved him. Gently he asked me whether I wanted to ask the Master myself. I nodded, and he took me and the friend I had asked to assist me up the back stairs. The Master was in bed and I was reminded of having seen Him in Dallas being massaged in bed by Mr. Balla. He was in great pain then, and when it came time for the darshan, He composed Himself and walked into the room smiling. This was a great object lesson to me. I had often heard Him say “Go on with it (your duty).”

When we walked into His bedroom, He was lying on His bed facing away. I bowed and greeted Him. As He turned, He said “Yes, what is it?” “Master,” I said. “You are asking me to meditate,
and Harcharan is asking me to photograph. What should I do?” I remember Him saying “This is not a selfish thing you are being asked. This is part of the holy cause . . . Work is worship . . . You photograph and your meditations will be doubly blessed.”

We left the room soaring, and the photography was blessed work. We could feel the charging. He could do that—bless work. I couldn’t no matter how hard I tried. I knew this from experience.

When I returned to the United States several months after, I learned what else the Master had told me. He told me, my friend said: “This is your mission (in life). You do it.”

In the discourse “Humility,” the Master suggests that true humility derives from the acknowledgment of one’s faults as well as the use of one’s gifts—neither should be thrown away. Even now I say to myself, “I didn’t come here (to Earth) to be a photographer.” And in India I would say, “Master never went to Master Sawan to do accounting;” or “Everyday I hear Him say, ‘Meditate. Meditate. Meditate.’ Not once do I hear Him say ‘photograph.’ ”

The Master knew what He liked. The photos printed and used for publicity were personally approved by Him. His tastes were conservative. He said He was unappreciative of “Art.” Yet He had the keenest sense of “normalcy” in an image of anyone I’ve ever met. Any shred of romanticism, sentimentality, beauty, spirituality—anything below the surface image—was not to His taste. In the photographic illusion as in His discourses He was always saying: “I am a man like you.”

A camera was a pass through the gate to His house. Wearing it, I could have been inside with Him every day for my stay in India. I chose not to out of false humility—I felt it was unfair that I could see Him as often as I did, while others couldn’t. At a darshan which I was photographing, He showed me right perspective or right attitude with regard to this. He had cut some fruit for His guests and offered some to everyone in the room—everyone except me. I wondered why, for He was graciousness itself, until I realized that for Him I wasn’t there. I was a servant—like Himself.

When photographing inside his darshan room, I used a bounce flash, meaning I bounced the needed extra light off the walls or ceiling rather than directly into His eyes. I did this out of instinct, you might say. A friend, who was also photographing, could see no reason for this extra trouble—“The Master never says ‘No’, ” she said. “Why not just use a direct flash?” I was so firm that she doubted herself and later asked Him.

“I would wish that you wouldn’t do that,” He replied. “It hurts my eyes.”

I remember also that she and I were copying photos of the Master up on the roof of His house. For some reason, I took a breath and walked over to the front, looking into the courtyard. Down below, on the second roof, were the Master and Taiji sipping tea. I gulped and jumped back, feeling that I was invading His privacy. I said to her “Why don’t you walk over to the ledge?” She did, and jumped back also—to reach for her camera. Being a photojournalist, she did this instinctively. I stopped her and we whispered it out. She was the stronger this time, but when she went to take the shot, they had gone. Later she asked Him about it. He said,
“You go ahead. I don’t have any privacy in my life.”

On a respite from a sickness one day, I documented the Initiation after the Conference. The Master, for reasons now understood, allowed a film crew to film and me to photograph. Some persons mistook the artificial lights for the inner light and the click of the cameras for inner sounds, and though complaints were made, He allowed the documentation to continue.

From this I could see that He valued such work, and yet He never acknowledged photographs I sent Him, and always acknowledged and replied to letters on my inner progress. Related to this, I remember being drawn to a meeting for the Indian press on the day before the Conference. I think there were two devotees and the rest were photojournalists who came to be briefed about the Conference. Instead of talking to them about the Conference, the Master gave them the same talk on Light and Sound which He had given us earlier in the day following meditation.

With His unpredictability, He displayed the widest range of emotions of anyone I’ve ever photographed: joy, sadness, suffering, gentleness, sternness, compassion, disdain, and so forth, all visited Him. I say “visited” because He was larger than them all—behind all spontaneity of changing moods and the unpredictability, quite clearly He was in control of Himself. I think this is what makes the images of Kirpal Singh so powerful.

“Photographs should be kept fondly for remembrance and not for visualizing. Dwelling on photographs will, after some time, bring the picture before you which will neither speak nor move to guide you inside. On the natural Path mind has to be stilled. Everything will come naturally and unasked.”

—Spiritual Elixir
A talk given by Param Sant Kirpal Singh Ji
on January 27, 1964

EDITOR’S NOTE: This is the second half of a talk that divided easily into two sections; the first half was published last month as “Marriage: Inner and Outer.”

This is all I would expect of you: love one another. Think no evil, say no evil, see no evil and hear no evil. If you do that, what will be the result? Thinking no evil, speaking no evil, seeing no evil and hearing no evil can only be done if you have love. If you start to think that way, you will develop love within you. It is all given in one word: “Love and all things shall be added unto you.”

It is said that St. John went to a school and gave a lecture. First he said, “Boys, love one another,” and he sat down. He was asked, “Have you anything further to say?” He said, “Yes—love one another.” Again he sat down. And for the third time he was asked: “Anything further?” and he said, “Love one another,” and sat down. “Have you nothing to say?” they asked him. “Love and all things shall be added unto you,” he said.

Love always beautifies everything. Even if you see a sin in somebody, tell him privately. Reconcile it before you go to sleep. That is the best way. Otherwise, that thorn will be rankling within your mind, and it will grow more and more and more; just as, when you put a seed of pepper in the ground, it can bring forth hundreds of peppers. If you have good will and good thoughts, good will is like a mango that is put underground and grows hundreds of mangoes. So it is the law of nature: whatever thought you have within your mind will attract all similar thoughts from all the atmosphere. If you have one evil thought, all evil thoughts will develop in you. This is one thing. We must follow it. If we do not follow it, the spiritual diaries are meant to help us change. Man can change, after all. We must change. And this will also help you to progress in your meditation. With God’s grace, you got something to start with; but there is some flaw somewhere, which does not permit us to progress further from day to day. We should weed the flaws out, one by one. If there is no progress, look within yourself; do not look to others, but within yourself. You will find, if you do, rest, peace and joy. If anybody has done anything which is not up to the mark, tell him privately, in a friendly, loving way. He will come up. If you broadcast it and tell one person, he will carry tales to another, the second will tell a third, and so on. Each man has his own friend; and it goes around like wildfire.

What is the result? There is discord and disunion. First it affects us, and then anyone who hears it is poisoned. This is what is required of us, if we want to progress.
Physically I am now amongst you after eight years. Know that the God Power does not leave: It always radiates, even from thousands of miles, whenever you sit in His remembrance; it is not the physical body, but the God Power or Christ Power. It helps all along; it extends all feasible help and protection. But still, the physical presence of the Master cannot be underrated: it gives you something directly: radiation, intoxication, clarity: you understand things better. You have been having that opportunity, to the best I know how, with the grace of God and my Master. And I wish you to live up to what I know, to what I told you. I will be very glad to hear that you are all going on very amiably, very friendly, helping each other, dying for the same cause of God, all together. That cause of God is one for all humanity, not only for one religion or another: it is no reserved right of any religion. Spirituality is the birthright of every man. We should attain it while remaining in any religion. Spirituality is just knowing oneself by analysis and then knowing God: knowing, then seeing, then becoming. That is why you will find in scriptures: be still—physically and intellectually—and know that you are God’s.

We are already divine in nature; we are not to put in something from outside. By simply withdrawing our attention from outside to within our own selves, we will find that we are the same divine nature. Blessed are they who attain this ideal in the life of a man, and blessed is the school of thought from which many souls struggle to achieve it.

With God’s grace, you have been put on the way; you have also had some inner experience to start with. There is nothing to be disheartened about. You should now put in regular time for meditation, and God will help you: be rest assured. If you remain in contact, by sending in your diaries regularly, it is done only to bring out two facts: one, to show you where you stand; and two, for further guidance. That will go to make you regular in your meditations and progress from day to day.

**QA:** Master, I would appreciate it if you would explain about the diary, how we should use the slots allotted to selfless service. Some of the initiates thought perhaps they should mark when they err and have not followed through with selfless service, and some thought they should mark when they followed through with selfless service *

**THE MASTER:** I tell you, selfless service means to have love for all. If your children are eating and other children in the neighborhood are dying of hunger, share with them. Share with those who are naked, those who are hungry, those who are thirsty, those who are needy. If you help others, naturally you will be helped. Help somebody with no compensation, with no consideration of whether you will have anything in return from them. Only give to the God in them. This means that the self expands: first, from yourself to the family; then, from the family to the class to which you belong; then, from the class to the religion; then, that self expands further to the country; and you become a patriot. In all of this, your self does expand; but there is also a danger. If your whole love

* See the circular letter, On Keeping the Diary, of October 19, 1968, for a full explanation of this question. In this circular, Master advised that what is recorded in the Selfless Service column, No. 6, “should be looked upon as a failure to observe the virtue of Selfless Service towards others physically and financially.”
expands to your family, then two families fight. Each one is fighting for his own family: the self has congealed in two different families. If your love expands as far as love for your class in society or your religion, you will love the men of your religion and hate others: there are religious wars, in which thousands of people die. If your love is just for your country and each man has love only for his own country, then, two great wars in which millions of people were killed, have shown what this causes. So our love should expand for the sake of God in all men. “Peace be unto all the world over.” This is what is meant by selfless service: our selves should expand. Perhaps this point is clear now, is it not?

**QA:** *One thing further: when would we mark it in our diary?*

**THE MASTER:** There is no need; that is only for your information. I told you that each man should learn to help others, to share with others. Otherwise, what is the difference between a man and an animal? Animals also care for their children; they fight for their children. If you touch the child of any animal, it will take away your eyes. If you do that, in what lies the superiority within you as a man? The superiority of man lies in the fact that he helps his own self and others, too: not only men, but even all other creatures, as well. If you learn to live for others, you are, truly speaking, a man. Stand on your own legs, first. Don’t be a burden on others. Then, share with others; the more you can give out for His sake, the more you will advance.

That column is only for your information. From day to day, your self must expand. If you see a man dying and you are not caring and enjoying yourself, this does not mean selfless service. There is no need for someone to come and appeal to you that this or that man needs you. If you see it, come by, and help him. It does not matter if others see it or not. God is seeing you. This is to be developed, side by side. If you don’t care for the hungry gods moving on earth, how can you have love for God? He is not in the heavens; he is everywhere, residing in every heart.

It is spoken of one *bhakta*, a lover of God, that he prayed to God, “Will you, O God, come to my house?” “All right,” He promised, “I will come today—be ready.” So he made great arrangements: he set beds of flowers; cleaned his house; cleared away all filth; made his place very neat and clean; and then, he waited at the door outside. From morn till night he was sitting there; and nobody came. God did not come. Perhaps he was expecting God to come wearing a very precious robe, with great pomp and show. It so happened that one old man passed by on the road and asked him, “Oh, dear friend, I am hungry. Will you give me a loaf of bread?” He did not care for him. At night, when he prayed again, he said, “O God, you promised you would come to me, but you never turned up.” “Oh, I did come, but you did not care for me. I was in the form of that old man.”

In everyone, He is. If we have developed in that way, then serve all: you are nearer to God; God is within you. Lord Krishna said, “Who is dear to me? The one who sees me in all and all in me; he is the dearest to me.” All Masters say that. This is what is meant by selfless service. It helps a good deal in your progress on the spiritual way. That, plus self-introspection—the weeding out of all imperfections—both go to give you...
very great progress within on your spir­

ual way.

QB: Master, may I ask a question? There was an instance near my vicinity where I lived when a beggar asked for something to eat of a woman next to my place. I observed that. And she said, “Wait a minute, and I’ll give it to you outside.” She prepared a nice butter and honey on white bread sandwich and gave it to him. And what do you think he did? He said “Thank you,” and after going away, he turned around and threw it in the bushes! (laughter)

THE MASTER: Don’t laugh. There is no question of laughter. It is a serious matter. Those who think they are needy, help them. If you don’t think of any re­compense—of any compensation—God compensates you. Whenever you go to help someone, you are compensated then and there. Your self expands: you feel a sort of joy by doing selfless service. Naturally it is paid then and there, when you feel like that.

QC: Master, many times people have approached me on the street, and they've begged for money; but before giving them anything, I’m always trying to have guidance to find out whether God indeed wants me to give to that man or not, because I know that many of them might use whatever they receive in the wrong way. You may give them money for food, and they may use it for liquor, for example.

THE MASTER: That’s right. Sometimes you will find that some beggars have amassed hundreds and thousands of dol­lars in their accounts by begging. (laugh­ter) Yes, yes, I’m not exaggerating—I have found it that way. They are beg­ging from morn to night; and when they die, they have thousands of dollars in their credit. And sometimes, at the back of it, they are not married to one, but to two or three wives at the same time. That is why you cannot differentiate; but really, they go by nearly every day, so that you will know some of them, if not every one. For that reason, Masters have laid down: give it to Master; He won’t keep it for himself. He will distrib­ute it to the needy; he knows where it is needed or not. That is one reason.

What does a Master do here to live? A Master is one who lives on his own pay and earnings and not on the earnings or donations of others. That is the first criterion of a Master, given by all Mas­ters. The second criterion is that he has no pomp and show. He does not want or accept any outside pomp and show to display how great he is. He doesn’t let people put garlands over his head and say, “Glorify Master.” He says, “I’m a man like you.” You’ll find that. He sees where the need is and where it is not. Where there is a need, we don’t give to it; where there is no need, we simply give to it to certain places where there are already thousands and millions of dollars.

Mind that, there are more true beg­gars in the average class than in the beg­ging class. You will find there are more. They cannot go on, but out of their self-respect, they would rather die hun­gry, than dare ask for help. A little care should be taken. But don’t hate. Of course, if you hurt and reject and hate everybody, you will not be giving where there is need. Some people do need help.

For that reason, Master sometimes says, “All right, give it to Master.” He’ll give it where it is most needed. Now­adays, Masters say, it has become a business. The pity is that people cannot differentiate. If you find these two things, especially—that a man lives on his own
earnings and does not require any pomp and show—I think he is near to God: go and ask, and he’ll give you anything. Now, go around, and you’ll find how many are living on their earnings. The ministers and others in all churches of all religions are paid. They are earning money with that; they will act and pose.

Generally, I tell you, that’s what they do in all religions. So, one who stands on his own legs and shares with others is the one to really have the company of and learn many things from. Selfless service means just that: it requires no compensation.

QB: Another thing I’d like to ask, Master, is regarding the Shabd. If we are absorbed into the Shabd in meditation, isn’t that a criterion that our sins will be eradicated through the Shabd?

THE MASTER: When you come in contact with the Shabd, the Sound Current, the Word in you, you become selfless. When you become selfless, all sins are burned away. The Masters do not touch these reactions which are in fruit, called pralabhdh: otherwise, a man would lie dead at the moment of initiation. Further, he lays down a conduct of life that is not to be transcended and gives the initiate a contact within, to be developed day-to-day. By developing it, he becomes a conscious co-worker. The more he comes in contact with the Light and Sound Principle within, the more he will become a conscious co-worker. When he becomes a conscious co-worker, he sees that he is not the doer; it is God who is the doer. And all those actions which have not borne fruit naturally become fruitless. They cannot bear forth fruit; just as any seeds, which, if once roasted in the oven, won’t grow if they are put in the ground. It is something like that.
ACCORDING to the teachings of the mystic adepts, there are seven cosmic islands and nine immense divisions in our universe of universes. These divisions, “Mansions in the Father’s House,” may be conveniently divided into four Grand Divisions of the cosmic scheme of creation: 1. The purely spiritual region; 2. The spirito-material region; 3. The materio-spiritual region; 4. The material region. The mystic adepts inform us that the exploration of the inner realms (consisting of the first three Grand Divisions) is the heritage of each soul, and if we do not go within and traverse these regions the fault is ours. Kabir, the poet-saint of India, probably described these regions most completely in his writings, but they have also been described by Guru Nanak, the first guru of the Sikh religion, Swami Ji and Baba Jaimal Singh Ji, two supreme mystic adepts of the nineteenth century, and, in the present century, by Baba Sawan Singh Ji and his spiritual successor, Sant Kirpal Singh Ji Maharaj.

The third and lowest inner region, the materio-spiritual region, is the nearest Grand Division to that of the physical universe. The central power-source of this materio-spiritual region is known in the oriental terminology as Sahans dal Kanwal (Lotus of a Thousand Petals), and it is from this power-source that the entire physical universe derives its motor energies. This third materio-spiritual region is also known as the “astral plane” in western occult literature and in theosophical writings. The time-scale in the astral region is shorter than that in the second spirito-material region, but it is still much longer than that in the physical universe. The astral realm, up to and including the region of “universal mind,” goes into dissolution at the end of a lesser cosmic life-cycle, which lasts for many millions of years. The “heavens” of most of the world religions are located in this region. Here can be found the Heaven of Christianity, the Paradise of Islam, and the Swargas of Hinduism. These “heavens” are very beautiful, but they themselves are subject to eventual dissolution.

The commencement of the mystical Path of Love, the way of return to our true home, takes place in the fourth and lowest division of creation, which comprises the entirety of our physical universe: all the planets, suns, stars, solar systems, galaxies and cosmic schemes known and unknown to modern astronomy. Matter in our physical universe is in its most coarse, most dense form, with a very limited admixture of spirit substance, just enough to vivify matter and maintain life. The physical structure of our universe is the lowest projection of a cosmic idea channeled through the medium of “universal mind.” The entire physical universe, with its millions of galaxies, separated by immeasurable numbers of light-years, is as a speck of dust in comparison with the inner realms beyond it.

The beginning of the mystical Path of Love takes place within the human consciousness, when the aspirant has focused his attention at the third-eye center, between and behind the two eyebrows. The third eye possesses its own illumination, being vivified by the light
of the soul, and thus is not dependent upon external forms of light as our physical eyes are. Through the grace of a mystic adept the aspirant has been given a simple technique to transcend body-consciousness and to rise into the inner realms. First, he closes his outer eyes and sees with the inner third eye. He also closes his outer ears and hears with the inner spiritual ear. When these things are achieved, the current of consciousness throughout the body will withdraw and become concentrated at the third-eye center. The body itself will become senseless, but the aspirant’s awareness of his soul, his true self, will thereby be heightened. This is the initial stage of what the mystic adepts call *turiya pad*, the fourth state of existence, which is the state of transcendental or super-consciousness.

The disciple of the mystic adept has previously been given a Simran (repetition practice) of five charged words as the first step for rising into the spiritual realms. He collects the entire current of consciousness—mind and soul—at the third-eye center, and the repetition of the five holy words mentally helps him to achieve the required result, and he finds his consciousness withdrawing from the physical world. His first view of the astral region may differ on occasions. He may behold a magnificent blue eye, a brilliantly lighted window, or a blaze of radiance before him. He passes through this way of light and sees a colored symmetry, with a bright astral point of light within its center. The initiate then meditates upon this glorious light and soon finds himself impelled into an azure blue sky that appears to his inner vision as a circular disc or a chakra.

Through the loving grace and protection of the mystic adept, the devotee may bypass the lower astral levels; although sometimes these are revealed to him for his own instruction. The lowest astral level is a place of unbridled desires, a true infernal region, where unregenerate and bestial people gravitate to after death. In these dark and terrible surroundings, evil entities reap the harvest of their wicked deeds on earth. This is not the “eternal hell” of the scriptures, but a place of correction and eventual release. There are other levels, gradually improving in environment, on this lower astral plane; some are extremely pleasant, with wonderful scenery and “inns of rest” for ordinary people who are awaiting reincarnation upon earth.

The aspirant, having quickly transcended these lower levels, finds himself traveling through a truly “astral” region, studded with stars and glowing suns. He hears the Sound Current as an unending melody and, ascending through the stellar sky, he passes through a Sun and Moon, which appear to dissolve or shatter as he passes through them. These stellar bodies are not like the physical stars, planets and satellites with which we are familiar in our physical universe, but spheres that are far more luminous and refulgent than our physical luminaries. The aspirant now hears the melody of a celestial bell and becomes absorbed in its sonorous tones; then he hears the melody of a conch and becomes saturated with its music.

As he progresses onwards and upwards the aspiring soul becomes increasingly aware of the Sound Current, or Audible Life Stream, the unstruck and unfathomable Word that underpins all creation from the realm of pure spirit to the plane of matter. As the river of
life this “God-in-expression” power exists in a fluid state, altering its tonal nature from level to level, yet always remaining the same in its primal essence. The practice of linking with this ineffable Word is a prerequisite of ascending the mystical Path of Love, as Guru Nanak has stated:

*By practice of the Word, one speeds on to the Higher Spiritual Planes unhindered;*

*By practice of the Word, one gets into the spiritual planes openly and honorably;*

*By practice of the Word, one escapes the bypaths of Yama, the king of Death;*

*By practice of the Word, one gets in close touch with the Truth. O, great is the Power of the Word, But few there be that know it.*

**The Jap Ji**

As the aspirant ascends further into the astral realms he is confronted by three paths. The path on the left hand side is a dark forbidding region, where strange rishis, yogis and adepts of a lower order abound. This left-hand path is the abode of Kal, the Negative Power, lord of the realms of mind and matter. Kal is also known as Brahm in some of the oriental teachings, and he is the ruler of the Fourth Division and lower levels of the Third Division of creation. However, while Kal has dominion over the lower levels of creation, he still works under the divine laws of the Supreme Lord Himself. Modern theosophy and other mystical cults of the present day affirm that there is an “inner government” of the world, and that its primary task is to control the stream of evolutionary influence among all races and nations, while also serving the cause of world betterment. This occult government comes under the jurisdiction of Kal.

The term *Kal* literally means “time,” and Kal thus comprises within his being the past, the present and future, as commonly understood by human beings. However, it is impossible to fix a cosmic date for the origin of Kal, or to predict when he will come to an end. Beginnings and endings are unreal concepts, created by man’s outgoing senses, which see an apparent commencement and an apparent termination to everything that transpires in his environment. From a viewpoint of higher awareness, that which can be seen as the beginning of an event in the physical world has previously been occurring invisibly as an idea in the mental-astral realms; and beyond these realms are regions which transcend time (or Kal) itself. Nevertheless, it may be said that the “duration” of Kal extends from one major cycle to another, during which the composite universe of mind and matter remains in its manifest form until its dissolution.

It is the primary duty of Kal, as the Negative Power of creation, to bind humanity to the Wheel of Birth and Death, and mankind’s long upward struggle against the force of the Negative Power is designed by the Supreme Lord to purge us of our sins and impurities and to make us ready for our journey to our True Home, the Abode of all love and all bliss. Once man’s evolution through the Wheel of Rebirth is achieved, his work in the physical universe should be completed; but the downward flowing pull of the Negative holds the soul of man in material thraldom.

Kal is the author of the laws of na-
ture, which all must obey while living in physical incarnation. As the creator of the lower worlds, he is known as “God” to most of the social religions. He is served faithfully by the hierarchical agents of the lower mental, the astral and the physical levels of life. Only the mystic adepts and their disciples know of a higher God than Kal, and yet the Negative Power is worshiped by millions as the supreme Lord of creation. In comparison with the perfection of the true Supreme Lord of Love (known as Sat Purusha in the oriental terminology) Kal is only a subordinate in the hierarchy of the cosmic universe, and as such a subordinate he is not entirely free from imperfections. However, compared with the majority of mankind, Kal is an exalted being, an embodiment of light, wisdom and power.

The hierarchical representatives of Kal, known in the East as “incarnations of Brahm,” are the avatars and prophets, whose mission it is to incarnate themselves in every age in order to root out unrighteousness and evil, to protect the good and punish the evil doers, and to establish righteousness in the world. These incarnations thus bring the promise of redemption to the righteous; but such redemption is still bound by the time-scale of the lower worlds and thus is not lasting. The current of Kal, or “time,” is endless in its course for humanity, but souls with the help of a mystic adept of the highest order may transcend time and space and ascend into the timeless realm of the Supreme Lord of Love. Such a mystic adept is not part of Kal’s inner government, although he has a deference for all who play their roles in the ordering of creation. But the mystic adept is an emissary from the Supreme Lord, and is commissioned to save souls and escort them to their True Home.

The inner domain of Kal, then, is the left-hand path of three paths that the aspirant beholds on his upward journey through the astral realms. In this domain, thousands upon thousands of holy men, enthralled by the wiles and blandishments of the Negative Power, are to be found absorbed in deep meditation. Embodiments of lower spiritual powers, known in the oriental terminology as riddhis and siddhis (miraculous powers), are the guardians of this left-hand region. These embodiments are concrete and visible and are endowed with advanced consciousness. Standing as implacable sentinels of these regions, in order to obstruct the further ascent of the soul, they will offer the aspirant great knowledge and psychic power; but they cannot stand before the Simran of the five holy names, given by the mystic adept, and they will dissolve before the uttering of these names.

People who have wandered into these astral regions without the guidance of a competent mystic adept have often been grossly misled by these supernatural powers; and many of the occult cults that have mushroomed in the nineteenth and twentieth centuries derive their inspiration from the riddhis and siddhis. There are also millions of prophets, of greater and lesser degrees, together with incarnations of minor deities and spiritual hermits, who are stranded in these regions. Until they are released from the bondage of Kal by a mystic adept of the highest order, they will be unable to proceed to the regions of pure spirituality. No soul who has traveled this way without the assistance of a mystic adept has ever reached the spiritual planes of pure love, which are far beyond the
materio-spiritual planes. However, for the aspirant who has been initiated by a competent mystic adept, the way of ascent lies free of any obstruction.

The path on the right, facing the aspirant, provides ingress to far higher universes; but the true high road of the mystic adepts is the central path, an immeasurable luminous way which leads ultimately to the realm of the Supreme Lord. The aspirant ascends this bright way until he eventually arrives at the region of the Bankanal, which is the vestibule of the mental or causal regions. It is at the high level of Sahans dal Kanwal, in the upper regions of the astral realm, that the aspirant beholds the radiant spiritual form of the mystic adept, and this is his first inner revelation as to the true nature of his spiritual guide, whom he has hitherto only seen in the covering of a physical body.

Tulsi Sahib, a mystic adept of the highest degree, declared that in the inner realms: “Blinding light flashed forth from the nails of the Master’s feet and illumines the very soul of the devotee.” Maulana Rumi spoke of the experience of seeing the luminous form of the mystic adept thus: “As the light of the Master dawns in the soul, one gets to know the secrets of both worlds.” Guru Arjan stated: “The Blessed Form of the Master is in my forehead. Whenever I peep within I see Him there.” And Khawaja Moeen-ud-Din Chisti spoke of this inner contact with the mystic adept in these poetic words: “O Master! the sun cannot stand the resplendence of Thy face. The moon also has covered herself with cloud to escape Thy dazzling light . . . . In the very Person of the Nabi (Prophet), the Light of God has taken up a material form, just as the light of the sun does in the body of the moon.” The Christian scriptures have also described the experience of seeing the luminous form of the mystic adept in graphic detail:

And I turned to see the Voice that spake with me and found One like unto the Son of Man, clothed with a garment down to the feet and girt about the paps with a golden girdle. His head and hairs were white like wool, as white as snow; and his eyes were a flame of fire. And his feet like unto fine brass, as if they burned in a furnace, and his Voice as the sound of many waters.

REVELATION 1:12-15

The luminous form of the mystic adept now reveals the highest levels of the astral plane to the gaze of the aspirant; and, in the company of the mystic adept, the aspirant finds himself in the region of Sahans dal Kanwal, the thousand-petaled lotus of cosmic energy, powerhouse of both the astral and physical universes. Sahans dal Kanwal is a glorious pulsating cosmos in itself, and this radiant region is illuminated by a central flame of the most intense radiance in all the astral realms. Countless melodies and harmonies of ravishing beauty proceed from this great flame, and those who dwell in this region truly believe that they are in the highest heaven. And yet they are only on the first step of the great ascending highway of the mystic adepts of the holy Shabd, for it is from this plane that the real journey of the soul, in the company of the mystic adept, truly commences.

On arriving at the region of Sahans dal Kanwal, the human mind awakens to the awareness that it has truly slumbered for countless incarnations, and it is now consciously awakened to the reality of the higher realms of the inner cos-
mos. Sahans dal Kanwal is the final and highest plane reached by even the most advanced yogis, for the life-currents, termed pranas by eastern mystics, which are necessary in yogic practice, cannot reach beyond here. This high astral level is incredibly vast and awe-inspiring, and the holy ones who dwell here cannot comprehend that countless more beautiful and far higher spiritual realms lie beyond Sahans dal Kanwal. But the disciple of a mystic adept must ascend much higher in order to gain true spiritual liberation.

COMMENTS & NOTICES

Astra Turk and Loi Fager would like to make it clear that the inclusion of their poems and names on certain publications from India concerned with the succession issue was done without their knowledge and consent, and that they do not share the views that are being promulgated in those publications. They deeply regret any confusion or misunderstanding that may have resulted, and hope that this notice clarifies matters.

This is not the first time this has happened. On a publication issued by Mr. Khanna last fall, the name of Mrs. Dona Kelley was listed as one of the signers. Mrs. Kelley was never consulted on this matter, and as it happened, she was not in agreement with the views expressed in the pamphlet.

Similarly, the letterheads and brochures for the Second Unity of Man Conference included the names of Mr. Khanna and S. Darshan Singh Duggal, perhaps others, who were not consulted about it and do not plan to participate. While it has been explained that they were listed as a matter of courtesy and a gesture of good will, it would have been appropriate to ask them first.

R. P.

CONFERENCE SITE CHANGED

All those who plan to attend the Second Unity of Man Conference on June 27-29, 1975, are advised that the site of the Conference has been shifted: it will now be held at THE MOUNTAIN VIEW RANCH, outside of Pecos, New Mexico, which is reached as follows from Santa Fe:

1) I-25E from Santa Fe (toward Las Vegas, N.M.); 2) 18 miles east of Santa Fe, take the Pecos-Glorieta Exit to Pecos; 3) In Pecos, turn left toward Cowles. Proceed about 20 miles to the Ranch.

For those who are flying, all transportation is from the airport in Albuquerque. If driving or camping, go direct to the Ranch. Local accommodations are available at the Sheraton, 750 No. St. Francis Dr., Santa Fe. Transportation will be provided from the hotel. In emergency, phone 505/753-6896.

SATSANGI TEACHER WANTED

The Vancouver Satsang is establishing a grade school in the fall of 1975, and wants a certified, experienced teacher who has administrative ability—to organize and to teach. This is a challenging position for a teacher who wishes to put Master’s teaching on education into practice. Salary is negotiable.

Please apply in writing giving qualifications, experience, financial requirements, family status, when you could be available for an interview, and state your educational philosophy and how that aligns with the concept of a Satsang school. (See: Sat Sandesh, June 1973 & June 1974.) Please send all correspondence to: The Kirpal Ashram School, c/o Nelson Miller, 2715 West 4th Avenue, Vancouver, B. C. Canada V6K 1P9
# Ruhani Satsang Publications

**by the Master Kirpal Singh Ji Maharaj**

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and

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It would be prudent to clarify that the campaign for Unity of Man has to be carried out above the level of religions without in any way affecting any religious or social orders. It has to obtain in practice the blessings and support of all those who believe in the Gospel of Unity of Man, and could give it strength by taking this Gospel to every human heart around them and convincing them of the need of its acceptance in daily life. It will neither be tagged with Ruhani Satsang nor with any other similar organization. The enthusiasm of its admirers will be the real force working behind the campaign.

It is therefore earnestly requested that all those who believe in the Unity of Man and wish to carry its message must work ceaselessly so that it may reach the lonest corner of the world.

A World Conference on Unity of Man may be arranged in the West as was done at Delhi in the East—both ultimately work as one whole.

KIRPAL SINGH
May 15, 1974